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ATHARVAVEDA SAMHITĀ

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

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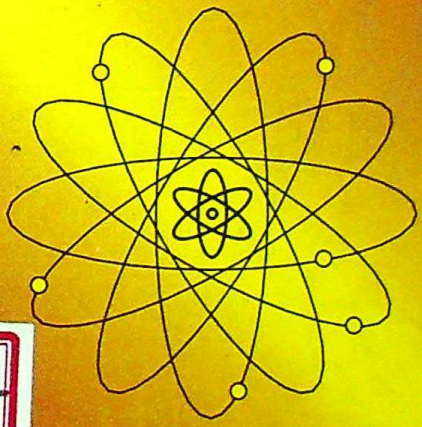
ATHARVAVEDA SAṀHITĀ

अथर्ववेद-संहिता

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

English Translation according to

W.D. WHITNEY
and
BHĀṢYA OF SĀYAṆĀCĀRYA



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न लगायें।

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ATHARVA-VEDA SAṀHITĀ

अथर्ववेदसंहिता

Vol. I

[KĀṆḌAS 1-6]

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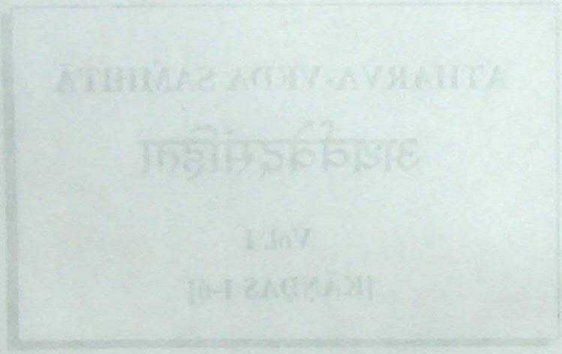

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ATHARVA-VEDA SAṀHITĀ

अथर्ववेदसंहिता

Vol. I

[KĀṆḌAS 1-6]

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES

& INDEX OF VERSES

According to the translation of

W.D. WHITNEY

and

BHĀṢYA OF SĀYAṆĀCĀRYA

[ENCLUDING 20TH KĀṆḌA]

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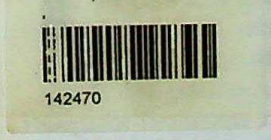

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AN INTRODUCTION TO ATHARVAVEDA SAṀHITĀ

IMPORTANCE AND UTILITY

The Vedas are the most important records of the religion and the institutions of the Aryans. The last and the latest Veda is the Atharvaveda. This Veda is not included in the Trayīvidyā, which proves its late origin. Alike every division or segment of Veda, Atharvaveda has its some characteristic on the basis of which a number of Veda learned persons consider it unique. The branches of the Vedas have their own particular directions but when we talk of Atharva Veda, it appears as it has embedded the corpus of life with all meanings in its ambit. The most cryptic mysteries of universe, the divine prays, applications of offerings (Yajñīya), cure for the ailments, marriage, reproduction, family, social pattern and self- protection etc. all aspects of the universe and the human life are embedded with it. Pure science with the cryptic knowledge is include with others streams of Veda. but simultaneous to cryptic streams of the knowledge and science, Atharvaveda is an applied science too.

Out of The four Ṛtvijas (performer of the offering as suggested by the Ṛṣis for executing perfectly the offering ceremonies with an objective to make the life full of pleasure and free from the pains and sorrows; the principal Ṛtvija Brahmā is directly related to this very Veda. The place of Brahmā among the Ṛtvijs of Council of offering is at the top. i. e. he is chairperson. The responsibility assigned to Brahmā is to supervise the methods of offerings and rectify the errors. He can only handle such particular liability when all Vedas are well learnt to him. He should also possess a strong will power too. It has been stated in Gopatha Brāhmaṇa at 1. 3. 2 that - "Only a part of offering is processed by application of the three Vedas. The second part of it, is processed by Brahmā through the application of mind or mental power.

Aitareya Brā. (5. 33) declares that there are two routes for executing the offering- first is Vāk (speech) and the other is मनस्

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(mind). Three Vedas (Ṛk, Yaju, Sāma) processes one part of offering through the speech and the other part is processed by Brahmā through Brahmaveda (Atharvaveda) applied through the mind. This Veda mainly contains mantras used in witch-craft or sorcery, in the curing of diseases, for destruction of enemies etc.

Actually, Atharvaveda describes the application of both type of ceremonies viz. Peaceful affirmation and the witchcraft (Abhicārikā) ceremonies. A particular importance of such application has been accepted for the king. The king requires performing the Śāntika-Pauṣṭika deeds and Tulāpuruṣa Mahādāna etc..[1] The priest should be expert in application of Atharva hymn and Brāhmaṇa. It has been mentioned in Atharvapariśiṣṭa[2] that the nation where resides the priest, expert in Śāntikarma and well learned to Atharvaveda, attains accession- to without any fear of invasions and disturbances. "Hence, it is necessary for a king that he should honour daily with pray, donation and respect to the priest well learned to Atharvaveda and commander of his sensory organs.

Perhaps a certain number of Ācāryas have accepted it as the first Veda on the premise of this very significance that Atharvaveda holds. Jayant Bhaṭṭa in his Nyāya Mañjarī (Page 237- 38) has accepted it as the first Veda among the total four Vedas. Nāgara Khaṇḍa to submits while accepting is as the first Veda- "As Atharva is mainly used for the accomplishments of all worldly acts, it is called as the first Veda. As it is fruitful for this material world, it would have perhaps due to this reason, called the first Veda. The other three Vedas, having their metaphysical blessings and fruits, they come in the second number, while writing the Introduction to Atharvaveda composed by him, Ācārya Sāyaṇa observes in the introduction of this Veda that the three earlier Vedas are for spiritual ends while the fourth and last Atharvaveda is for both wordly and higher purpose.

SEVERAL NOMENCLATURE OF ATHARVA VEDA

The Vedic literature, Atharvaveda is addressed with a number of names such as- Atharva Veda. Amṛta Veda. Atmaveda, Amgiro

1. पुरोहितं यथा अथर्वमन्त्रब्राह्मणं पारगम् (म०पु०)

2. AP. 4.6 see Bhāṣa of Sāyana

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Veda, Atharvāṅgirasa, Bhṛgvaṅgirasa, Kṣātra, Bhaiṣajya and Chando-Veda etc.

The Atharvaveda presents its own name as Atharvāṅgirasaḥ along with names of other Vedas.[3] While interpreting the term "Atharva" Nirukta of Yāska at 11. 2. 18 states- "Tharva" root is applied in the meaning of rudeness, curvy, dynamically, violence etc. Hence, the term "Atharva" is meant by attainment of the stability of mind with exercising modesty and non-violence. It leads to the conclusion that its negation must necessarily mean one who is deprived of movement; that is to say a stable being.

Atharvaveda is also addresşed as Brahma Veda. Actually, this Veda is determined for the use of Brahmā, the chairperson of Offering Council (Yajña Samsada). It has been prescribed that Brahmā should be well learned with four Vedas but outstanding knowledge in Atharvaveda is unavoidable for him as Brahmaveda contains all that which is separately found in four Vedas.[4]

On account of the priority of the Brahmakarma of Brahma, it is construed as Brahma Veda. Atharvaveda has been addressed as Brahmaveda in Gopatha Brāhmaṇa, Chāndogya upaniṣad etc. scriptures too.

The most ancient name of Atharva is Atharvāṇgirasa Veda too. This composite word seems containing the two words i. e. "Atharvā" and "Aṅgirā", two clans of Ṛṣis. As the sage Atharvan born in the family of Aṅgirā had given this Veda in the present form, it is called Atharvāṅgirasa Veda.

One more thing to be noted is that the hymns of Atharvan are with the deeds of peace and confirmation and the hymns of Aṅgiras are witchcraft (Abhicārika). As the peace and confirmation hymns fall first and only than the witchcraft hymns come, the name of this Veda as Atharvāṅgirasa (Atharva + Aṅgirasa) is therefore, outright. Here Bloomfield states the distinction between said two sets. He says that Atharvaṇa mantras are for the good purposes while Aṅgirasa mantras are for the evil.

Atharvaveda is also addressed as ``Bhṛgvāṅgirasa Veda" too. This appellation seems to bring out the importance of two priests

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3. Yasmāddṛco apātakṣan Yajuryasmādapākaśan sāmāni yasya lomāni atharvāṅgiraso mukham X.7.20
4. Go. Brā. 1. 5, 15

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Bhṛgu and Aṅgirasa. Bhṛgu was the disciple of Aṅgirā. The Ṛṣi Bhṛgu had played an active role in propagation and publicity of Atharva Veda. It was therefore, addressed as Bhṛgvāṅgirasa Veda and the supremacy among all.[5]

In addition to the appellation mentioned above some more names are also given to the Atharva Veda. This appellation is perheps unknown to many Vedic scholars. Atharva itself shows this in the text.[6] In Chandāṁsi- Atharva. 11. 7. 24 it is addressed as *Chandoveda* and *Ṛcāḥ Sāma Yajurmahī*- Atharva. 10. 7. 14, as Mahīveda. In Śata. Brā. 14. 8. 14, as Kṣātra Veda and in Atharva, 11. 6. 14, it is addressed as Bhaiṣajya Veda. All these names of Atharva Veda, make very clear the wide enunciated topics of it, but here a significant question arises, why only the name `Atharvaveda' came into vogue? Here Dr. Karmabelkar gives the scholarly statement that ``This title is abbreviated form of the oldest and original title `Atharvāṅgirasaḥ' which with probability, not only includes the names of the two ancient mythical sages but also represents their very characteristic representations and contributions. In the later period, the name Bhṛgu replaced the name Atharvan and the Atharvaveda came to be known as `Atharvāṅgirasaḥ' and finally this title was shortened into the convenient and handy title `The Atharvaveda'[7]

Of course, the name Atharvan, Aṅgirasa and Bhṛgu also occur in the Ṛgveda many times but there they designate only some mythic personages, nowhere do they refer to any kind of literary composition. In the period of the Brāhmaṇa literature the position of the Atharva appears to have swung in a bewildering manner, for sometimes it is referred to while at other times it is neglected. At one place Śatapatha Brā. omits the name of this Veda,[8] but at some places this text speaks for this Veda by its very name[9] Besides this, some of the Śrautasūtras also mention the name of this Veda.[10]

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5. Go. Bra. 1. 3. 4.
6. A.V. 11.6.14
7. Atharvavedic civilisation p.2
8. 1.1.3.2.3
9. 11.5.6.4-8
10. Sāṁkhyāyana Śrautasūtra 16.2.2. Ā.Ś.S 10.7.1

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SUBJECT MATTER OF THE ATHARVA-VEDA

Many scholars of Vedic literature like Macdonell, Bloomfield etc. categorised the hymns of Atharvaveda in different classes as the hymns are meant to secure long life (Āyuṣya-sūktāni), to get good wishes of the deities in many household manner (Puṣṭikāni), to ward off misfortune (Mṛgārā sūktāni), to pardon the misdeeds (Prāyaścittāni-sūktāni), to obtain the kingship (Rājakarmāṇi-sūktāni), as well as Abhicārikāni sūktāni and Bhaiṣajya sūktāni are classified with their subject matter. Besides all these, a class of hymns of cosmogonic and theosophic catagory occupies a good place in the Atharva-Veda. The subject matter of these mantras is Brahmavidyā character of Rohita (Cosmogonic power), Kāla (time) Prāṇa and Kāma (love). Kāla is described such as an important personlity as the creator, controller of the heaven, midsky and earth.

According to Kauśika Sūtra, there are fourteen topics worth description in Atharva Veda. These are- 1. Ceremonies and offerings 2. Pauṣṭika deeds 3. Aniṣṭa-nivāraṇa and Śāntikarma, 4. Prosperity, 5. Administration, 6. Accession to and accomplishment, 7. Education, 8. Harmony-sense of unity, 9. Pharmaceutical, 10. Witchcraft applications, 11. Women Welfare, 12. Interior decoration, 13. Provision for regret, 14. Prediction. A broad description was added with these topics worth elucidation. On the basis of such elucidation made subsequently, the fourteen topics increased to twenty nine. The names of the topics were given as-

1. Pākayajña, 2. Medhājanana, 3. Brahmacarya Siddhi, 4. Promotion of villages and cities, 5. Prosperity of son, wife, subjects and animals etc. 6. Harmony- spirit of unity, 7. Ruling (Rāja karma), 8. Śatru Sadana, 9. Victory in war, 10. Seizure of weapons, 11. Dazzling of army (Sainya Stambhana), 12. Protection of Army (Sainya Parirakṣaṇa) 13. Concept of Victory and Defeat, 14. Deeds of Army commanders etc., 15. Policy of spying Army (Sainya Bhedanīti), 16. Reinstatement of King (Reestablishment) 17. Deed of regret, 18. Promotion of agriculture etc., 19. Accession to family, 20. Pharmaceutical deeds, 21. Ceremony, 22. Conference- means of victory, 23. Vṛṣṭi-Prayoga. 24. Deeds for accession to (Abhyudaya Karma), 25.

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Commercial activities, 26. Discharge of debt, 27. Abhicāra Nivāraṇa, 28. Āyuṣya Karma and 29. Offering ceremonies.

The Atharvaveda Saṁhitā has been divided in two sections- 1. Kāṇḍas, Sūktas and hymns and 2. Kāṇḍas, Anuvākas, Prapāṭhakas, Sūktas and hymns. The entire subject matter on. Atharvaveda is arranged in twenty Kāṇḍas. A division of Kāṇḍas, Sūkta and hymn only appears easy and universally accepted. It seems that the second section has been made for the convenient recitals as it incorporates Anuvāka, Prapāṭhaka, Sūkta and hymns. It is not so popular today and not so convenient. The Atharvaveda can be divided in four parts from the angle of composition.

(i) First division - (from 1 to 7 Kāṇḍas) - There are small Sūktas in this section. In every sūkta of first Kāṇḍas, there are 4 hymns, 5 hymns in second, 6 hymns in third Kāṇḍas, 7 hymns in fourth Kāṇḍa and 8 hymns in fifth Kāṇḍa. There are at least 3 hymns in each Sūkta of seventh Kāṇḍas. A majority of Sūktas in seventh Kāṇḍa have only one or two hymns.

(ii) Second division (from 8 to 12 Kāṇḍas) - All these Kāṇḍas have large Sūktas but the topics of each Kāṇḍas and sūktas bear different subject:

Pṛthvī Sūkta is existed at the beginning of twelfth Kāṇḍa. There are 63 hymns and the geographical sites and political principles have been described herein.

(iii) Third division (from 13 to 18 Kāṇḍas) - Uniformity in subjects lies in all sūktas in each Kāṇḍa of this part. There are hymns related to metaphysics in thirteenth Kāṇḍa. The fourteenth Kāṇḍa bears hymn related to the marriage. There are metaphysical hymns relating to the offerings of Vrātyas in fifteenth Kāṇḍa. The sixteenth Kāṇḍa bears hymns of removing the nightmares. The seventeenth Kāṇḍa a sūkta and thirty hymns in which Sammohana hymns (Enchanting hymns) is also existed. There are hymns relating to funeral and offering for the appeasement of incestors in eighteenth Kāṇḍa.

(iv) Fourth Part (19 to 20 Kāṇḍas) - The nineteenth Kāṇḍa contains the hymns relating to cure, medicine, growth of the nation and metaphysics. The twentieth Kāṇḍa bears the h hymns relating to Soma-yāga. A majority of hymns are from Ṛgveda or have nexus with the hymns of Ṛgveda.

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It can be concluded that the hymns of Atharvaveda lay down the following three main topics :

(i) Pharmaceutical viz. proposition of the medicines for relieving the ailments, (ii) Immortality viz. laying down the means that can keep the death at bay (iii) Brahman, viz. laying down the supreme knowledge. (see Go. Bra. 1. 3. 4). The author of Atharva Pariśiṣṭa has stated in a single sentence while enunciating the magnificence of the hymns in Atharva Veda- "All industry will achieve success with the due knowledge of hymns in Atharva Veda". The descriptive topics: The scope of topics worth description is very wide. Ācārya Sāyaṇa has divided it into fourteenth sections. Later on, a statement of 29 topics is found in the list framed by the scholars who were gone in depth.

These are the main topics as laid down in Atharva Veda. These can further divided in sub- divisions, sections and thus, the number may be increased more. Having gone over the entire subject- matter of Atharva Veda, it can be concluded that this Veda embeds within its ambit, the styles of living perfect life, effacing the hurdles with keys of a peaceful, successful and prosperous formulae of life.

THREE SAṀHITĀS

In Dārila Bhāṣya of Kauśika Sūtras in Atharva Veda, three Saṁhitās of Atharvaveda have been described, while other three Vedas has one Saṁhitā each as presently available. The three Saṁhitās enunciated in Dārila Bhāṣya for Atharva are – (i) Ārṣī Saṁhitā (ii) Ācārya Saṁhitā and (iii) Vidhi Prayoga Saṁhitā. **Ārṣī Saṁhitā** is a compilation of hymns received by the seers traditionally from one generation to another is called Ārṣī Saṁhitā. The Atharvaveda as available presently duly divided in Kāṇḍas, Sūktas and hymns addressed as Saunakīya Saṁhitā is actually Ṛṣi Saṁhitā or Ārṣī Saṁhitā.

Ācārya Saṁhitā– It has been stated in Dārila Bhāṣya about this Saṁhitā that the teaching form of Ācārya applied for his disciple after Upanayana ceremony (Sacrificial thread ceremony) is Called as Ācārya Saṁhitā.

Vidhi Prayoga Saṁhitā – When the hymns are applied for any deed under ceremony, one hymn is divided in several Padas

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and the ceremonial hymn is formed. The compilation of such hymns is called Vidhi Prayoga Saṁhitā. It is the first type of Vidhi Prayoga Saṁhitā. Similarly, it has four more types also.. In the second type, new words are added with the hymns. In the third type, the frequency of any particular hymn is made with the counter hymn of that Sūkta. Thus, the number of hymns of Sūkta is doubled. In the fourth type. This order of hymns arranged in any Sūkta is changed/altered. In the fifth type, the half part of any hymn is applied as treating it complete hymn.

It can be concluded now that Ārṣī Saṁhitā is the basic Saṁhitā. Ācārya Saṁhitā is its abridged form or compendium and Vidhi Prayoga Saṁhitā is its expanded form.

BRANCHES OF ATHARVA VEDA

Atharvaveda has more than one branches like other Vedas. The branches of Atharvaveda have been mentioned in introduction of Sāyaṇa Bhāṣya Prapañca Hṛdaya, Caraṇa Vyūha of Vyāsa and Mahābhāṣya of Patañjali. The renowned seer Patañjali has stated nine branches of Atharvaveda in his Mahābhāṣya. Two opinions have been extracted in this regard in Sarvānukramaṇī or seer Kātyāyana. As per first opinion, Atharvaveda has fifteen branches. A scripture "Caraṇa Vyūha" stating the authoritative description of the branches of Vedas, as much as nine branches have been accepted. These are- l. Paippala 2. Dānta 3. Pradānta 4. Snāta, 5. Saula, 6. Brahmadābala, 7. Śaunaka, 8. Devadarśata and 9. Cāraṇa-vidyā. Ācārya Sāyaṇa too has accepted its nine branches in his Atharvaveda Bhāṣya Bhūmikā but their names are distinct than as stated in "Caraṇa Vyūha". A majority of scholars have considered as authoritative, the names as stated by Sāyaṇa. These are- l. Paippalāda 2. Tauda, 3. Mauda, 4. Saunakīya, 5. Jājala, 6. Jalada, 7. Brahmavada, 8. Devadarśin and 9. Cāraṇa Vaidya.

Thus, as much as nine branches of Atharvaveda are popular but a Saṁhitā related to two branches is only available at present. The seven other Saṁhitās are not available. Out of these two branches as available, only Saunaka Saṁhitā is the presently prevailing Saṁhitā. The other Saṁhitā i. e. Paippalāda Saṁhitā is only available in any library merely to see but not for study. Thus, the really available and prevalent Saṁhitā is Saunaka Saṁhitā. A

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brief information about these Saṁhitās can be mentioned as under–

1. **Pippalāda Saṁhitā**- Some information regarding this Saṁhitā is embedded with a volume namely– "Prapañcahṛdaya". As per that volume, the first seer of this Saṁhitā are renowned metaphysician "Pippalāda"' Only a single copy of this Saṁhitā, containing twenty Kāṇḍas had been found in Kashmir. It was in Śāradā script and it was given as a gift to a renowned German scholar, Dr. Rath by the king of Kashmir in 1685. Its triplicate copies were printed by Dr. Rath in 1901. According to Mahābhāṣ ya the first hymn of this Saṁhitā is *Sanno devī rabhiṣṭaya āpo* etc. This very hymn has been accepted as the first hymn of Pippalāda Saṁhitā in Chāndogya Mantra Bhāṣya. The prevalent Saunaka Saṁhitā contains this hymn as first hymn to sixth Sūkta of the first Kāṇḍas.

2. **Saunaka Saṁhitā**– Gopatha Brāhmaṇa and the Atharva Saṁhitā as prevalent presently pertains to this Saunaka branch. This is divided into twenty books or Kāṇḍas which is also divided into Anuvākas and later into Sūktas in all about 730. Bloomfield also gives this number as 730 but Whitney gives the number 598 while the Ajmer edition describes as 731. and Bṛhatsarvānukrmaṇī contains 759 Sūktas only. Some scholars recognise that the nineteenth and twentieth Kāṇḍas are "Khila Kāṇḍas" which had been incorporated with Atharvaveda subsequently but ultimately the Saṁhitā of twenty Kāṇḍas has been accepted.

Svami Gangeśvarānanda has specially contributed for providing dynamicity to the tradition of Vedic study He has published four Vedas in a single volume. The Atharvaveda so complied by him contains 736 sūktas.

An appropriate analysis of these all Saṁhitās goes in favour of treating it as containing total 759 Sūktas. It has been confirmed in Bṛhatsarvānukrmaṇī, and the Atharva Saṁhitā published with the Bhāṣya of Sāyaṇa from Vedic Sodha Samsthana, Sadhu Asrama Hosiarapura, Punjab. The Atharva Saṁhitā published from Sanatana Dharma Yantralaya Moradabad in 1929 also contains 759 Sūktas. Following the same trend, present Saṁhitā also bears 759 Sūktas. Generally it has been stated that the

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Atharvaveda contains as much as 6000 hymns while Whitney states the number of hymns 5038. A few Saṁhitās contain 5987 hymns but there are only 5977 hymns in the prevalent Saṁhitā. This Saṁhitā is specially in vogue in South India. The Bhāṣya of Ācārya Sāyaṇa too is available in this Saṁhitā.

OTHER SAMHITĀS OF ATHARVA VEDA

Apart from the abovesaid two main Saṁhitās, the other seven Saṁhitās are for name sake. Some references of Mauda Saṁhitā have been given in Mahābhāṣya (4. 1. 86) and Sahara Bhāṣya (l. l. 30). Atharva Pariśiṣṭa it has been mentioned that the persons belonging to Mauda and Jalada Branches should not be made priest. Doubts of nation's destruction has been raised if such persons are made priest (Purohita). Some information regarding Cāraṇa Vaidya. the last branch of Atharva is available from the explanation of Kauśika Sūtra (6. 37) and Atharva Pariśiṣṭa (22. 2). As per Vāyu Purāṇa. there were 6026 hymns in this Saṁhitā but no copy of this Saṁhitā is available. Other branches like Tauda, Jājala, Brahmavada and Devadarśa are in vogue for name sake and no authoritative information is available on them.

THE LITERATURE RELATED TO ATHARVA VEDA

The Brāhmaṇa texts, Upaniṣads. Prātiśākhya. Śikṣā. Kalpasūtras etc. all components of Atharvaveda are available. These Can be classified as under-

(A) Brāhamaṇas– 1. Gopatha 2. Paippalāda

(B) Upaniṣads – 1. Praśna 2. Muṇḍaka. 3. Māṇḍukya. 4. Atharvaśiras, 5. Atharvaśikha 6. Bṛhat Jābāla, 7. Nṛsiṁha Tāpanī, 8. Nārada-Paribrājaka, 9. Sītā, 10. Śarabha 11. Mahānārāyaṇa, 12. Rāmarahasya, 13. Rāmatāpanī, 14. Saṇḍilya, 15. Paramahaṇsa Paribrājaka, 16. Annapūrṇā, 17. Sūrya, 18. Ātman, 19. Pāśupata, 20. Parabrahma, 21. Tripuratāpanī, 22. Daivī, 23. Bhāvanā, 24. Brāhma, 25. Jābala, 26. Gaṇapati, 27. Mahāvākya, 28. Gopālatāpanī. 29. Kṛṣṇa, 20. Hayagrīva, 31. Dattātreya and 32. Garuda.

(C) Prātiśākhya– (a) Atharvaprātiśākhya or Saunakīya Caturādhyāyikā (compiled by W. D. Whitney) (b) Atharvaveda Prātiśākhya Sūtra (compiled by Visvabandhu). (c) Atharvaprātiśākhya (Compiled by Dr. Suryakanta)

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(D) Śikṣā – Māṇḍūkī Śikṣā

(E) Sraurta Sūtra – Vaitāna Sruta Sūtra

(F) Gṛhya Sūtra – Kauśika Gṛhya Sūtra

(G) Anukramaṇī etc. – 1. Atharva Pariśiṣṭa, 2. Caraṇa Vyūha, 3. Pañcapaṭlikā, 4. Dantyauṣṭha Vidhi, 5. Bṛhatsarvānukramaṇī, 6. Nakṣatrakalpa, 7. Angirasa-kalpa, 8. Śāntikalpa, 9. Caraṇavyūha Sūtra, 10. Atharvaprāyaścitta.

(H) Upaveda - 1. Sarpaveda, 2. Piśācaveda, 3. Asura Veda, 4. Itihāsa Veda, 5. Purāṇa Veda.

COMMENTARIES AND TRANSLATIONS

The commentators on Atharvaveda can be classified in two divisions – 1. Ancient, 2. Modern.

1. Sāyaṇa- Among the ancient commentators on Atharva Veda, the only commentary available and it also two third part only pertains to Commentator Ācārya Sāyaṇa of fourteenth century. One third part of this commentary is still out of sight. The Kāṇḍas without commentary are 5, 9, 10, 12, 13, 14, 15, and 16 'Kāṇḍas. Apaṛt from it, commentary of Sāyaṇa is partially available on Kāṇḍas eighth and twentieth.

There are three Saṁhitās so far published on the basis of Sāyaṇa commentary. These are- 1. Nirnaya Sagar Press, compiled by Late shri Samkara Panduranga Pandit, 1895- 98 2. Sanatana Dharma Yantralaya. Moradabada (U.P.) Compiled by Sri Ramacandra Sarma in 1929 and 3. Viśveśvarānanda Vaidika Śodha Saṁsthāna. Hosiarapura (Punjab), compiled by Sri Viśvabandhu in 1960- 64.

Among modern commentators, Western and Indian both scholars are existed. A brief introduction of them can be given as under-

1. R. T. H. Griffith had published a translation of entire Atharvaveda in English with two parts during 1895- 96.

2. William Dwight Whitney ; It was published under Harvard Oriental Series. The entire subject-matter on Atharvaveda was translated with critical and exegetical commentary by W. D. Whitney in English and it was edited by Charles Rockwell Lanman during 1905. Our translation is also based on this edition.

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3. Bloomfield : A substantial part of Atharvaveda was translated into English by M. Bloomfield. It was published under the series of Sacred Books of the East, edited by Max-Müller.

4. Ludwig- Atharvaveda was translated in German by A. Ludwig and J. Grill.

Besides of this, Weber's translation also available on single books.

ṚṢIS, DEVATĀS AND CHANDAS

The concept of Ṛṣi. god and Chandas in opening the meanings of Vedas has an important role. It will be appropriate to keep an eye on the particularity of Ṛṣi, god and Chandas of Atharva Veda.

Ṛṣi– The Ṛṣi of a majority of sūktas in Atharva Veda are Atharva (i. e. intelligence undeviated). The name of Atharva is added with the Ṛṣis of other several sūktas. For example- Atharvācārya, Atharvākṛti. Atharvāṅgirā. Bhṛgvaṅgirā, Brahmā etc. Among Ṛṣis of Atharva Veda, there are several such names, which are not personal but abstractional i. e. intangible. For example- Nārāyaṇa, Brahmā, Bhuvana Sādhana, Bharga, Āyu, Yakṣmanāśa, Sūrya, Sāvitrī etc. It is clear that the scholar who first got the hymns, treated the conscious as Ṝṣi and not himself. It is perhaps the conscious streams appeared them as a living person.

God– The number of gods in Atharvaveda is more than double than other Vedas. It is so because its topics worth description are in considerable number and to whom the hymn is targeted is called god. Its being in abstract form is common, but an address to gods in Atharva Veda are someway strange. For example Aja (Ajanmā), Mātṛnāmā, Īrṣyopanayana, Yakṣmanāśana, Kṛtyādūṣaṇa, Kālātmā, Kāmātmā etc.

Chanda– There is more diversity of Chandas in Atharvaveda than other Vedas. There are several Chandas about which nothing is written in the available volumes of the rhythemology. A few chandas are composed by adding with several chandas. Probably, the Ṛṣi will have felt it necessary for his efficient expression. In Kuntāpa Sūkta (Kāṇḍa 20 sū.129) bears the parts of hymns and only one word hymns are found in somewhat places. They cannot

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be taken in any settled streams of the chandas and to understand their meaning too is difficult.

The Mantras of the Atharvaveda exhibit a different style of expression in accordance to the contents. The Sūtra text of Atharvaveda is the Kauśika Sūtra. Special applications of hymns has been described therein. Ācārya Sāyaṇa puts the meanings of hymns on the basis of their applications as described in Kauśika Sūtra.

Hymns of Vedas are of multi-meanings because the learned seers have tried their best to explain the cryptic mysteries through application of figure of speech, by taking illustration of the formidable things or the processes. It is however difficult to understand properly the illustrations refereed by so brilliant seers and it becomes more difficult when style of language meaning is resorted. However, it can be said the grace of Vedas that enough comments/notes are given wherever the crux to understand the language expressed through gemical saying in easier way. Thus the Mantras of the Atharvaveda deal with blessing, harming and curing in the specific poetic tone.

Gems (Maṇi) : The use of several types of gems and their importance has been described in number of sūktas in Atharva Veda. References are found at several places regarding processing of gems, its receipt and method of holding on body. An address of gem has been applied in wide meanings in Veda. These can be made powerful through spell of respective hymns but some gems automatically hold divine powers.

In Atharvaveda the terms Srāktyamaṇi (8.5.3) and Trisaṅdhyā Mani etc. are used for the gems,. which are in the form of power seed. An effort to explain the hymn with their feature has been made wherever the of gems are given.

Mātṛnāmā : Mātṛnāmā has been described in Sūkta 4. 20 in the form of Ṛṣi and god. Some Ācāryas have added this name with the Trisaṅdhyā and Sadampuṣpa gems. The benevolent /energizing medicines can be said as Mātṛnāmā (i. e. impressive as mother). However is appears good to treat them as the divine flow of mother entity on the basis of their effect as described in several hymns. The meaning of hymn are naturally understood on the basis of this concept.

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Kṛtyādūṣaṇa : This name is used as the god of several sūktas. Kṛtyā- dūṣaṇa or the experiments to set- aside either the effect of Kṛtyā or the Kṛtyā itself has been described at several places. The term "Kṛtyā" is meant by a function worth doing and " Kṛtyā- dūṣaṇa" is meant by a reaction for the action done. The use of term "Kṛtyā" in this sense can be made in good and bad both meanings. However, the use of word " Kṛtyā" is exclusively made in the form of murdering power since beginning. Operation of Kṛtyā is made for destruction of enemy but such acts made with resolution to destroy not only give favourable but also some undesirable results also. For example- The sea was churned with a resolution to obtain gems but there also appeared the poison. On one side, the factories provide the humanity 'with comfortable goods but they generate the pollution on the other. In order to develop the resolution of work and power to act; the body, sensory organs and desires are necessary to be with the man. Sometimes, these means act otherwise too and at this stage, these can be said as Kṛtyā. The sensuality provided for reproduction is sometime misused and called Kṛtyā. Thus. uncountable forms the formidable and micro of Kṛtyā can be accomplished. To compound any arisen Kṛtyā or Krtyadūṣaṇa becomes necessary. The meanings of Vedic hymns can be made ex-facie when resolution of Kṛtyā is taken in such wide description. It is not good to confine it to the practices traditionally accepted. Hence, coincide the Vedic tradition, broad applications have been embedded in this volume.

Brahmajāyā - A god Brahmajaya has been described in, %tharva. 5. 17. Jaya is meant by the wife. Its meaning as wife of Brahma or the wife of a brahmana is not relevant here as it cannot clear the connotation. If it is understood as Brahmavidyā. it matches with the dignity of the meaning of hymns one side and the. traditional meaning on the other.

Brahmagavī : A majority of scholars construe it as the cow of brāhmaṇa. This word has been appeared as god in sūkta 5. 18. The obeisance for cow and a step to increase their importance, the abnormal effects described in hymns is added with the cow but this meaning does not explain clearly the inherent sense. It is the loyal tendency of the cow of a brāhmaṇa who provides him

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maintenance. Hence right meaning to this term will be the profession of a Brāhmaṇa. It is hoped that the meanings to the terms "Śataudanā gau, Vaśā gau, Skambha etc. as given in this book by due study and taking in tradition as well will not only satisfy but also provide a new outlook to the readers. The application of figure of speech has been made easy through the comments/notes inserted in the middle of hymns. For example- In Atharva. 4. 7. 3, the patient has been suggested that he should eat Karambha (mixture of medicated foodstuff) and the use of Pīvapāka (to cook lipid) method will save him from the poisonous effect. This explanation of cooking the lipid is necessary to be here otherwise any person not understood it properly map cook the lipid and prepare its mixture for effacing the effect of poison.

SOME MYSTERIOUS EVENTS

Generally, all Vedas are cryptic and it is must difficult to understand properly the senses conveyed by them yet other Vedas except Atharvaveda only can be partially understood on the basis of their language. Atharva holds a number of events full of mystery and misconceptions arise due to not understanding them properly.

Misconception of Magic : A number of mysterious applications have been mentioned in Atharvaveda for avoiding from the hurdles and suppression of the wicked. Some foreigner therefore, allege that it contains the magic while a few others allege that it holds the meanful activities that throw others in adversities. However all such allegations are proved meaningless when a wise analysis is made.

All people are known to this fact very well that there are all types of good and bad people and the formidable as also. micro flows of positive and negative effects are existed. To make oneself competent and politic by observance of the etiquette and to defend from the evil tendencies and evil acts are equally necessary. Along with application of self defending measures, sometimes one has to resort the aggressive efforts also. In order to relieve from the disease, one has to resort the preventive measures and a strong blow on disease with equal force. The wit too becomes conspiracy if not used properly while a hate too protects from the evils if utilised properly. Hence, the efforts killing the

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defects and distorted processes can not be addressed as a mean process. Such learning is also worth use in regular intervals. Magic is nothing else than indicative of our ignorance. There are several people who exhibit a number of scientific phenomenons and the skill of their tricky hands. The people who understand it, appreciate them as skill and expert processes but the rest of people say them as magic. The term "magic" is not always used in wrong senses.

There are a number of hymns in Atharvaveda whose meanings and objectives become clear but the words used there have meanings difficult to find. Yāska in his Nirukta too keeps a mum in this matter. For example, it has been very clearly stated that *Tābuva* and *Tastuva* has destroyed the poison of snake but what are these things is still unknown even to the commentators.

A certain other words are- Khṛgala. Viśapha. Kābava. Karśapha etc. The medicines like Araṅghuṣa, Arundhatī. Upajīkā etc. as described in context to application of medicines are not mentioned in any of the book on pharmaceutical. In same manner, what are the Jaṅgiḍa Maṇi, Pratisaramaṇi, Astṛtamaṇi etc. which are used for protection and killing of enemies, Sāyaṇa here explains it as औषधिविशेष only.

The implied and ornamented vocabulary like- Kokayātu (sensuous tendency like Cakravāka bird), Surpāyātu (Vanity like Garuḍa), Śvayātu (enimity with clan like dog) etc. have been explained at the spot in parenthesis.

The sūktas from 127 to 136 in twentieth Kāṇḍas of Atharvaveda are called Kuntāpa Sūkta. A few scholars consider them as Khila (added) but they have been accepted as the part and parcel of Saṁhitā by the flux of time. We are giving a note on Kuntāpa Sūkta from the book of C.V. Vaidya's History of Sanskrit literature as under :

Note - The Kuntāpa Sūktas

The Kuntāpa sūktas are given in the Atharvaveda chapter XX (127-136). They are not found in the Ṛgveda Śākala Saṁhitā as we have it. They must have been taken by the compiler of the twentieth chapter of the Atharvaveda which, as we have said, was added later on for sacrificial purposes, from some other Śākhā of the Ṛgveda or from a khila as supposed by Sāyaṇa. That they are

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required for sacrificial purposes is certain from Aitareya VI 32, 33 and Kauṣītaki XXX 5. The former does not use the word Kuntāpa but the latter does. The former, however, gives the particular names of the parts Nārāśaṁsa, Raibhi, Kāravya Parikṣ itiyā and so on which are assigned to them from actual words used in the verses. The Gopatha Brāhmaṇa follows here the Kauṣītaki almost word for word and with certain additions such as an explanation of the name Kuntāpa as will be noted in the section of Brāhmaṇas. Whether the Atharva compilation is referred to here in the Aitareya and Kauṣītaki Brāhmaṇas or whether these quote from floating materials or from another Śākhā of the Ṛgveda, it is difficult to decide. It is possible to suggest that the Atharvaveda compilation is earlier than Kauṣītaki alias Śāṁkhāyana at least, as it gives the name Kuntāpa; and even the Aitareya which, though it doesn't give the name Kuntāpa, gives the names of the component parts of the hymn, the mentioning of the name Kuntāpa not being absolutely necessary. But we find in Kauṣītai (IV 10, 11) a mention of three Vedas only by name and the fourth priest Brāhmaṇa is shown as knowing and working with the aid of these three Vedas only as in the Śatapatha. The mention of Kuntāpa hymns and the name Kuntāpa, therefore, lead to no conclusion as to priority. (History of Sanskrit Lit. pp. 173-74)

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Atharvavedic Ṛṣiṣ

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ABBREVIATIONS

AA. = Aitareya-Āraṇyaka. Ed. Bibl. Ind. 1876.

AB. = Aitareya-Brāhmaṇa. Ed. Th. Aufrecht. Bonn. 1879.

Abh. = Abhandlungen.

AŚS. = Āśvalāyana-Śrauta-Sūtra. Ed. Bibl. Ind. 1874.

In the ed., the 12 *adhyāyas* of the work are divided into two Hexads (*ṣaṭkas*), a Prior and a Latter and the number of those of the Latter begins a new with 1. In Whitney's citations, the numbers run from i. to xii. : thus (in his note to iv.39.9) AŚS.11.ii.14.4 is cited as viii.14.4.

AGS. = Āśvalāyana-Gṛhya-Sūtra. Ed. A. F. Stenzler in Sanskrit and German. Leipzig. 1864-5. Ed. also in Bibl. Ind. 1869.

AJP. = American Journal of Philology. Ed. B.L. Gildersleeve. Baltimore. 1880.

Ak. = Akademie.

Amer. = American.

Anukr. = Anukramaṇī *or sometimes* the author of it.

ĀpŚS. *or* Āp. = pastamba-Śrauta-Sūtra. Ed. R. Garbe in Bibl. Ind. 1882-1902. 3 vol's.

ĀpGS. = Āpastambīya-Gṛhya-Sūtra. Ed. M. Winternitz. Vienna. 1887.

Apr. = Atharva-Veda Prātiśākhya. Ed. W.D. Whitney in JAOS. (vii. 333-615). 1862. Text, translation and elaborate notes.

Aufrecht. Das XV. Buch des AV. Text, translation and notes. Ind. Stud. i.121-140. 1849. See below, p. 769.

AV. = Atharva-Veda. AV. = *also* Atharva-Veda-Saṁhitā. Ed. by R. Roth and W.D. Whitney. Berlin. 1855-6. Ed. also by Shankar Pandurang Pandit. Bombay. 1895-8. 4 vol's.

-av. = -avasāna : see explanation following.

In the excerpts from the Anukr., the Sanskrit *eka-, dvi-, tri-*, etc., constantly recurring in composition with *avasāna* and *pada*, are abbreviated by the Arabic numerals 1, 2, 3 etc. Thus, at p.727, the excerpt *3-av, 6-p. atyaṣṭi* may be read as *try-avasānā ṣaṭ-padā'tyaṣṭiḥ*.

B. = Brāhmaṇa.

BAU. = Bṛhad-Āraṇyaka-Upaniṣad. Ed. Otto Böhtlingk. Leipzig. 1889. Other ed's : Calc., Bo., Poona.

Baudhāyana = Baudhāyana-Dharma-Śāstra. Ed. E. Hultzsch. Leipzig. 1884.

Bergaigne : see Rel. Véd.

Bergaigne-Henry, Manuel = Manuel pour étudier le Sanscrit védique. By A. Bergaigne and V. Henry. Paris. 1890.

Bibl. Ind. = Bibliotheca Indica, as designation of the collection of texts and translations published by the Asiatic Society of Bengal in Calcutta.

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Bl. = Bloomfield.

Bloomfield (without further designation of title) = Hymns of the AV., together with extracts from the ritual books and the commentaries, translated by Maurice Bloomfield. Oxford. 1897. This book is vol. xlii. of SBE.

In this work Bl. Sums up a very large part, if not all, of his former "Contributions" to the exegesis of this Veda, which he had published in AJP, (vii., xi., xii., xvii.), JAOS. (xiii., xv., xvi. - PAOS. Included), ZDMG. (xlviii.). The "Contributions" are cited by the abbreviated designations (just given) of the periodicals concerned.

Bloomfield, Atharvaveda = his part, so entitled, of the Grundriss. 1899.

Bo. = Bombay.

BR. = Böhtlingk and Roth's Sanskrit-Wörterbuch. Published by the Imperial Russian Academy of Sciences. St. Petersburg. 1852-1875. Seven vol's. Often called the (Major) (St.) Petersburg Lexicon. Cf. OB.

Caland (without further indication of title) = Altindisches Zauberritual. Probe einer Uebersetzung der wichtigsten Theile des Kauśika-Sūtra (kaṇḍikās 7-52). By W. Caland. Amsterdam. 1900. From the Verhandelingen der Koninklijke Ak. van Wetenschappen te Amsterdam. Deel III No. 2

Caland, Todtengebräuche - Die Altindischen Todten- und Bestattungsgebräuche. Amsterdam. 1896. See p. 813.

Caland, Totenverehrung = Ueber Totenverehrung bei einigen der Indo-Germanischen Völker. Amsterdam. 1888.

Caland, Pitṛmedha-Sūtras = The Pitṛmedha-Sūtras of Baudhāyana, Hiraṇyakeśin, Gautama. Leipzig. 1896.

Calc. = Calcutta *or* Calcutta edition.

ŚB. = Śatapatha - Brāhmaṇa. Ed. A. Weber. Berlin. 1855.

ŚŚS. = Śāṅkhāyana-Śrauta-Sūtra. Ed. A. Hillebrandt. Bibl. Ind. 1888.

ŚGS. = Śāṅkhāyana-Gṛhya-Sūtra. Ed. H. Oldenberg in Ind. Stud. (xv. 1-166). 1878. Skt. And German.

ChU. = Chāndogya-Upaniṣad. Ed. O. Böhtlingk. Leipzig. 1889. Skt. And German. Ed. Also in Bibl. Ind., Bo., and Poona.

Collation-Book = manuscript volumes containing Whitney's fundamental transcript of the AV. text and his collations, etc. For details, see p. cxvii.

Comm. = the commentary on AV. (ascribed to Sāyaṇa and published in the Bombay ed.); *or*, the author thereof.

Daś. Kar. = Daśa Karmāṇi, a paddhati to certain parts of the Kauś. See Bl's introduction, p. xiv.

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Delbruck. Altindische Syntax. Halle. 1888.

Denkschr. = Denkschriften.

Deussen, Geschichte - Allgemeine Geschichte der Philosophie mit besonderer Berücksichtigung der Religionen. By Paul Deussen. Leipzig. The first vol. (part1, 1894 : part 2, 1899) treats of the philosophy of the Veda and of the Upaniṣads.

Deussen, Upaniṣads - Sechzig Upaniṣad's des Veda aus dem Sanskrit übersetzt und mit Einleitungen und Anmerkungen versehen. Leipzig. 1897.

Dhanvantari = Dhanvantarīya - Nighaṇtu. Some references are to the Poona ed.; Roth's references are, I presume, to his transcript described by Garbe, Verzeichniss der (Tübinger) Indischen Handschriften, No. 230.

du. = dual.

ed. - edition (of) *or* editor *or* edited by *or* in.

et al. = et alibi.

f. *or* fem. = feminine.

Festruss an Böhtlingk - Festgruss an Otto von Böhtlingk zum Doktor-Jubiläum, 3. Februar 1888, von seinen Freunden. Stuttgart. 1888.

Festgruss an Roth = Festgruss an Rudolf von Roth zum Doktor-Jubiläum, 24, August, 1893, von seinen Freunden und Schüler. Stuttgart. 1893.

Florenz = his German translation of AV. vi. 1-50, with comment, in vol. xii. Of Bezzenberger's Beiträge. Göttingen. 1887. See below, p. 281.

GB. = Gopatha-Brāhmaṇa. Ed. Bibl. Ind. 1872.

Geldner : see *Siebenzig Lieder* and *Ved. Stud.*

Ges. = Gesellschaft.

GGA. = Göttingische Gelehrte Anzeigen.

GGS. = Gobhila-Gṛhya-Sūtra. Ed. Friedrich Knauer. Leipzig. 1885. Text, transl. and comment : in 2 parts.

Grammar *or* (Skt.) Gram. *Or* Gr. = Whitney's Sanskrit Grammar, 2d ed. Leipzig and Boston. 1889. There is a 3d ed. (1896), which is essentially a reprint of the 2d.

Grassmann = Rig-Veda. Uebersetzt etc. Leipzig. 1876-7, 2 vol's.

Griffith = The hymns of the AV., translated, with a popular commentary. By Ralph T.H. Griffith. Banaras and London. 1895-6. 2 vol's. Cf. p.xcv, above.

Grill = Hundert Lieder des AV. by Julius Grill. 2d ed. Stuttgart. 1888. Translation and comment.

Grohmann = Medicinisches aus dem AV., mit besonderem Bezug auf den Takman. In Ind. Stud. (ix. 381-423). 1865.

Grundriss = Grundriss der Indo-Arischen Philologie und Altertumskunde. Begründet von Georg Bühler. Fortgesetzt von F. Kielhorn. Strassburg. 1896.

Gurupūjākaumudī = Festgabe zum fünfzigjährigen Doctorjubiläum,

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Albrecht Weber dargebracht von seinen Freunden und Schülern. Leipzig. 1896.

h. = hymn *or* hymns.

Hāla's Saptaśataka : reference is made to A. Weber's treatise thereon (Leipzig. 1870) and to his edition thereof (Leipzig. 1881).

Hardy = Die Vedisch - brahmanische Periode der Religion des alten Indiens. By Edmund Hardy. Münster in West-phalia. 1893.

Henry (without further indication of title) = Victor Henry's French translation of books vii.-xiii. of the AV., with commentary. It appeared in 4 vol's (Paris, Maisonneuve) as follows : books xiii., 1891; book vii., 1892; books viii.-ix., 1894; books x.-xii., 1896. For precise titles, see below, pages 388, 471, 562, 708.

HGS. = Hiraṇyakeśi-Gṛhya-Sūtra. Ed. J. Kirste. Vienna. 1889.

Hillebrandt, Veda-Chrestomathie. Berlin. 1885.

Hillebrandt, Ved. Myth. = his Vedische Mythologie, Breslau. 1891-1902.

Hillebrandt, Ritual-litteratur = his part of the Grundriss. 1897.

IF. = Indogermanische Forschungen. Ed. by Brugmann and Streitberg. Strassburg. 1892.

IFA.= Anzeiger für Indogermanische Sprach- und Altertumskunde. "Beiblatt" to IF.

Index Verborum = Whitney's Index Verborum to the published Text of the AV. Issued as JAOS., vol.xii. New Haven, Conn. 1881.

Ind. Streigen = A. Weber's Indische Streifen. Berlin and Leipzig. 1868. 1869. 1879. 3 vol's.

Ind. Stud. = Indische Studien. Ed. Albrecht Weber. Volume i. (Berlin. 1849-50) to volume xviii. (Leipzig. 1898).

JA. = Journal Asiatique. Publié par la Société Asiatique. Paris. 1822. Cited by series, vol., and page.

JAOS. = Journal of the American Oriental Society. New Haven, Conn. 1843.

JB. = Jāiminīya-Brāhmaṇa. Cited from Whitney's transcript, described by him at JAOS. xi., p. cxliv, = PAOS. For May, 1883.

JRAS. = Journal of the Royal Asiatic Society of Great Britain and Ireland. London. 1834.

JUB. = Jāiminīya-Upaniṣad-Brāhmaṇa. Ed. H. Oertel in JAOS. (xvi. 79-260). 1896 (presented, 1893). Text, transl., notes.

K. = Kāṭhaka; *or, sometimes* the codex K. Von Schroeder's ed. of book i. of the Kāṭhaka appeared in Leipzig, 1900.

Kap. = Kapiṣṭhala-Saṁhitā.

KaṭhaB. = Kaṭha-Brāhmaṇa : see below, p. 903; 2.

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Kaṭha-hss. - Die Tübinger Kaṭha-Hand-schriften und ihre Beziehung zum TA. By L. von Schroeder. Sb. Der k. Ak. Der Wiss. in Wien. Vol. 137. Vienna. 1898.

Kauś. = The Kauśika-Sūtra of the AV. With extracts from the commentaries of Dārila and Keśava. Ed. Maurice Bloomfield. Issued as vol. xiv. Of JAOS. 1890. For concordance of two methods of citing this text, see p. 1012.

KB. = Kauṣītaki-Brāhmaṇa-Upaniṣ ad. Ed. B. Lindner. Jena. 1887.

KBU. = Kauṣītaki-Brāhmaṇa-Upaniṣad. Ed. E.B. Cowell. Bibl. Ind. 1861. Text and translation.

KŚS. = Kātyāyana-Śrauta-Sūtra. Ed. A. Weber. Berlin. 1859.

Keś. = Keśava *or* his scholia on Kauś. See Bl's introd., p. xvi.

Kuhn's Pāli-gram. = Beiträge zur Pāli-grammatik von Ernst W.A. Kuhn. Berlin. 1875.

KZ. = Zeitschrift für vergleichende Sprachforschung. . . . begründet von Th. Aufrecht und A. Kuhn. Berlin. (Now Gütersloh.) 1851.

Lanman, Noun-Inflection = Noun - Inflection in the Veda. By C.R. Lanman. In JAOS. (x. 325-601). 1880.

Lanman, (Skt.) Reader = Sanskrit Reader, with Vocabulary and Notes. By C.R. Lanman. Boston. 1888.

LŚS. = Lāṭyāyana-Śrauta-Sūtra. Ed. Bibl. Ind. 1872.

Ludwig (without further indication of title) = vol. iii. of his Der Rigveda in 6 vol's. Prag. 1876-88.

Vol's i.-ii. contain the translation of the RV., and iv.-v. contain the comment. Vol. iii. (1878) contains many translations from AV. and is entitled Die Mantra-litteratur und das alte Indien als Einleitung zur Ueb. Des RV. — Where reference to the transl. of the RV. equivalent (in vol. i. or ii.) of an AV. passage is intended, that fact is made clear (as at p. 118 top, 113, 248, etc.).

Ludwig, Kritik des RV. -texts : see p. 860.

m. = masculine.

Macdonell, Ved. Mythol. = his Vedic Mythology in the Grundriss. 1897.

MB. = Mantra-Brāhmaṇa (of the SV.). Cited from ed. in periodical called Uṣā. Calcutta. 1891.

MBh. = Mahābhārata. Citations refer to Bo. ed. (or ed's) or to both Bo. and Calc. ed's.

Mém. Soc. Ling. = Mémoires de la Société de linguistique de Paris.

MGS. = Mānava-Gṛhya-Sūtra. Ed. F. Knauer. St. Petersburg. 1897.

MP. = Mantra-Pāṭha : or, the Prayer Book of the Āpastambins. Ed. M. Winternitz. Oxford. 1897. Part of the material of MP. had already been given in the work cited below under *Winternitz, Hochzeitsrituell*, as explained also below, p. 738.

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MS. = Māitrāyaṇī-Saṁhitā. Ed. L. von Schroeder. Leipzig. 1881-86.

Muir (without further indication of title) = OST., which see.

Muir, Metrical Translations from Sanskrit Writers. London. 1879.

N. = North.

n. = note; *or, sometimes* neuter.

Nāigeya-kāṇḍa of SV. : see below, under SV.

Nakṣ. *or* Nakṣ. K. = Nakṣatra-Kalpa. See Bl's introd. to Kauś., p. xix.

Noun-Inflection : see above, under Lanman.

and L.S. = Oriental and Linguistic Studies. By W.D. Whitney. New York. 1873. 1874. 2 vol's.

OB. = Otto Böhtlingk's Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg. 1879-89. Seven vol's. Often called the Minor (St.) Petersburg Lexicon. Cf. BR.

Oldenberg, Die Hymnen des RV. Band I. Metrische und textgeschichtliche Prolegomena. Berlin. 1888.

Oldenberg, Die Religion des Veda. Berlin. 1894.

Omina und Portenta : see under Weber.

OST. = Original Sanskrit Texts. Translated by John Muir. London. 1868-73. 5 vol's.

p. = pada-pāṭha.

-p. (as in 3-p., 4-p.) = pāda (in the sense of subdivision of a stanza) : see explanation above, under -av.

Pāipp. = Pāippalāda *or* Kashmirian AV. For details concerning the collation and its sources and the birch-bark original and the facsimile, see above, pages lxxx ff.

Pāṇ. = Pāṇini's Grammar.

Pandit, Shankar Pandurang : see below, under SPP.

PAOS. = Proceedings of the American Oriental Society.

They were formerly issued (with pagination in Roman numerals to distinguish them from the Journal proper) as appendixes to be bound up with the volumes of the Journal; but they were also issued in separate pamphlets as Proceedings for such and such a month and year. The citations below are so given that they can readily be found in either issue.

Pariś. = AV. Pariśiṣṭa : cf. Bl's introd. to Kauś., p. xix.

PB. = Pañcavinśa-Brāhmaṇa or Tāṇḍya-Mahā-brāhmaṇa. Ed. Bibl. Ind. 1870-74. 2 vol's.

Peterson, Hymns from the RV. Ed. with Sāyaṇa's comm., notes and a transl. by Peter Peterson. Bombay. 1888.

Pet. Lex. = the manor St. Petersburg Lexicon. See BR.

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Pet. Lexx. = the two St. Petersburg Lexicons, Major and Minor. See BR. And OB.

PGS. = Pāraskara-Gṛhya-Sūtra. Ed. A.F. Stenzler. Leipzig. 1876. 1878. Skt. And German.

Pischel, Gram. der Prākṛt-sprachen = his part, so entitled, of the Grundriss. 1900.

Pischel, Ved. Stud. : see below, under Ved. Stud.

p.m. = prima manu.

Poona ed. = ed. of the Ānanda-Āśrama Series.

Ppp. = Pāippalāda AV. : see above, under Pāipp.

Prāt. *or* Pr. = Prātiśākhya of the AV. : see above, under APr.

Proc. = Proceedings.

R. = Roth; *or, sometimes* the codex R.

Rājan. = Rājanighaṇṭu. Cited no doubt from Roth's own ms., now Tübingen ms. 176. There is a Poona ed.

Rel. Ved. = Abel Bergaigne's La Religion vedique d'apres les hymnes du RV. Paris. 1878-83. 3 vol's. Bloomfield made an Index of RV. passages therein treated. Paris. 1897.

Rev. = Review.

Roth, Zur Litteratur und Geschichte des Weda. Stuttgart. 1846.

Roth, Ueber den Atharva Veda. Tübingen. 1856.

Roth, Der Atharvaveda in Kaschmir. Tübingen. 1875.

Roth, Ueber gewisse Kürzungen des Wortendes in Veda. Verhandlungen des VII. Internationalen Orientalisten-Congresses. Vienna. 1887.

Roxburgh, Flora Indica : the citations by vol. and page refer to Carey's ed. of 1832; but these can easily be found in the margin of the Calc. reprint of 1874.

RPr. *or* RV. Prāt. = RV. Prātiśākhya. Ed. Max Müller. Leipzig. 1869. Also by A. Regnier in JA.

RV. = Rigveda *or* Rigveda-Saṁhitā. Ed. Th. Aufrecht. Also by Max Müller.

RW. = Roth and Whitney.

s. = saṁhitā-pāṭha.

Sachsische Ber. = Berichte der königl. Sachsischen Ges. der Wiss.

ṢB. = Ṣaḍviṁśa-Brāhmaṇa. Cited presumably from ed. of Jībānanda Vidyāsāgara. Calc. 1881. Ed. of part by K. Klemm. Gütersloh. 1894.

Sb. = Sitzungsberichte. Those of the Berlin Ak. Are usually meant.

SBE. = Sacred Books of the East. Transl. by various Oriental Scholars and ed. by F. Max Müller. Oxford. 1879-1904. 49 vol's.

Scherman, Philosophische Hymnen = Phil. Hymnen aus der RV.- und AV.- Saṁhitā verglichen mit den Philosophemen der

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alteren Upaniṣad's Strassburg. 1887.

Schol. = scholia of Dārlia *or* of Keśava *or* of both, on Kauś. : see Bl's introd., p. xi and p. xvi.

Von Schroeder : see above, Kaṭha-hss., and below, Zwei Hss.

Siebenzig Lieder des RV. Uebersetzt von Karl Geldner und Adolf Kaegi. Mit Beitragen von R. Roth. Tübingen. 1875.

s.m. = secunda manu.

Speyer, Vedische Syntax = his part of the Grundriss, entitled Vedische und Sanskrit Syntax. 1896.

SPP. = Shankar Pandurang Pandit as editor of the Bombay edition of the AV. It is entitled : Atharvaveda-saṁhitā with the Commentary of Sāyaṇācārya. 1895-8. 4 vol's.

Sūrya-Siddhānta = Translation of the Sūrya-Siddhānta, a Text-book of Hindu Astronomy; with Notes; etc. In JAOS. (vi. 141-498). 1860.

SV. = Die Hymnen des Sāmaveda. Ed. Th. Benfey. Leipzig. 1848. Text, transl., glossary.

The verses of the Prior *ārcika* are cited, by the numbers in natural sequence, as i. 1 to i. 585; similarly, those of the Latter *ārcika*, as ii. 1 to ii. 1225. The verses of the Nāigeya supplement to the Prior *ārcika* are cited as SV. I. 586 to i. 641 and as edited by S. Goldschmidt in the Monatsbericht der k. Ak. Der Wiss. zu Berlin, session of Apr. 23, 1868. Cf. note to AV. iv. 26.1 and to xiii. 2.23.

TA. = Tāittirīya-Āraṇyaka. Ed. Bibl. Ind. 1872. There is also a Poona ed.

TB. = Tāittirīya-Brāhmaṇa. Ed. Bibl. Ind. 1859-? There is also a Poona ed.

TPr. = Tāittirīya-Prātiśākhya. Ed. W.D. Whitney. In JAOS. (ix. 1-469). 1871.

Trans. = Transactions.

TS. = Tāittirīya-Saṁhitā. Ed. A. Weber. In Ind. Stud., vol's xi. And xii. Leipzig. 1871-2. There is also a Poona ed.

Vāit. = Vāitāna-Sūtra. Ed. R. Garbe. London. 1878. German transl. by him. Strassburg. 1878.

Ved. Stud. = Vedische Studien. Von R. Pischel und K.F. Geldner. Stuttgart. 3 vol's. 1889, 1897, 1901.

VPr. = Vājasaneyi-Prātiśākhya. Ed. A. Weber. In Ind. Stud. (iv.) 1857-8. Skt. and German.

VS. = Vājasaneyi-Saṁhitā. Ed. A. Weber. Berlin. 1852.

Vs. (never v., which is used as meaning 5) = verse : vss. = verses : cf., for example, line 2 of note to iv. 12.1.

W. = Whitney; *or, sometimes* the codex W.

Weber (without further indication of title) = Weber's Indische Studien : see above, Ind. Stud.

Weber, Omina und Portenta : in Abh. der k. Ak. der Wiss. for 1858. Berlin. 1859.

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Weber, Rājasūya = Ueber die Königsweihe, den Rājasūya : in Abh. der k. Ak. der Wiss. for 1893. Berlin. 1893.

Weber, Sb : for the meaning in book xviii., see below, p. 813.

Weber, Vājapeya = Ueber den Vājapeya : in Sb. der k. Ak. der Wiss. for 1892, pages 765-813. Berlin. 1892.

Weber, Vedische Beitrage.

Under this title was issued a series of 9 articles in Sb. der k. Ak. der Wiss. zu Berlin, from 1894 to 1901. They are usually cited by *Sb.* and the date. For the AV., the most important is no. 4 (1895, concluded 1896), treating book xviii., as explained below, p. 813.

Weber's Translations of books i-v. and xiv. And xviii. : for these, see p. cvii.

Wh. *or* Whitney, Grammar : see above, under Grammar.

Whitney, Index Verborum : see above, under Index.

Whitney, O. and L.S. : see above, under O. and L.S.

Whitney, Roots = The Roots, Verb-forms and primary Derivatives of the Sanskrit Language. Leipzig. 1885.

Whitney's other contributions relating to the AV. : for some of these, see Preface, pages xxiii, xxv, xxvi.

Winternitz *or* (in book xiv. : cf. below, p. 738) *simply* Wint. = his Hochzeitsrituell in the Denkschriften der k. Ak. der Wiss., vol. xl. Vienna. 1892.

Wiss. = Wissenschaften.

WZKM. = Wiener Zeitschrift für die Kunde des Morgenlandes. Vienna. 1887-.

ZDMG. = Zeitschrift der Deutschen Morgenlandischen Gesellschaft. Leipzig. 1847-.

Zimmer (without further indication of title) = his Altindisches Leben. Berlin. 1879.

Zwei Hss. = Zwei Handschriften der k. k. Hofbibliothek in Wien mit Fragmenten des Kāṭhaka. By von Schroeder. In Sb. der k. Ak. der Wiss. for 1895 (38 pages). Vol. cxxxiii. Vienna. 1896.

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ATHARVA-VEDA-SAṀHITĀ

अथर्ववेदसंहिता

प्रथमं काण्डम्

BOOK I.

[The first book is made up mostly of hymns of 4 verses each, and no other ground of its existence as a book needs to be sought. It contains 30 such hymns, but also one (34) of 5 verses, two (II and 29) of 6 verses, one (7) of 7, and one (3) of 9. There are conjectural reasons to be given in more than one of these cases for the exceptional length. Hymns of 4 verses are also found in books vi. and vii. (12 in vi., and II in vii.), also 9 in xix. The whole book has been translated by Weber, *Indische Studien,* vol. iv. (1858). pages 393-430.]

1. For the retention of sacred learning

The hymn is found also near the beginning of Paipp. i. MS. (iv.12.1 end) has the first two verse. It is called in Kauś.[1] *triṣaptiya*, from its second word; but it is further styled (as prescribed in 7.8) briefly *pūrva* 'first,'[2] and generally quoted by that name. It is used in the ceremony for ''production of wisdom'' (*medhājanana*: Kauś., 10.1), and in those for the welfare of a Vedic student[3]; further, with various other passages, in that of entrance upon Vedic study (Kauś., 139.10); and it is also referred to, in an obscure way (probably as representing the whole Veda of which it is the beginning), in a number of other rites with which it has no apparent connect (Kauś.,12.10; 14.1; 18.19; 25.4; 32.28); finally (13.1, note), it is reckoned as belonging to the *varcasya gaṇa*. And the comm. quotes it as used by a *pariśiṣṭa* (5.3)[4] in the *puṣpābhiṣeka* of a king. The Vait. takes no notice of it.

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1. मेधाजनन आयुष्यैर्जुहुयाद्। (कौ. ७.८.१; १३९.१०)
2. पूर्वं त्रिषसीयम् (कौ. १.७); त्रिषसीयं पच्छो वाचयेत् (कौ. १४.३)।
3. पूर्वस्य मेधाजननानि (कौ. २.१)
4. तथा राज्ञः पुष्याभिषेके ये त्रिशसा इत्यृचा शाखादिभूतया पयोहोमः कार्यः। तथा च परिशिष्टे पुष्याभिषेकं प्रक्रम्य उच्यते— सप्तरात्रं घृताशी वा ततो होमं प्रयोजयेत्। गव्येन पयसा कुर्यात् सौवर्णेन स्रुवेण तु। वेदानामादिमैमन्त्रैर्महाव्याहृतिपूर्वकैः।। (सायणभाष्ये)

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[१- मेधाजनन सूक्त]

[ऋषि- अथर्वा। देवता- वाचस्पति। छन्द- अनुष्टुप्, ४ चतुष्पदा विराट् उरोबृहती।]

१. ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः।
वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे॥ १॥

The thrice seven that go about, bearing all forms - let the lord of speech assign to me today their powers, [their] selves (*tanū*).

[Ppp. reads *paryanti* in a, and *tanvam adhyādadhātu me* for d. MS. combines *triṣaptā* in a, and *tanvo dyā* in d. The *ṣ* of our *triṣapta* is prescribed in Prāt. ii.98; *vācas p-* is quoted under Prāt.ii.71.]

Triṣaptās is plainly used as the designation of an indefinite number, = 'dozens' or 'scores'. Supposing *śrutā* to signify one's acquired sacred knowledge, portion of *śruti*, it perhaps refers to the sounds or syllables of which this is made up. If, on the other hand, *śruta* (as in vi.41.I) means 'sense of hearing', the *triṣaptās* may be the healthy hearers, old and young (so R.). R. prefers to regard *tanvās* as gen. sing.: *tanvo me* = 'to me'; the comm. does the same; Weber understands accus. pl. Read in our edition *bālā* (an accent-sign dropped out under *-lā*).

As an example of the wisdom of the comm., it may be mentioned that he spends a full quart page and more on the explanation of *triṣaptās*. First, he conjectures that it may mean 'three or seven'; as the three worlds, the three *guṇas*, the three highest gods; or, the seven seers, the seven planets, the seven troops of Maruts, the seven worlds, the seven meters,[1] or the like. Secondly, it may mean 'three sevens,' as seven suns and seven priests and seven Ādityas.[2], or seven rivers and seven worlds and seven quarters[3], or seven planets and seven seers and seven Marut-troops. Thirdly, it may signify simply thrice seven or twenty-one, as twelve

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1. त्रयो वा सप्त वा भावाः।..... पृथिव्यादयस्त्रयो लोकाः। तेषामधिष्ठातारः अग्निवाय्वादित्याः। सत्त्वरजस्तमो गुणाः। ब्रह्मविष्णुमहेश्वराः इत्येवमाद्यास्त्रिसंख्याक्रान्ता ये सन्ति ते सर्वे अत्र त्रिशब्देन विवक्षिताः। तथा सप्त ऋषयः। सप्त ग्रहाः। सप्त मरुद्गणाः। सप्त लोकाः। सप्त छन्दांसि। इत्याद्याः सप्तशब्देन अभिमताः। (सायणभाष्य)।
2. आरोगो भ्राजः पटरः पतङ्गः, स्वर्णरो ज्योतिषीमान् विभासः (तै.आ. १.७.१)। मित्रश्च वरुणश्च धाता अर्यमा च अंशश्च भगश्च इन्द्रश्च विवस्वान् (तै.आ. १.१३.३) सप्त दिशो नानासूर्याः सप्त होतार ऋत्विजः। देवा आदित्या ये सप्त। (ऋ. ९.११४.३)।
3. यः सप्त सिन्धून् अदधात् पृथिव्याम्। यः सप्त लोकान् अकृणोद् दिशश्च। (तै.ब्रा. २.८.३.८)

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months + five season + three worlds + one sum[1] , or five *mahābhūtas* + five breaths + five *jñānendriyas* + five *karmendriyas* + one *antaḥkaraṇa*. At any rate, they are gods, who are to render aid. [Discussed by Whitney, *Festgruss an Roth*, p. 94.]

२. पुनरेहि वाचस्पते देवेन मनसा सह।
वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम्॥ २॥

Come again, lord of speech, together with divine mind; lord of good, make [it] stay (*ni-ram*); in me, in myself be what is heard.

Two of our mss. (H.O.) have *rāmaya* in c. Ppp. begins with *upa neha*, and has *asoṣpate* in c, which R. prefers. But MS. rather favours out text, reading, for c, d, *vasupate vi ramaya mayy eva tanvam mama*; and it begins a with *upaprehi*. The comm. explains *śrutam* as *upādhyāyād vidhito 'dhītam vedaśāstrādikam;* and adds "because, though well learned, it is often forgotten."

३. इहैवाभि वि तनूभे आर्ली इव ज्यया।
वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम्॥ ३॥

Just here stretch you on, as it were the two tips of the bow with the bow-string; let the lord of speech make fast (*ni-yam*); in me, in myself, be what is heard.

Ppp. reads, in a, b, *tanū ubhey aratnī*. With the verse is to be compared RV.x.166.3. Prāt.i.82 prescribes the *pada*-reading of *ārtnīoiva*, and iv.3 quotes *abhī vī tanu*. [That is, apparently (a), 'Do [for me] some stretching [or fastening],' namely, of my sacred learning, as also in c.]

४. उपहूतो वाचस्पतिरुपास्मान् वाचस्पतिर्ह्वयताम्।
सं श्रुतेन गमेमहि मा श्रुतेन वि राधिषि॥ ४॥

Called on is the lord of speech; on us let the lord of speech call; may we be united with (*sam-gam*) what is heard; let me not be parted with what is heard.

Ppp. has, for b ff., *upahūto 'haṁ vācaspatyu*, see AB.ii.27; VS.ii.10 b, II a. In AA. (ii.7.I) is a somewhat analogous formula for the retention of what is heard or studied (*adhīta*) : *śrutam me mā pra hāsīr anenā 'dhītenā' horātrānt saṁ dadhāmi*. The Anukr. notes the metrical irregularity of the second pāda.

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1. सप्त द्वादश मासाः पञ्चर्तवस्त्रयः इमे लोकाः असावादित्य एकविंशः। (तै.ब्रा. ७.३.१०.५)

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2. Against injury and diseases : with a reed

The hymn is not found in the Paipp. ms., but may have been among the contents of the missing first leaf. In the quotations of the Kauś. it is not distinguishable from the following hymn; but the comm. is doubtless right in regarding it as intended at 14.7, where it, with[1] i.19-21 and sundry other hymns, is called *sāṁgrāmika* or 'battle-hymn', used in rites for putting an enemy to flight; and it (or vs. I) is apparently designated by *prathamasya* (as first of the *sāṁgrāmika* hymns) in 14.12, where the avoidance of wounds by arrows is aimed at; it is also reckoned (14.7, note) as belonging to the *aparājita gaṇa*; further, it is used, with ii.3,[2] in a healing ceremony (25.6) for assuaging wounds, etc.; and, after hymn I has been employed in the *upākarman*, it and the other remaining hymns of the *anuvāka* are to be muttered (139.11). Sāyaṇa, one more, quotes it from Nakṣatra [error, for Śānti, says Bloomfield] Kalpa[3] as applied in a *mahāśānti* called *aparājitā*.

[२- रोग-उपशमन सूक्त]

[ऋषि– अथर्वा। देवता– चन्द्रमा और पर्जन्य। छन्द– अनुष्टुप्, ३ त्रिपदा विराट् गायत्री।]

५. विद्मा शरस्य पितरं पर्जन्यं भूरिधायसम्।
विद्मो ष्वस्य मातरं पृथिवीं भूरिवर्पसम्॥ १॥

We know the reed's father, Parjanya[4] the much-nourishing;[5] and we know well its mother, the earth of many aspects.

Vidmā is quoted in Prāt. iii. 16 as the example first occurring in the text of a lengthened final *a*.

६. ज्याके परि णो नमाश्मानं तन्वं कृधि।
वीड्वं[6] वरीयोऽरातीरप द्वेषांस्या कृधि॥ २॥

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1. मानो विदन्। अदारसृत्। स्वस्तिदाः।
2. अदो यद्।
3. अपराजितां विजयकामस्य। तथा अपराजितगणोपराजितायाम्। (न.क. १७-१८)
4. पर्जन्यःस्तृपेराद्यन्तविपरीतस्य तर्पयिता जन्यः प्रार्जयिता वा रसानाम् (नि. १०.१०)।
5. भूरिधायसं भूरि बहुलं दधाति प्रवर्षणेन कृत्स्नं जगत् पोषयतीति भूरिधायाः। यद्वा भूरीणि स्थावरजङ्गमात्मकानि वस्तूनि यथोचितकाले वृष्टिप्रदानेन दधाति धारयतीति भूरिधायाः। (सायण)
6. वीळुः सेनायाः संस्तम्भकस्त्वम्। वीळयतिश्च व्रीळयतिश्च संस्तम्भकर्माणौ (नि. ५.१६)।

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O bow-string, bend about us; make yourself a stone; being hard, put very far away niggards [and] haters.

A bow-string is, by Kauś.14.13, one of the articles used in the rite. with b compare ii.13.4 b. Pāda d is RV.iii.16.5 d. 'Niggard' is taken as conventional rendering of *ārāti*. The comm. reads *vīlus*, RV.-wise.

७. वृक्षं यद्गावः परिषस्वजाना अनुस्फुरं शरमर्चन्त्यृभुम्।
शरुर्मस्मद् यावय दिद्युमिन्द्र॥ ३॥

When the kine, embracing the tree, sing the quivering dexterous (? *ṛbhū)* reed, keep away from us, O Indra,[1] the shaft, the missile.

That is, apparently (a,b), 'when the gut-string on the wooden bow makes the reed-arrow whistle': cf. RV.vi.67.II c, d. The comm. explains *ṛbhum* as *uru bhāsamānam* (!), and *didyum* as *āyotamānam*, which is probably its etymological sense. [Discussed, Bergaigne, *Rel. ved.* i.278 n., ii.182.]

८. यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजनम्।
एवा रोगं चास्रावं चान्तस्तिष्ठतु मुञ्ज इत्॥ ४॥

As between both heaven and earth stands the bamboo (*? tejana*), so let the reed-stalk (*mūñja*)[2] stand between both the disease and the flux (*āsrāva*).

The verse seems unconnected with the rest of the hymn, but to belong rather with hymn 3. The comm. glosses *tejana* with *veṇu*. For *āsrāva*, cf.ii.3; vi.44.2; the comm. explains it here by *mūtrātīsāra* 'difficulty (?) of urinating' or 'painful urination' ['diabetes,' rather?]. Bloomfield understands it to mean "diarrhoea", and bases upon this questionable interpretation his view of the meaning of the whole hymn, which he entitles "formula against diarrhoea."

3. Against obstruction of urine : with a reed

Of this hymn, only vss. 7-8 are found in Paipp. (in xix.), without the refrain. It is doubtless intended at Kauś.25.10, as used in a rite for regulating the flow of urine; vss. 8-9 are specified in 25.12. The "reed" implies some primitive form of a *fistula urinaria,* the *vastiyantra* (one of

1. इन्द्र इरां दृणातीति वा, इरां ददातीति वा, इरां दधातीति वा, इरां दारयतीति, धारयतीति वा इन्दवे द्रवत इति वा इन्दौ रमत इति वा इन्धे भूतानीति वा तद्यदेनं प्राणैः समैन्धंस्तदिन्द्रस्येन्द्रत्वमिति विज्ञायते। (नि. १०.८)।
2. मुञ्जेषीकानिर्मिता रज्जुरित्यर्थः।

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the *nāḍiyantrāṇi*) of the later physicians - who, however, do not appear to have made frequent use of it.

[३- मूत्र मोचन सूक्त]

[ऋषि- अथर्वा। देवता- १ पर्जन्य, २ मित्र, ३ वरुण, ४ चन्द्र, ५ सूर्य।
छन्द- अनुष्टुप्, १-५ पथ्यापंक्ति।]

९. विद्मा शरस्य पितरं पर्जन्यं शतवृष्ण्यम्।
तेना ते तन्वे ३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ १॥

We know the reed's father, Parjanya of hundred-fold virility; with that will I make weal (*śam*)[1] for the body; on the earth [be] your out-pouring, out of you, with a splash !

The last pāda is found also at TS. iii. 3.10[2]; *bāli īti*, again at xviii.2.22.

१०. विद्म शरस्य पितरं मित्रं शतवृष्ण्यम्।
तेना ते तन्वे ३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ २॥

We know the reed's father, Mitra[2] of hundred-fold virility; with that will etc. etc.

११. विद्मा शरस्य पितरं वरुणं शतवृष्ण्यम्।
तेना ते तन्वे ३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ ३॥

We know the reed's father, Varuna[3] of etc. etc.

१२. विद्मा शरस्य पितरं चन्द्रं शतवृष्ण्यम्।
तेना ते तन्वे ३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ ४॥

We know the reed's father, the moon[4] of etc. etc.

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1. शं रोगाणामुपशमनम्। शमनं च रोगाणां यावनं च भयानाम् (नि. ४:२१)।
2. अहरभिमानी देवो मित्रः। मित्रः प्रमीतेस्त्रायते इति (नि. १०.२१)। मैत्रं वा अहः। वारुणी रात्रिः (तै.ब्रा. १.७.१०.१)।
3. वरुणो वृणोतीति सत इति यास्कः (नि० १०.३)।
4. चन्द्रश्चन्दतेः कान्तिकर्मणः इति (नि० ११.५)।

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१३. विद्मा शरस्य पितरं सूर्यं शतवृष्ण्यम्।
तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥५॥

We know the reed's father, the sun[1] of etc. etc.

१४. यदान्त्रेषु गवीन्योर्यद्वस्तावधि संश्रुतम्।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥६॥

What in your entrails, your (two) groins (*?gavīnī*), what in your bladder has flowed together - so by your urine released, out of you, with a splash ! all of it.

The comm. reads in b (with two or three of S.P.P's mss., which follow him) *saṁśritam*. He explains the *gavīnyau* as "two vessels (*nāḍī*)[2] located in the two dies, affording access to the receptacles of urine."

१५. प्र ते भिनद्मि मेहनं वर्त्रं वेशन्त्या इव।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥७॥

I split up your urinator[3], like the weir of a tank - so by your etc. etc.

The comm. (with the same mss. as above) has in b *vartam*. Ppp. reads *vṛtraṁ veśantyā : yantyaḥ*. ['I pierce *or* open by your urethra' - with a metallic catheter, says the comm.]

१६. विषितं ते वस्तिबिलं समुद्रस्योदधेरिव।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥८॥

Unfastened [be] your bladder-orifice, like [that] of a water-holding sea[4] - so be your etc. etc.

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1. सूर्यः सर्तेर्वा सुवतेर्वा स्वीर्यतेर्वा इति (नि० १२.१४)। "सुवीर्योमर्यो यथा गोपायत इति। तत् सूर्यस्य सूर्यत्वम्" (तै० ब्रा० २.२.१०.४)।
2. आन्त्रेभ्यो विनिर्गतस्य मूत्रस्य मूत्राशयप्राप्तिसाधने पार्श्वद्वयस्थे नाड्यौ गवीन्यौ इत्युच्यते। (सायण)
3. मिह्यति सिञ्चति अनेनेति मेहनं मूत्रनालः। वेशन्त्या– विशन्ति तिष्ठन्ति अस्मिन् आप इति वेशन्तः पल्वलम्। (सायण)
4. समुद्रः कस्मात्। समुद्रवन्त्यस्मादापः समभिद्रवन्त्येनमापः संमोदन्तेस्मिन् भूतानि समुदको भवति समुनत्तीति वेति (नि० २. १०)। उदधेः उदकानि धीयन्ते धार्यन्तेस्मिन्निति उदधिः।

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१७. यथेषुका परापतदवसृष्टाधि धन्वनः।
एवा ते मूत्रं मुच्यतां बहिर्बालितिं सर्वकम्॥ ९॥

As the arrow flew forth, let loose from the bow - so by your etc. etc.

Instead of *parāopatat* in a, we should expect *parāopātat*, the equivalent of a present.

It is easy to reduce this hymn to the substance of four verse, the norm of the book, by striking out vss. 2-5, as plainly secondary variations of vs. 1, and combining vss. 7-8 (as in Ppp.) into one verse, with omission of the sense-disturbing refrain.

4. To the waters : for blessings

The hymn is not found in Paipp. It and the two that next follow are reckoned by Kauś. (9.1, 4) to both *śānti gaṇas*, major (*bṛhat*) and minor (*laghu*); also (7.14) to the *apāṁ sūktāni* or water-hymns, applied in various ceremonies; and by some (18-25, note) to the *salila gaṇa*, which Kauś. begins with hymns 5 and 6. The same three are joined with others (19.1) in a healing rite for sick kine, and (41.14) in a ceremony for good fortune. Again (25.20), this hymn is used (with vi.51) in a remedial rite, and (37.1) in the interpretation of signs. Hymns 4-6 further appear in Vait. (16.10) as used in the *vasatīvarī* water in the same sacrifice. The four verses are RV.i.23.16-19; for other correspondences, see under the verses.

[४- अपांभेषज (जल चिकित्सा)सूक्त]

[ऋषि- सिन्धुद्वीप। देवता- अपांनपात्, सोम और आपः देवता।
छन्द- गायत्री, ४ पुरस्ताद् बृहती।]

१८. अम्बयो यन्त्यध्वाभिर्जामयो आध्वरीयताम्। पृञ्चतीर्मधुना पयः॥ १॥

The mothers[1] go on their ways, sisters of them that make sacrifice, mixing milk with honey.

१९. अमूर्या उप सूर्ये याभिर्वा सूर्यः सह। ता नो हिन्वन्त्वध्वरम्॥ २॥

They who are yonder at the sun, or together with whom is the sun - let them further our sacrifice.[2]

The verse is found further, without variant, in VS. (vi.24 e).

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1. "अम्बयो यन्त्यध्वभिरित्यापो वा अम्बयः" इति हि कौषीतकिब्राह्मणम्।
2. ध्वरतिर्हिंसाकर्मा। तत्प्रतिषेधः (नि० १.८)।

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२०. अ॒पो दे॒वीरुप॑ ह्वये॒ यत्र॒ गाव॒: पिब॑न्ति न:।
सिन्धु॑भ्य॒: कर्त्वं॑ ह॒वि:॥३॥

The heavenly waters I call on, where our kine drink; to the rivers (*sīndhu*) it to be made oblation.

[Cf. note to x.9.27, below.]

२१. अ॒प्स्व॑१ न्तर॒मृत॑म॒प्सु भे॑ष॒जम्।
अ॒पामु॒त प्रश॑स्तिभि॒रश्वा॑ भवथ वा॒जिनो॒ गावो॑ भवथ वा॒जिनी॑:॥४॥

Within the waters is ambrosia (*amṛta*)[1], in the waters is remedy; and by the praises (*prāśasti*) of the waters you become vigorous (*vājīn*) horses, you become vigorous kine.

The second half-verse is here rendered strictly according to the accent, which forbids taking the nouns as vocative; SPP. reads in c, with all his mss. and the great majority of ours *bhāvatha* (our two Bp. give *bhav0*); the accent is to be regarded as antithetical. RV. gives *prāśastaye* at end of b, and ends the verse with c, reading *dēvā bhāvata vājinaḥ*. Other texts have the verse : VS. (ix. 6a), TS. (i.7.7[1]), and MS. (i.11.1); all lack a fourth pāda, and have at end of b *prāśastiṣu;* for c, VS. has *āśvā bhāvata vājīnaḥ*, TS. *āśvā bhavatha vājinaḥ*, and MS. *āśvā bhavata vājinaḥ*

5. To the waters : for blessings

The first verses occur, without variants, in Paipp. xix. The whole hymn, with the first three verses of the one next following, are, also without variants, RV.x.9.1-7 (vs. 5 is here put before 4; 6, 7 are also RV.i.23.20 a,b,c, 21); and they likewise occur in other texts : thus 5.1-3 in SV. (ii.1187-1189), VS. (xi.50-52 et al.), TS. (iv. 1.5[1] et al.), MS. (ii.7.5 et al.), and TA (iv.42.4 et al.), everywhere with the same text [for other references, see MGS., p. 147]; as to 5.4 and the verses of 6, see under the verses. Hymns 5 and 6 together are called *śambhumayobhū*, Kauś.9.1; for their uses in connection with the preceding hymn, see under that hymn. Both appear also in the house-building ceremony (43-12), and this one alone in the *darśapūrṇamāsa-* or *parvan*-sacrifices (6.17); while the schol. add it (42.13, note) to the ceremony on the home-coming of the Vedic student. For the use in Vait. with hymns 4 and 6, see under 4; with 6 (also under the name *śambhumayobhū*) it accompanies in the *paśubandha* (10.19) the washing of articles employed; and with it alone,

1. "अमृतं वा आपस्तस्मादद्भिकखतान्तमभिषिञ्चन्ति नार्तिमार्च्छति सर्वम् आयुरेति" (तै० सं० ५.६.२.२)।

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in the *agnicayana* (28.11), is the lump of earth sprinkled. The comm., finally, quotes the hymn from Nakṣ. Kalpa 17, 18, as used in a *mahāśāanti* called *ādityā*.

[५- अपांभेषज (जल चिकित्सा) सूक्त]

[ऋषि–सिन्धुद्वीप। देवता– अपांनपात्, सोम और आपः देवता।

छन्द– गायत्री, ४ वर्धमाना गायत्री।]

२२. आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ ऊ॒र्जे द॑धातन।
म॒हे रणा॑य॒ चक्ष॑से॥ १॥

Since you are kindly waters, do you set us unto refreshment (*ūrj*)[1], unto sight of great[2] joy.

२३. यो वः॑ शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयतेह नः॑। उ॒श॒तीरि॑व मा॒तरः॑॥ २॥

What is your most propitious savour (*rasa*), of that make us share here, like zealous mothers.

२४. तस्मा॒ अर॑ं गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ।
आपो॑ ज॒नय॑था च नः॥ ३॥

We would satisfy you in order to that to the possession of which you quicken, O waters, and generate us.

[May not *janāyathā*[3], like English *produce*, here mean 'bring,' and so signify about the same thing as *jīnvatha?*]

२५. ईशा॑ना॒ वार्या॑णां क्षय॑न्तीश्चर्षणी॒नाम्।
अ॒पो या॑चामि भेष॒जम्॥ ४॥

Of the waters, having mastery of desirable thins, ruling over human beings (*carṣaṇī*)[4], I ask a remedy.

[The verse follows in RV. our 6.1. It is found, without variants, in TB. (ii. 5.8[5]) and TA. (iv.42.4); but MS. (iv. 9.27) has a corrupt third pāda, with much discordance among the mss., and adds a fourth.]

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1. ऊर्जे बलकराय अन्नाय। ऊर्ज बलप्राणनयोः।
2. महते रणाय रमणीयाय चक्षसे। अथवा रणाय रणनीयाय शब्दनीयाय उपनिषदेकसमधिगम्याय चक्षसे।
3. तज्जाया जाया भवति यद् अस्यां जायते पुनः" (ऐ० ब्रा० ७.१३)। जनी प्रादुर्भावे।
4. चर्षणीनाम् मनुष्यनामैतत्। मनुष्याणां क्षयन्तीः निवासयित्रीः। क्षि निवासगत्योः।

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6. To the waters : for blessings

The hymn is not found in Paipp., but perhaps stood at the beginning of its text, on the lost first leaf : see [Bloomfield's introd. to the Kauś., p. xxxvii and ref's, esp. Weber, v.78 and xiii.431]. Verses 1-3 occur in RV., as noted under the preceding hymn, and 1-2 in other texts, as pointed out under the verses. For the use of the hymn, with its predecessor or its two predecessors, in Kauś. and Vait., see above, under those hymns. Verse 1 is also (Kauś.9.7) directed to be repeated (with the *gāyatrī* or *sāvitrī*-verse) at the beginning and end of *śānti* rites, and to be recited part by part six times, with rinsing of the mouth, in the *indramahotsava* ceremony (140.5).

[६- अपांभेषज (जल चिकित्सा) सूक्त]

[ऋषि– सिन्धुद्वीप, कृति अथवा अथर्वा। देवता–अपांनपात्, सोम और आपः देवता। छन्द– गायत्री, ४ पथ्यापंक्ति।]

२६. शं नो॑ दे॒वीर॒भिष्ट॑य॒ आपो॑ भवन्तु पी॒तये॑।
शं योर॒भि स्र॑वन्तु नः॥ १॥

Be the divine[1] waters weal for us in order to assistance, to drink; weal [and] health flow they unto us.

The verse occurs further, without variants, in VS. (xxxvi.12), TB. (i.2.1[1] et al.), TA. (iv.42.4), and Āp. (v.4.1); and SV. (i.33) is repeated *śāṁ nas* (instead of *āpas*) at beginning of b. The comm. explains *abhiṣṭi* by *abhiyajana* !

२७. अ॒प्सु मे॒ सोमो॑ अब्रवीदु॒न्तर्विश्वा॑नि भेष॒जा।
अ॒ग्निं च॑ वि॒श्वश॑म्भुवम्॥ २॥

Within the waters, Soma told me, are all remedies, and Agni (fire) wealful for all.

Found also in TB. (ii.5.8[6]), without variants, and in MS. (iv.10.4), with, for c, *āpaś ca viśvāśambhuvaḥ*.

२८. आपः॑ पृणी॒त भे॑ष॒जं वरू॑थं तन्वे॒३॑ मम॑। ज्योक् च॒ सूर्यं॑ दृ॒शे॥ ३॥

O waters, bestow a remedy, protection (*vārūtha*) for my body, and long to see the sun.

[Only RV. has this verse.]

---

1. देवीः देव्यः द्योतनादिगुणयुक्ताः। देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा (नि० ७.१५)।

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२९. शं न॒ आपो॑ धन्व॒न्या॑३॑: शमु॑ सन्त्वनू॒प्या:।
शं न॑: खनि॒त्रिमा॒ आप॒: शमु॒ या: कु॒म्भ आभृ॑ता: शि॒वा न॑: सन्तु वार्षि॑की:॥ ४॥

Weal for us the waters of the plains, and weal be those of the marshes, weal for us the waters won by digging, and weal what are brought in a vessel; propitious to us be those of the rain.

Pādas *a-d* are nearly repeated in xix.2.2.

The mss. sum up this *anuvāka* [1.] or chapter as of 6 hymns, 29 verses; and their quoted Anukr. says *ādyaprathama ṛco nava syur vidyāt* : i.e. the verses exceed by 9 the assumed norm of the chapters, which is 20. [Regarding *vidyāt*, see end of notes to i.11.]

7. To Agni : for the discovery of sorcerers

This hymn and the following occur in Paipp. iv., where the length of this one is more in place than here among the hymns of four verses. Both, with eight other hymns (mostly attributed by the Anukr. to Cātana as author), are called by Kauś. (8.25) *cātanāni* 'expellers', and are used in a few places for exorcism and such purposes.

[७- यातुधाननाशनसूक्त]

[ऋषि- चातन। देवता- अग्नि, ३ अग्नीन्द्रा। छन्द- अनुष्टुप्, ५ त्रिष्टुप्।]

३०. स्तु॒वा॒नम॑ग्न॒ आ व॑ह यातु॒धानं॑ किमी॒दिन॑म्।
त्वं हि दे॑व वन्दि॒तो हन्ता॒ दस्यो॑र्बभूविथ॥ १॥

Bring hither, O Agni[1] , the sorcerer (*yātudhāna*), the *kimīn*, speaking out (*stu*); for you, O god, being revered, had become slayer of the barbarian (*dasyu*).

Stu is shown by its use also in 8.1, 20 to have here the virtual meaning 'confess' ['naming, i.e. confessing himself'; cf. *laudare* 'praise,' making the first line mean "bring the god who praises my oblation or else who is praised by us, and make the *yātudhāna* etc. go away"! He is never

1. अङ्क्ति गच्छति सर्वजाठरवैद्युतादिरूपेण कृत्स्नं जगद् व्याप्नोति इति अग्नि:। अग्नि: कस्मात्?। अग्रणीर्भवति अग्रं यज्ञेषु प्रणीयते अङ्गं नयति संनममान:। अक्रनोपनो भवतीति स्थौलाष्ठीवि:। न क्रोपयति न स्नेहयति (नि० ७.१४)।

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weary, when *kimīdin* occurs, of repeating Yāska's (6.1) silly etymology from *kim idānīm* 'what now ?'[1] Ppp. reads for a *stuvānaṭānaya,* and, for v,d, *tvaṁ hi devāṁ stuto hantā tasyo'ta babhūvyathā.*

३१. आज्यस्य परमेष्ठिञ्जातवेदस्तनूवशिन्।
अग्ने तीलस्य प्राशान यातुधानान् वि लापय॥ २॥

O most exalted one (*parameṭin*)[2], Jātavedas[3], self-controller, Agni partake of (*pra-aś*) the sacrificial butter, of the sesame oil (?); make the sorcerers cry out.

The translation 'sesame oil' follows our text, *tailāsya*; but the reading of all the mss, which SPP. follows, is *taulāsya,* and Ppp. has *tūlasya.* The comm. explains the word as meaning "situated in the sacrificial ladle," from *tulā* 'balance,' used for simply *avadīyamāna* 'cut off' (in the technical sense), since the root *tul* means *unmāne* ['mete out']. Ppp. further reads in c,d *prāśānaṁ yātudhānād vilāpayaḥ.* The comm. first takes *vi lāpaya* from root *lī*, and makes it equal *vināśaya*! but he adds further a derivation from *vi lap* ['make' squeal,' as we should say]. At end of a the *saṁhitā*-mss., as usual, are divided between *-ṣṭhin* and *-ṣṭhiṅ*; SPP. chooses the former [cf. Prāt.ii.11]. Ppp. has *vaśim* in b.

३२. वि लपन्तु यातुधानाऽत्रिणो ये किमीदिनः।
अथेदमग्ने नो हविरिन्द्रश्च प्रति हर्यतम्॥ ३॥

Let the sorcerers cry out (*vi-lap*), let the devouring *kimīdins*; then do you, O Agni together with Indra, welcome this our oblation.

Ppp. combines, as often, *-dhānā' tri-,* in a-b; and it reads *yathā* for *atha* in c, and at the end *haryatām.* SPP. reads everywhere *attrīn*, the theoretically correct form, but never found in the mss.

३३. अग्निः पूर्व आ रभतां प्रेन्द्रो नुदतु बाहुमान्।
ब्रवीतु सर्वो यातुमान् अयमस्मीत्येत्य॥ ४॥

Let Agni[4] first take hold; let Indra, having arms, push forth; let everyone that has a demon, coming, say "here am I."

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1. किमीदिने किम् इदानीमिति चरते इति यास्कः (नि० ९.११)।
2. परमे उत्कृष्टस्थाने तिष्ठतीति परमेष्ठी।
3. जातवेदाः कस्मात्। जातानि वेद जातानि वैनं विदुः जातेजाते विद्यत इति वा जातवित्तो वा जातधनो वा जातविद्यो वा जातप्रज्ञो वा यत्तज्जातः पशून् अविन्दतेति तज्जातवेदसो जातवेदस्त्वमिति हि ब्राह्मणम् इति। (नि० ७.१९)
4. अग्निः खलु वै रक्षोहा (तै० सं० ६.१.४.६) अग्निरग्ने प्रथमो देवतानाम् (तै० ब्रा० २.४.३.३)।

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Yātumant[1] 'having a familiar demon (*yātu*)' is the equivalent of *yātudhāna* 'sorcerer,' lit'ly 'holding a demon.' Ppp. has for a, b *agniṣ purastād ā yachatu pratha indro nudadas vāhumā*; and for d, *ayam asmai tedyā*.

३४. पश्यां॑म ते वी॒र्यं॑ जातवेदः॒ प्र णो॑ ब्रूहि यातु॒धाना॑न् नृचक्षः।
त्वया॒ सर्वे॑ परि॑तप्ताः पु॒रस्ता॒त् त आ य॑न्तु प्रबु॒वा॒णा उ॒पे॒दम्॥५॥

We would fain see[2] your heroism (*vīryā*), O Jātavedas; proclaim to us the sorcerers, O men-watcher; let them all, burnt about by you in front, come to this place, proclaiming themselves.

Ppp. reads in a *vīryā*; in c, *taptaṣ*; in d, *yāntu*. The change of meter makes the verse suspicious as original part of the hymn; but the presence of all the verses in Ppp., in the same order, puts the intrusion, if it be one, far back.

३५. आ र॑भस्व जातवेदो॒ऽस्माकार्था॑य जज्ञिषे।
दू॒तो नो॑ अग्ने भू॒त्वा या॑तु॒धाना॒न् वि ला॑पय॥६॥

Take hold, O Jātavedas; you was born for our purpose; becoming our messenger, O Agni, make the sorcerers cry out.

The comm. this time, utterly regardless of the obvious connect with *vī lapantu* in 2 d, and of the general sense of the hymn, glosses *vi lāpaya* only with *vinyśaya*. Ppp. has a totally different text: *ā rabhasva brāhmaṇā jātavedo hṛdi kāmāya randhaya : dūto na agnir ut tiṭha yātudhānān ihā'' naya.*

३६. त्वम॑ग्ने यातु॒धाना॒नु॒प॒बद्धाँ॑ इ॒हा व॑ह।
अथै॑षा॒मिन्द्रो॑ वज्रे॒णापि॑ शी॒र्षाणि॑ वृश्चतु॥७॥

Do you, O Agni, bring hither the sorcerers bound; then let Indra with his thunderbolt crush in (*api-vraśc*) their heads.

Api vraśc (used almost always of the head) is perhaps more nearly 'cut open'; Ppp. reads *apa śīrṣā vṛācatu*. In b, *ūpa baddhāṅ* would be a more acceptable reading. That Prāt. (ii.27) quotes *upabaddhāṅ* as the first instance in the text of such treatment of final *-ān*. Our text, by an error of the printer, reads *bājreṇa* for *vāj-* in c.

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1. यातूनि रक्षांसि विद्यन्ते अस्मिन्नति यातुमान् राक्षसाधिपतिः।
2. चष्टिः पश्यतिकर्मेति यास्कः (निघ० ३.११)।

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8. To Agni and other gods: for the discovery of scorcerers

The hymn, except vs. 4, is found in Paipp. iv. also next after our hymn 7, but in the verse-order 1, 3, 2. For its use by Kauś. with 7, see under the latter.

[८- यातुधाननाशनसूक्त]

[ऋषि- चातन। देवता- बृहस्पति, अग्नीषोम, ३-४ अग्नि।

छन्द- अनुष्टुप्, ४ बार्हतगर्भा त्रिष्टुप्।]

३७. इदं हविर्यातुधानान् नदी फेनमिवा वहत्।
य इदं स्त्री पुमानकरिह स स्तुवतां जनः॥ १॥

This oblation shall bring the sorcerers, as a stream does the foam; whoever, woman [or] man, had done this, here let that person speak out.

Ppp. has for c, d *nīdaṁ strī pumān kar yaśam bhuvatāṁ janaḥ*. [For *stu*, see i.7.1, note.]

३८. अयं स्तुवान आगमदिमं स्म प्रति हर्यत।
बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम्॥ २॥

This man had come, speaking out; this man do you welcome; O Bṛhaspati, taking [him] into your control - O Agni and Soma[1], do you (two) pierce [him] through.

Ppp. has in a, b *stuvānā gama tvaṁ smo'ta prati;* in c, d *vaśe kṛtā'gnīṣomāv id dhataṁ*. The comm. makes nonsense every time by insisting on rendering *stu* by "praise"; here it *yuṣmān stuvan*.

३९. यातुधानस्य सोमप जहि प्रजां नयस्व च।
नि स्तुवानस्य पातय परमक्ष्युतावरम्॥ ३॥

Of the sorcerer, O soma-drinker, slay the progeny and conduct [him hither]; of him, speaking out, make fall out (*nis-pat*) the upper eye and the lower.

The comm. fills out the ellipsis in b by making it mean "conduct our progeny to obtain desired result"! and *stuvānasya* is *bhītyā tvadviṣayāṁ stutiṁ kurvataḥ*. Ppp. reads *nyastuvānasya*. SPP's text as well as ours

1. "राजानौ वा एतौ देवतानां यद् अग्नीषोमौ (तै० सं० २.६.२.१)।

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gives *nī st-* (p. *nīḥ :st-)*; the *saṁhitā*-mss., as everywhere, are divided between that and *nīḥ st-*; the latter is authorised by the silence of the Prātiśākhya concerning the combination.

४०. यत्रैषामग्ने जनिमानि वेत्थ गुहा सतामत्रिणां जातवेदः।
तांस्त्वं ब्रह्मणा वावृधानो जह्येषां शततर्हमग्ने॥ ४॥

Wherever, O Agni, you know the births of them, of the devourers that are in secret, O Jātavedas, them do you, increasing through worship (*brahman*) - slay of them, O Agni, with hundred-fold[1] transfixion.

The irregular meter and broken connection of the second half-verse suggest possible corruption of the text : cf. *āsurāṇām śatatarhān,* TS.i.5.7[6]. The meter (11 + 11 : 9 +9 = 40) is well enough described by the Anukr. if we may take *bārhatagarbha* as meaning *dvibārh-* 'containing two pādas of nine syllables.' [For *-tārham*, cf. *Gram.** 995.]

9. For some one's advancement and success

Found also in Paipp.i. Reckoned to the *varcasya gaṇa* (Kauś.13.1, note), and further used in various ceremonies : by itself, in that of the restoration of a king (16-27); with i.35 and v.28, in two ceremonies for fortune and for power (11.19; 52.20); with seven others, employed by a teacher at the reception of a Vedic student (55.17). In Vait. (3.1), vs. 3 accompanies an oblation to Agni in the *parvan*-sacrifices. And the comm. quotes its use in the Nakṣatra Kalpa 17-19, in two *mahāśānti* ceremonies called *airāvatī* and *bārhaspatī*; and in Pariśiṣṭa 5.3, in the *puṣpābhiṣeka* rite.

[९- विजयप्रार्थना सूक्त]

[ऋषि- अथर्वा। देवता- वसुगण, इन्द्र, पूषा, वरुण, मित्र, अग्नि, आदित्यगण, विश्वेदेवा, २ देवगण, सूर्य, अग्नि, हिरण्य, ३-४ अग्नि (जातवेदा)। छन्द- त्रिष्टुप्।]

४१. अस्मिन् वसु वसवो धारयन्त्विन्द्रः पूषा वरुणो मित्रो अग्निः।
इममादित्या उत विश्वे च देवा उत्तरस्मिञ्ज्योतिषि धारयन्तु॥ १॥

In this man let the Vasus maintain good things (*vāsu*) - Indra, Pūṣan, Varuna[2], Mitra, Agni; him let the Ādityas and also the All-gods maintain in superior light.

---

1. शततर्हम् शतप्रकारं बहुविदम्।
2. वरुणः वृणोति सर्वं जगत् निग्रहीतुं पाशजालेन व्याप्नोतीति वरुणो रात्र्यभिमानी देवः।

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Ppp. substitutes *tvaṭā* for *pūṣā* in b, and *uta me devā* for *uttarasmin* in d. The Anukr. appears to sanction the metrical combination *ādityo 'ta* in c.

४२. अस्य देवाः प्रदिशि ज्योतिरस्तु सूर्यो अग्निरुत वा हिरण्यम्।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम्॥ २॥

At his direction (*pradīś*), O gods, be there light[1], sun, fire, or also gold; be his rivals (*sapātna*) inferior to him; to the highest firmament (*nāka*) make this man ascend.

The translation implies in c the obviously called-for emendation of *asmāt* to *asmāt*; the comm. first explains it as *asmadīyāt puruṣāt*, and then, alternatively, as used for *asmāt* by Vedic shortening of the vowel. Ppp. begins with *asmin devāḥ pradiśā;* and its second half-verse is quite different : *uttareṇa brahmaṇā vi bhāhi kṛṇvāno anyān adharān sapatnān* (d = ii.29.3 d).

४३. येनेन्द्राय समभरः पयांस्युत्तमेन ब्रह्मणा जातवेदः।
तेन त्वमग्न इह वर्धयेमं संजातानां श्रैष्ठ्य आ धेह्येनम्॥ ३॥

With what highest worship (*brāhman*), O Jātavedas, you did bring together draughts (*pāyas*) for Indra, therewith, O Agni, do you increase this man here; set him in supremacy (*śrāiṭhya*) over his fellows (*sajātā*).

Ppp. reads *uttareṇa* in b, and its d is *rāyas poṣaṁ śraiṭhyam ā dhehy asmai.* The verse is found also in TS (iii.5.4[2]), MS. (i.4.3), K. (v.6). Both TS. and MS. read *havīṣā* for *brāhmaṇā* in b, and *agne tvām utā* (for *tvām agna ihā*) in c; and MS. has *-bharan* in a, *vardhayā mām* in c, and *mā* for *enam* at the end; and it inserts *mādhye* before *śrāiṭhye* in d.

४४. ऐषां यज्ञमुत वर्चो ददेऽहं रायस्पोषमुत चित्तान्यग्ने।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम्॥ ४॥

I take to myself their sacrifice and splendour (*vārcas*), their abundance of wealth and their intents (*cittā*), O Agni; be his rivals inferior to him; to the highest firmament make this man ascend.

The second half-verse is the same with 2 c, d above, and the translation makes the same emendation as there. Doubtless *vittāani* 'acquisitions' should be read for *cittāni* in b; the comm. glosses with *buddhim*. The text is defaced in Ppp.; but in d can be read *uttame devā jyotiṣi dhatutama* (?) [meaning, presumably, *dadhātana*].

1. ज्योतिर्वै हिरण्यं ज्योतिषैव तमोपहते (तै० सं० ५.७.५.२)।

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10. For some one's release from Varuṇa's wrath

Found in Paipp. i. Used in Kauś. (25.37) to accompany lavation of the head in a healing ceremony (for dropsy, comm. and schol.).

[१०- पाशविमोचनसूक्त]

[ऋषि- अथर्वा। देवता- १ असुर, २-४ वरुण।
छन्द- त्रिष्टुप्, ३ ककुम्मती अनुष्टुप्, ४ अनुष्टुप्।]

४५. अयं देवानामसुरो वि राजति वशा हि सत्या वरुणस्य राज्ञः।
ततस्परि ब्रह्मणा शाशदान उग्रस्य मन्योरुदिमं नयामि॥ १॥

This Asura bears rule over the gods; for the wills (*vāśa*) of king Varuṇa [come] true; from him, prevailing by my worship (*brāhman*), from the fury of the formidable one (*ugrā*)[1] do I lead up this man.

'Come true,' i.e. are realized or carried out : the more etymological sense of *satyā*. Ppp. reads *viśāya* for *vaśā hi*. The comm. explains *śāśadāna* as "exceedingly sharp; having attained strength by favour of Varuṇa, gratified by praise etc." *Tatas pari* in c, as the first example of its kind of combination, is quoted in Prāt. ii.66. The Anukr. ignores the first pāda as a *jagatī*.

४६. नमस्ते राजन् वरुणास्तु मन्यवे विश्वं ह्युग्र निचिकेषि द्रुग्धम्।
सहस्रमन्यान् प्र सुवामि साकं शतं जीवाति शरदस्तवायम्॥ २॥

Homage be to your fury, O king Varuṇa; for, O formidable one, you do note (*ni-ci*) every malice (*drugdhā*). A thousand others I impel (*pra-sū*) together; a hundred autumns of you shall this man live.

The obscure third pāda is understood by the comm., perhaps correctly, to mean "I buy off this man by furnishing Varuṇa a thousand others as substitutes." Two of our mss. (O. Op.) read *ugrām* (or *ugram*) in b; Ppp. is defaced in a, b; as second half-verse it reads : *śataṁ sahasraṁ pra suvāmy anyān ayaṁ no jīvāṁ śarado vyapāye*. Here, too, pāda a is an unacknowledged *jagatī*. [Comm. cites, for c, AB.vii.15.]

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1. ईदृशोहम् उग्रस्य उद्पूर्णबलस्य दुष्प्रधर्षस्य वरुणस्य मन्योः क्रोधात् अनृतभाषणादिपापजनितात् जलोदररोगहेतुभूतात् इमम् जलोदररोगार्तं पुरुषम् उन्नयामि उद्गमयामि। रोगात् उन्मोचयामीत्यर्थः। (सायण)

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४७. यदु॑ववक्थानृ॑तं जि॒ह्वया॑ वृजि॒नं ब॒हु।
राज्ञ॑स्त्वा सत्यध॑र्मणो मु॒ञ्चामि वरु॑णादहम्॥ ३॥

In that you have spoken with the tongue untruth[1], much wrong - from the king of true ordinances (*-dharman*), from Varuṇa, I release you.

[Read *yāt tvām uvākta ānṛtam?*] The comm. has in a the absurd reading *uvakta*, treating it as for *uvaktha*, which all the mss. give.

४८. मु॒ञ्चामि॑ त्वा वैश्वान॒रादर्ण॒वान् म॑हतस्परि॑।
स॒जा॒तानु॑ग्रेहा व॑दु ब्रह्म॒ चाप॑ चिकीहि नः॥ ४॥

I release you out of the universal, the great flood (*arṇavā*); speak, O formidable one, unto [your] fellows here, and reverence our incantation (*brāhman*).

'Universal' (*vaiśvānara*)[2], i.e., perhaps, dangerous to all men; and the dropsy, Varuṇa's special infliction, is probably spoken of as 'flood' [cf. RV.vii.89.4]. The (doubtful) rendering of the second half-verse takes it as addressed, like the first, to the patient; the comm. regards it as said to Varuṇa, which is not impossible. [See Geldner, ZDMG.1ii.733.] Ppp. reads *amuñcam* at the beginning, and has a *lacuna* in place of c, d. [Render *apa-ci* by 'regard'?]

11. For successful child birth

Verses 2-4 occur together in Paipp. i.5 and 6 in xx., but at different points. In Kauś. (33.1) it is quoted at the beginning of a long and intricate ceremony (filling the whole section) for safe delivery, the first of the *strīkarmāṇi* or 'women's rites'; its details have nothing to do with the text of the hymn, and cast no light upon the latter's difficulties. The Anukr. add to the author's name : *anena mantroktān aryamādidevān nārīsukhaprasavāyā'bhiṭūye'ṣṭaṁ ca sarvābhir aprārthayat.*

---

1. वृजिनं अनृतं दुश्चरितम्। ऋजुकर्म सत्यं सुचरितम् (तै० ब्रा० ३.३.७.१०)।
2. वैश्वानरात् विश्वनरहितात् महतः प्रभूताद् अर्णवात्। यद्वा वैश्वानरः विश्वनरहितो जाठराग्निः तस्य आवरकत्वेन संबन्धी सोपि वैश्वानरः।

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[११- नारीसुखप्रसूति सूक्त]

[ऋषि- अथर्वा। देवता- पूषा, अर्यमा, वेधा, दिक्, देवगण। छन्द- पंक्ति, २ अनुष्टुप्, ३ चतुष्पदा उष्णिक्गर्भा ककुम्मती अनुष्टुप्, ४-६ पथ्यापंक्ति।]

४९. वषट् ते पूषन्नस्मिन्त्सूतावर्यमा होता कृणोतु वेधाः।
सिस्रतां नार्यृतप्रजाता वि पर्वाणि जिहतां सूतवा उ॥ १॥

At this birth, O Pūṣan, let Aryaman [as] efficient (*vedhās*) invoker utter *vaṣaṭ* for you; let the woman, rightly engendered, be relaxed; let her joints go apart in order to birth.

The translation of c implies emendation of the text to *vī sisṛtām*. Roth formerly preferred *sīsṛtāṁ nāry ṛtāprajātaḥ* 'let a timely child come forth, O woman'; Weber leaves *sīsratām* as pl. with indefinite subject, and understands the two following words as a parenthesis: ''be the woman properly constructed''; Ludwig renders as if *sīsṛtām*; Roth now (as in BR.) would emend only *sīsṛtām*, and understand it of the 'flow' of water preceding birth; but that would be rather *sru* and *sṛ* without a prefix in such a sense seems very unlikely [cf., however, *sārann āpaḥ*, RV. iv.17.3]. *Ṛtāprajātā* might also be possessive, 'rightly engendering'. The comm. takes *sūtau* as from *sūti* [not *sūtī*, fem., nor *sūtu*, fem.: note accent and gender!], and meaning the ceremony at birth; *vedhās* as = Dhātā 'the creator'; *ṛtaprajātā* as *jīvad-apatyā*; and *sisratām* (to the plural form of which he finds no objection) as ''may she be relieved (*vinihsṛtā*) of the pangs of birth.'' The metrically irregular verse (9+10 : 10+11 = 40) is *pañkti* solely in virtue of the [aggregate] number of its syllables.

५०. चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत।
देवा गर्भं समैरयन् तं व्यूर्णुवन्तु सूतवे॥ २॥

Four [are] the directions of thesky, four also of the earth : the gods sent together the foetus; let them unclose her in order to birth.

Or 'unclose it,' *tam*, which SPP. reads in text and comm. (the latter omits the word itself in the paraphrase) with the minority of his mss., but against all of ours; Weber and Roth prefer *tam*. The word and its predecessor are quoted in the Prāt. (11.30), as the earliest example in the text of a combination of *n* and *t* without inserted *s*; but the form of the quotation (*samairayantādīnām*) prevents our seeing whether its authors read *tām* or *tam*; the comm. gives *tām*. In d, the comm. gives the false form *ūrṇavantu*.[1] The text in Ppp. is confused, but does not appear to intend any variants from our reading.

1. ऊर्णुञ् आच्छादने। विः उपसर्गः।

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५१. सूषा व्यूर्णोतु वि योनिं हापयामसि।
श्रथ्यां सूषणे त्वमव त्वं बिष्कले सृज॥ ३॥

Let Pūṣan (?) unclose [her or it]; we make the *yoni* go aprt; do you, *sūṣaṇaā*, loosen; do you, *biṣkalā*, let go.

The translation implies a very ventruresome emendation in a, *pūṣā* for *sūṣā* (all the authorites have the latter): Pūṣan, referred to in vs. 1 as principal officiating deity, might well be called on to do in particular what all the gods were begged to do in vs.2 c,d. [But see Bloomfield's comment.] The comm. gives three different etymologies for *sūṣā :* root *sū* + suffix *-sā;* root *sū* + root *san;* and *su-uṣas. Sūṣaṇā*[1] and *biṣkalā* are possibly names of organs; for the latter, Ppp. has *puṣkale*, probably an alteration to a more familiar word; the comm. understands *sūṣaṇi* and *biṣ kali* (of course, equally possible); the former, from roots *sū* and *san*, is name of an accouching goddess; the latter (for which are given three diverse but equally absured etymoliges) is another deity. The Anukr. apparently intends the verse to be read as 6 + 8 : 7 + 8 = 29, instead of admitting the obvious resolution *tu-am* in c. The supplying of *garbham* as omitted at the beginning would make a good *anuṣṭubh*.

५२. नेवं मांसे न पीवसि नेवं मज्जस्वाहतम्।
अवैतु पृश्नि शेवलं शुनै जराय्वत्तवेऽवं जरायु पद्यताम्॥ ४॥

Not as it were stuck (*āhata*) in the flesh, not in the fat, not as it were in the marrows, let the spotted slimy (?) afterbirth come down, for the dog to eat; let the afterbirth descend.

SPP. reads in a *pīvasi*, with the comm. and a small minority of his mss.; three of ours (H.O.Op.) have *pibasi*. Ppp. hs a very different txt (preserved in the *nāgarī* copy, though lost in the original text) : *nāi'va snāvasu na parvasu na ketheṣu (keśeṣu) na nakheṣu ca*; then our c, d, without variant; then *nai'va pause (māṅse ?) na pīvasi nai'va kastyoś vanā yutam;* then our e; and with this ends the hymn as given in book i. The comm. reads in a *māṅsena* for *māṅse na,* and resorts to various devices to get rid of the difficulty thus caused; two of our mss. (O.Op.), and one or two of SPP's give the same. Some of our mss. are very awkward about combinding *jarāyu* and *attave*, in part omitting the *v*, or (I.) reading *-yūtt-*. PGS. (i.16.2) has the verse, but in different order : first our c, d, without variant; then our a, b, in the form *nai'va māṅsena pīvari*

1. सुवं सनोति प्रयच्छतीति सूषणि... सूषणा सवितृसम्बन्धिनी देवता।

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na kasmiṁś canā''yatam; then our e. But for its support of *śevalam,*we might be tempted to emend to *kevalam*; the comm. has the worthless explanation *jalasyo'paristhitaśaivālavat āntarāvayavāsambaddham.* Further may be compared HGS. ii.3.1. [MP., at ii.11.19, 20, has he verse with variants.]

५३. वि ते भिनद्मि मेहनं वि योनिं वि गवीनिके।
वि मातरं च पुत्रं च वि कुमारं जरायुणाव जरायु पद्यताम्॥५॥

I split apare your urinator, apart the *yoni*, apart the [two] groins, apart both the mother and the child, apart the body from the afterbirth; let the afterbirth descend.

Ppp. (xx.) has for a, b *vi te cṛtāmi tagariṁ c' yoni vi gavenyau;* for d, *vi garbhaṁ ca jarāyujaḥ;* and TS. (iii.3.10[1]) presents a versions nearly accordant with this, but with *takarīṁ, gavīnyau,* and (at the end) *jarāyu ca* : neither has oru refrain.

५४. यथा वातो यथा मनो यथा पतन्ति पक्षिणः।
एवा त्वं दशमास्य साकं जरायुणा पतावं जरायु पद्यताम्॥६॥

As the wind, as the mind, as fly the birds, so do you, O ten months' [child], fly along with the afterbirth; let the afterbirth descend.

Ppp. has the vrsion *yathā vāto yathā dagha yathā saṣadroyajanta : evā te garbha ejatu nir aitu daśamāsyo bahir jarāyuṇā saha.* For 'do you fly' might be give 'do you fall', the verb having both meanings. [Ten (lunar) months : cf. Weber's second *nakṣatra*-essay, p.313, *Abh. der Berliner Akad.,* 1861] [Cf. RV.v.78.8.]

This *anuvāka* [2.] has 5 hymns, 25 verse; and the old Anukramaṇī, as quoted, says *pañca pare tu* (apparently) the *vidyāt* quoted at the end of *an.* I belongs rather here than there).

12. Aginst various ailments (as results of lightining?)

Found also in Paipp.i. It is reckoned (Kauś. 26.1, note) as belonging with many other hymns, to a *takmanāśana* or *takman*-destroying *gaṇa,* and is used (26.1) to accompany the drinking of various things in a healing ceremomy (comm. says, against disease arising from hurtful changes of wind, bile, or phlegm), and also (38.1) in one against bad weather (*durdina*), or (Keś.) for the prevention of rain. The third verse further is added to the Mṛgāra hymns in connection with lavation in another healing rite (27.34).

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[१२- यक्ष्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- यक्ष्मनाशन। छन्द- जगती, २-३ त्रिष्टुप्, ४ अनुष्टुप्।]

५५. जरायुजः प्रथम उस्रियो वृषा वातभ्रजा स्तनयन्नेति वृष्ट्या।
स नो मृडाति तन्व ऋजुगो रुजन् य एकमोजस्त्रेधा विचक्रमे॥ १॥

First bornof the afterbirth, ruddy (*usriya*) bull, born of wind and cloud (?), goes thundering with rain; may he be mericful to our body, going straight on, breaking; he who, one force, had stridden out threefold.

The translation implies emendation in b to *vātābhrajas*[1] or *-jās*, as suggested by 3 c; it is proposed by Weber, and adopted by Bloomfield, beign a farily plausible way of getting out of a decided defficulty. Weber renders, however, ''with glowing windbreath''; R., ''with scorching wind'' (emending to *-bhrajjās*). The comm. reads *vātavrajās* (a couple of SPP's mss., which usually follow him, do the same), and explains it as ''going swiftly like the wind,'' or, alternatively, ''having a collection of winds.'' The 'bull' is to him the sun, and he forces this interpretation through the whole hymn. Neither he nor Kauś. nor the latter's scholia see anywhere any intimation of lightning; yet this is perhaps most plausibly to be suspected in the obscruities of the expression (so R. also). The first words in a are viewd as signifying 'just escaped from its foetal envelop (in the cloud).' Ppp. is wholly defaced in the second half-verse; in the first it offers no variants, merely combining *-jaṣ prath-* in a, and reading *-bhraja st-* in b. Emendation in d to *yasyāt' kam* would improve both meter and sense. *Tredhā* in d must be read as three syllables (as in RV.) to make the verse a full *jagatī*. [At OB.vi.59 b, *vāta-dhrajās* is suggested - by R.?]

५६. अङ्गे अङ्गे शोचिषा शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम।
अङ्कान्त्समङ्कान् हविषा विधेम यो अग्रभीत् पर्वास्या ग्रभीता॥ २॥

You, lurking (*śri*) in each limb with burning *(śocis*), we, paying homage, would worship (*vidh*) with oblation; we would worship with oblation the hooks, the grapples, [him] who, a seizer, had seized this man's joints.

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1. वातव्रजाः वातवत् शीघ्रं व्रजति गच्छतीति वातव्रजाः। यद्वा वातानां व्रजः समूहो यस्यासौ वातव्रजाः।

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Or *yas*, at beginning of d, is abbreviation for 'when he' or 'with which he'. [Render, rather, 'had seized his (accentless) joints.' The patient is in plain sight of the exorcist. Emphatic pronoun is therefore needless; so *enam* vs.3.] Some of our mss., by a frequent blunder, read in a *śiśri-*. The prolongation of the final of *asya* in d is noted by the comment to Prāt.iv.79. Ppp. has a very different (and corrupt) text : . . . . . *śiśriyāṇo yo grhīta parasya grbhīti : añko tam añko haviṣā yajāmi hṛdi śrito manasā yo jajāna*. The definition of this verse and the next as *triṣṭubh* seems to have been lost fromthe Anukr., which reads simply *dvitīyā* before *antyā'nuṣṭubh*.[1]

५७. मुञ्च शीर्षक्त्या उत कास एनं परुष्परुराविवेशा यो अस्य।
यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्त्सचतां पर्वतांश्च॥ ३॥

Release you him from headache and from cough - whoever had entered each joint of him; the blast (? *śuṣma*) that is cloud-born and that is wind-born, let it attach itself to forest-trees (*vanaspati*) and mountains.

Ppp. has sṛjatām for sacatām in d. The comm. takes kāsas in a as nomin. explaining it as hṛtkaṇṭhamadhyavartī prasiddhaḥ śleṣmarogaviśeṣ aḥ; vātajās to him is kauṣṭhyād vāyor utpannaḥ. [For śīrṣakti, see Knauer, Indogermanische Forschungen, Anqeiger, vii.225; Bloomfield, AJP, xvii.416; Böhtlingk, Berchte der sachsischen Ges., 1897, x1ix.50, who takes it as 'a stiff neck with head awry.']

५८. शं मे परस्मै गात्राय शमस्त्ववराय मे।
शं मे चतुर्भ्यो अङ्गेभ्यः शमस्तु तन्वे३ मम॥

Weal [be] to my upper member (*gātra*), weal be to my lower, weal to my four limbs; weal be to my body.

Ppp. has a quite different text : in a, b, *te* both times for *me*, and *parāya* for *avarāya*; for c, *śaṁ te prṣṭibhyo majjabhyaḥ ca;* in d, *tava* for *mama* : the address to a second person is decidely to be preferred. This is found also in the corresponding verse in VS. (xxiii.44) and TS. (v.2.12[2]), with readings in part agreeing further with those of Ppp. : *śaṁ te parebhyo gātrebhyaḥ śam astv avarebhyaḥ : śam asthabhyo majjabhyaḥ śam v astu tanvai tava* : but TS. has for d *śam u te tanuve bhuvat.*

13. Deterrent homage to lightning

The hymn occurs in Paipp. xix., and vs.1 also in xv. It is used by Kauś. (38.8, 9) in a charm against lightning, with vii.11; and it also

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appears (139.8), with i.26 and vii. 11 and several other hymns, in the ceremony of introduction to Vedic study.

[१३- विद्युत् सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- विद्युत्। छन्द- अनुष्टुप्, ३ चतुष्पाद् विराट् जगती, ४ त्रिष्टुप् पराबृहतीगर्भा पंक्ति।]

५९. नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे।
नमस्ते अस्त्वश्मने येना दूडाशे अस्यसि॥ १॥

Homage be to your lightning, homage to your thunder; homage be to your bold (*aśman*), with which you hurls at the impious one (*dūḍāś*).

The version of this verse in Ppp.xix. is like ours; in xv., d reads *yenā dūrāt pradijassasi (pratyasyasi?)*. The first half-verse is found also in VS. (xxxvi.21 a, b). The irregular combination *dūḍāśe* (p. *duḥdāśe*) is noted by Prāt. ii.60. The comm. regards Parjanya as addressed, but then proceeds to give another interpretation of the verse, based on the absurd assumption that *namas* = *annam*, which appears also in numerous other places. To him, also, *aśman* is a *meghanāman*. In our edition, an accent-mark is omitted over the *-śma-* of *aśmane*.

६०. नमस्ते प्रवतो नपाद् यतस्तपः समूहसि।
मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि॥ २॥

Homage to you, child of the height (*pravat*), whence you gather (*sam-ūh*) heat (*tapas*); be merciful to ourselves; do kindness (*mayas*) to our offspring (*toka*).

Ppp. has *śaṁ nas* for *mayas* in d. The first half-verse form in VS. (xxxvi.21 c, d) one verse with our 1 a, b; but VS. has [for a *namas te bhagavann astu;* and] for b *yataḥ svaḥ samīhase* 'from whence you strive after the sky,' which indicates that our reading is corrupt. [Pischel discusses *pravat* (='stream') at length, *Ved. Stud.*ii. 63-76, see 68.]

६१. प्रवतो नपान्नमस एवास्तु तुभ्यं नमस्ते हेतये तपुषे च कृण्मः।
विद्म ते धाम परमं गुहा यत् समुद्रे अन्तर्निहितासि नाभिः॥ ३॥

Child of the height, be homage to you; homage we pay to your missile (*heti*) and heat (*tapus*); we know your highest abode

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(*dhāman*) that is in secret; you are set navel within the [cloud-] ocean.

[The *te* in b is superfluous.] Ppp. rectifies the meter of a by omitting *eva*; its other pādas are more or less corrupt : *nameas te hete tipuṣyai* in b (which ends there); *gandharvo nāma par-* in c; *nihitāsa nābhiḥ* at the end. The comm. takes *tapus* as adjective. The verse is scanned by the Anukr. as 12+12 : 11+11 = 46 syllables.

६२. यां त्वा॑ दे॒वा असृ॑जन्त॒ विश्व॒ इषुं॑ कृ॒ण्वा॒ना अस॑नाय धृ॒ष्णुम्।
सा नो॑ मृड वि॒दथे॑ गृणा॒ना तस्यै॑ ते॒ नमो॑ अस्तु देवि॥ ४॥

You whom all the gods did create, the bold one, [the gods] making an arrow for hurling - do you, be sung in the council (*vidatha*)[1], be merciful to us; to you as such be homage, O goddess.

Dhṛṣṇum in b might qualify *iṣum* directly. The comm. supplies *he aśane* 'O thunderbolt's as addressed. He reads *mṛla* in c. Ppp. reads for a, b *yaṁ tvā devā ajanayanta viśveṣāṁ kṛṇvānā aśanāya triṣvai;* and for d *mitrasya varuṇasya prasṛṣṭau.* The Anukr. seems to scan as 10+11 : 10+9 = 40 syllables. [Read in c *mṛḍaya* and in d *uta tasyai ?*- For *vidatha*, see discussions of Bloomfield, JAOS, xix.[2] 17, and Geldner, ZDMG.1ii.757; and the literature cited by Foy, KZ. xxxiv.226.]

14. Imprecation of spinsterhood on a woman

Found in Paipp.i. Used by Kauś. (36-15-18) in an incantation against a woman; the details of it cast no light on those of the hymn; and the comm. defines its purpose simply as *striyāḥ puruṣasya vā daurbhāgyakaraṇam.*

[१४- कुलपाकन्या सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- वरुण अथवा यम। छन्द- १ ककुम्मती अनुष्टुप्, २, ४ अनुष्टुप्, ३ चतुष्पात् विराट् अनुष्टप्।]

६३. भगं॑मस्या॒ वर्च॒ आदि॒ष्यधि॑ वृ॒क्षादि॑व स्र॒जम्।
म॒हाबु॑ध्न इव॒ पर्व॑तो॒ ज्योक् पि॒तृष्वा॑स्ताम्॥ १॥

1. विद्यन्ते ज्ञायन्ते नक्षत्राणिअस्मिन् इति विदथम् अन्तरिक्षम् तस्मिन् गृणाना शब्दायमाना। गर्जन्तीत्यर्थः। नः अस्मान् मळ मृडय। त्वन्निमित्तभयनिवारणेन सखयेत्यर्थः।

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Her portion (*bhaga*), splendour have I taken to myself, as from off a tree a garland; like a mountain with great base, let her sit long with the Fathers.

Ppp. has for a *ahaṁ te bhagam ā dade;* its b is defaced; in c it gives *mahāmūlai'va.* The comm. renders *bhagam* by *bhāgyam,*[1] here and in the other verse, recognizing father, mother, etc.,'' and all the translators understand it in the same way; but it is questionable whether the plural of *pitar* would ever be used in this sense; and the repeated mention of Yama later indicates that there was at least a double meaning in the expression. Perhaps a girl remaining unmarried was called ''bride of Yama,'' i.e. as good as dead, and her stay at home compared to that in the other world. [Cf. Antigone, 816, ''I shall be the bride of Acheron,'' Αχερoντι νυμφενσω.] The Anukr. appears to ratify the abbreviated reading - *budhne'va* in c; it counts six syllables in d.

६४. एषा ते॑ राजन् क॒न्या॒ व॒धूर्नि धू॑यतां यम।
सा मा॒तुर्व॑ध्यतां गृ॒हेऽथो॒ भ्रातु॒रथो॑ पि॒तुः॥ २॥

Let this girl, O king, be shaken down to you [as] bride, O Yama; be she bound in her mother's house, also in her brother's, also in her father's.

Ppp. has *yat* for *eṣā* at the beginning. The comm. foolishly interprets *rājan* as indicating Soma, because Soma is first husband of a bride (he quotes RV.x.85.40:cf. AV.xiv.2.3 ff.), and takes *yama* as his epithet, as being her constrainer (*niyāmaka*). For *ni-dhū* compare iii.11.7; at TS. v.2.5 it is used with *pitṛṣu.* [Does not *ni-dhū* covertly suggest *nidhuvana,* which in its obscene sense, may be as old as the Veda?]

६५. एषा ते॑ कु॒ल॒पा रा॑जन् ता॒मु॒ ते॒ परि॑ दद्मसि।
ज्योक् पि॒तृष्वा॑सा॒ता॒ आ शी॒र्ष्णः सु॒मोप्या॑त्॥ ३॥

She is your housekeeper, O king; we commit her to you; she shall sit long with the Fathers, until the covering in of her head.

The translation of d implies the obvious emendation to *samopyāt,* which SPP. even admits into his text, on the authority of the comm., but against every known ms.; Ppp., however, gives *samopyā.* The comm. explains it by *saṁvapanāt bhūmau sampatanāt,*and as equivalent to *maraṇaparyantam* 'till death'; that this last is the virutal sense is extremely probable. That *vap* has not the sense 'shave' in the compound (cf. AŚS.iv.10.2) is shown by the inappropriateness of the prefixes *sam* +*ā* to that sense, and the frequency of the combination in the other sense.

1. भगम् भाग्यं वर्चः तद् हेतुभूतं शारीरम्।

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[See Bloomfield, 225, *ā śīrṣṇaḥ keśam opiāt*, 'till the shed the hair from her head.'] Ppp. has further *imām u pari dadhmasi* in b. The comm. gives *kulapā* (for *-pās* : our *pada*-text *kulapāḥ*) in a. The resolution *śīr-sṇ-aḥ* in d would make the verse a full *anuṣṭabh;* the Anukr. counts only 14 syllables in the second half.

६६. असितस्य ते ब्रह्मणा कश्यपस्य गयस्य च।
अन्तःकोशमिव जामयोऽपि नह्यामि ते भगम्॥४॥

With the incantation (*brahman*) of Asita, of Kaśyapa, and of Gaya, I shut up (*api-nah*) your portion (*vulva?*), as sisters[1] do what is within a box (*-kośa*).

[For the names, see Bloomfield, 255, and AJP.xvii.403.] *Bhaga* perhaps has here a double meaning. Three of our mss. (E.I.H.) with one or two of SPP's, read in c *antaṣkośam*, against Prāt.ii.62, which expressly prescribes *ḥ*. The comm. treats *antaḥ* and *kośam* as two independent words; *antaḥ kośe* would be a not unacceptable emendation. The Anukr. appears to sanction the abbreviation *-kośaṁ'va.*

15. With an oblation : for confluence of wealth

Found in Paipp.i. (in the verse-order 1,4,3,2). Used by Kauś. only in a general rite for prosperity (19.4), to accompany a douche for persons bringing water from two navigable streams and partaking of a dish of mixed grain; it is also reckoned (19.1, note) to the *puṣṭika* mantras, or hymns bringing prosperity.

[१५- पुष्टिकर्म सूक्त]

[ऋषि-अथर्वा। देवता- सिन्धुसमूह (वाता, पतत्रिण पक्षी)।
छन्द-अनुष्टुप्, १ भुरिक् बृहती, २ पथ्या पंक्ति।]

६७. सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः।
इमं यज्ञं प्रदिवो मे जुषन्तां संस्राव्येण हविषा जुहोमि॥१॥

Together, together let the rivers flow, together the winds, together the birds (*patatrin*); this my sacrifice let them enjoy of old; I offer with a confluent (*saṁsrāvya*) oblation.

The verse is nearly identical with xix.1.1, and in less degree with ii.26.3. From xix.1.3 c it may be conjectured that we should read *pradiśas*

1. जायन्ते आसु अपत्यानीति जामयः स्त्रियः भगिन्यादिरूपाः। न जामये भगिन्यै जामिरन्येऽस्यां जनयन्ति जाम् अपत्यम् (नि० ३.६)।

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in c. [If we do read *pradivas*, why not render it by 'continually'?] Ppp. has not the second half-verse, but instead of it vs. 3 c, d. For b Ppp. gives *saṁ vātā divyā uta*. The comm. accents *saṁ-sam* in a. There is perhaps some technical meaning in *saṁsrāvya* 'confluent' or 'for confluence' which we do not appreciate, but it is also unknown to the comm., who explains the word only etymologically. The verse is an *āstārapaṅkti* (strictly *virāj* : 8+8 : 11+11 = 38), and its definition as such is perhaps dropped out of the Anukr. text (which reads *ādyā dvitīyā bhurik* etc.).

६८. इहैव हवमा यात म इह संस्रावणा उतेमं वर्धयता गिरः।
इहैतु सर्वो यः पशुरस्मिन् तिष्ठतु या रयिः॥२॥

Come straight hither to my call, hither you confluents also; increase this man, you songs, let every beast (*paśu*) there is come hither; let what wealth (*rayi*) there is stay (*sthā*) with him.

The *pada*-mss. all give *yāḥ* in e. Ppp. has in a, b *idaṁ havyā upetane 'daṁ*, and, for c, *asya vardhayato rayim*. The last pāda is nearly RV.x.19.3 d. [Render 'with this man let' etc.] The omission of *eva* in a would make the verse regular.

६९. ये नदीनां संस्रवन्त्युत्सासः सदुमक्षिताः।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि॥३॥

What fountains of the streams flow together, ever unexhausted, with all those confluences we make riches (*dhana*) flow together for me.

Ppp. has in a, b *you nadībhyas saṁsravanty ucchāmas saram akṣikā*. The comm. gives the verse twice, each time with a separate explanation.

७०. ये सर्पिषः संस्रवन्ति क्षीरस्य चोदकस्य च।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि॥४॥

What [fountains] of butter (*sarpis*) flow together, and of milk, and of water, with all those confluence we make riches flow together for me.

Ppp. reads *saṁsrāvās* for *sarpiṣas*[1] in a. The comm. supplies first *avayavās* as omitted subject in the verse, but afterwards *utsāsas* from vs. 3, which is of course right.

1. सर्पिषः सर्पणशीलस्य आज्यस्य। "यत् असर्पत् तत् सर्पिरभवत्" (तै० सं० २.३.१०.१)

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16. Against demons : with an amulet of lead

Found in Paipp.i. Kauś. does not include the hymn among the *cātanāni* (8.25), but a Pariś. (ib., note) reckons it to them (in accordance with the Anukr.). Kauś. (47.23) uses it once in a rite of sorcery (for the death of one's enemies : comm.), and its commentator (47.13, note) in another.

[१६- शत्रुबाधन सूक्त]

[ऋषि- चातन। देवता- अग्नि, इन्द्र, वरुण (३-४ दधत्य सीस)।

छन्द- अनुष्टुप्, ४ ककुम्मती अनुष्टुप्।]

७१. ये ऽमावा॒स्या३ रात्रि॒मुद॑स्थु॒र्व्रा॒जम॒त्रिण॑:।
अ॒ग्निस्तु॒रीयो॑ यातु॒हा सो अ॒स्मभ्य॒मधि॑ ब्रवत्॥ १॥

What devourers, on the right of new moon, have arisen troop-wise (?) - the fourth Agni is the demon-slayer[1] ; he shall bless us.

Vrājam in b is obscure; 'troop-wise' is the conjecture of BR.; the comm. reads instead *bhrājam,* and absurdly explains it as *bhrājamānām* or *-nam* 'shining', and qualifying either the night or the ''hearty'' man whom the demons have risen to injure ! Pp. has *turyas* for *turīyas* in c; what is meant by it is not clear; the comm. gives three different explanations : fourth after the death of his three brothers and predecessors (quoting for these TS.ii.6.6[1]); as the house-fire apart from the three sacrificial; or as the *āñgirasas* fire, as distinguished from the sacrificial, the household, and that of battle - thus teaching us nothing but his own ignorance and perplexity. Grill follows Weber in understanding the word to mean ''powerful''. For d, Ppp. has *san naḥ pātu tebhyaḥ.*

७२. सीसा॒याध्या॑ह वरु॒ण: सीसा॑या॒ग्निरु॑पा॒वति।
सीसं॑ म॒ इन्द्रः॑ प्रा॒यच्छ॒त् तदग्ने॑ यातु॒चात॑नम्॥ २॥

The lead Varuṇa blesses; the lead Agni favours; Indra bestowed on me the lead; it, surely, is a dispeller of familiar demons.

Ppp. combines *mai 'ndra p-* in c, and has for d *amīvāyas tu cātam* (for *cātanam*). The comm. ascribes the mention of Varuṇa to the fact that river-foam is one of the articles declared (Kauś. 8.18) equivalent to lead, and here intended by that name. [Cf. Bloomfield, JAOS.xv.158.]

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1. यातुहा यातूनां रक्षसां हन्ता। ''अग्निः खलु वै रक्षोहा'' (तै० सं० ६.१.४.६)।

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७३. इदं विष्कन्धं सहत इदं बाधते अत्रिणः।
अनेन विश्वा ससहे या जातानि पिशाच्याः॥ ३॥

This overpowers the *viṣkandha*; this drives off (*bādh*) the devourers; with this I overpower all the races (*jāta*) that are the *piśācī's*[1].

The first half-verse is nearly repeated below, as ii.4.3 a, b. The short *a* in the reduplication of *sasahe* in c, though against the meter and in part against usage, is read by all the mss., and in the comment to Prāt.iii.13. Ppp. has in a *viṣkandam* (but compare ii.4.3, where *-dham*). The comm. explains the (more or less fully personified) disorder as a disturbance caused by *rakṣas* or *piśāca* and obstructing motion (*gatipratibandhaka*) : cf. below ii.4 and iii.9.

७४. यदि नो गां हंसि यद्यश्वं यदि पूरुषम्।
तं त्वा सीसेन विध्यामो यथा नोऽसो अवीरहा॥ ४॥

If our cow you slay, if [our] horse, if [our] man (*puruṣa*), we pierce you there with lead, that you be no slayer of our heroes[2].

Ppp. has for c *sīsena vidhyāmas tvā*.

The 5 hymns of this *anuvāka* [3.], as of the next, have just the norm, 20 verses, and the quotation from the old Anukr. (given at the end of hymn 21) is *viṅśakāv ato 'nyau*. At the end of the present hymn is read *viṅśatyā kuru*, which is perhaps the statement as to the assumption of a norm.

The first *prapāṭhaka* ends here.

17. To stop the vessels of the body

Found in Paipp.xix. (in the verse-order 3,4,1,2). Used once by Kauś. (26.10 : the quotation appears to belong to what follows it, not to what precedes), in a remedial rite, apparently for stopping the flow of blood (the comm. says, as result of a knife wound and the like, and also of disordered menses).

[१७- रुधिरस्रावनिवृर्तनधमनीबन्धन सूक्त]

[ऋषि- ब्रह्मा। देवता- योषित्, लोहितवासस, हिरा। छन्द- अनुष्टुप्,
१ भुरिक् अनुष्टुप्, ४ त्रिपदार्षी गायत्री।]

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1. पिशितम् अश्नातीति पिशिताशः।
2. वीर्याज्ञायन्त इति वीराः पुत्राः तेषां हन्ता वीरहा। न वीरहा अवीरहा।

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७५. अमूर्या यन्ति योषितो हिरा लोहितवाससः।
अभ्रात्तर इव जामयस्तिष्ठन्तु हतवर्चसः॥ १॥

Yon women (*yoṣit*) that go, veins with red garments, like brother-less sisters (*jāmi*)[1] - let them stop (*sthā*), with their splendour smitten.

Ppp. makes *yoṣitas* and *jāmayas* change places, and has *sarvās* (better) for *hirās* in b. The comm. takes *yoṣitas* as gen. sing., and hence naturally understands *rajovahananāḍyas* to be meant in the verse; he renders *hirās* by *sirās;* and he explains that brother-less sisters *pitṛkule saṁtānakarmaṇe piṇḍadānāya ca tiṣṭhanti*. The Anukr. refuses to sanction the contraction *-tare'va* in c.

७६. तिष्ठावरे तिष्ठ पर उत त्वं तिष्ठ मध्यमे।
कनिष्ठिका च तिष्ठति तिष्ठादिद्- धमनिर्महो॥ २॥

Stop, lower one ! stop, upper one ! do you too stop, midmost one! if the smallest stops, shall stop forsooth the great tube (*dhamani*).

The accent of *tiṣṭhati* seems to show *ca* to be the equivalent of *cet* here.

७७. शतस्य धमनीनां सहस्रस्य हिराणाम्।
अस्थुरिन्मध्यमा ड्माः साकमन्ता अरंसत॥ ३॥

Of the hundred tubes, of the thousand veins[2], have stopped forsooth these midmost ones; the ends have rested (*ram*) together.

In d, emendation to *antyās* ' the end ones' would be an improvement; but Ppp. also has *antās : sakam antā'ramsata;* its c is corrupt (*asthū nibaddhāmāvā)*; and it inserts *te* after *śatasya* in a.

७८. परि व्रः सिकतावती धनूर्बृहत्यक्रमीत्।
तिष्ठतेलयता सु कम्॥ ४॥

About you had gone (*kram*) a great gravelly sandbank (*dhanū*); stop [and] be quiet, I pray (*su kam*).

The comm. sees in *dhanū* only the meaning "bow," and interprets it "bent like a bow": namely, a vessel containing the urine; in *sikatās* he sees an allusion to the menses, or to gravel in the bladder. Kauś. (26.10)

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1. न जामये भगिन्यै जामिरन्येस्यां जनयन्ति जाम् अत्यम् (नि० ३.६)।
2 हिराणाम् सिराणां शाखानाडीनाम्। (सायण)

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speaks of sprinkling on dust and gravel as a means of stanching the flow of blood; more probably, as Weber first suggested, a bag filled with sand was used : in neither case can the menses be had in view. Ppp. reads *siktāyamī bunū sthiraś carasthidam*. The third pāda is identical with RV.i.191.6 d; the comm. (as Sāyaṇa to the latter) fails to recognize the root *il*; and he renders it *preayata*, as if root *īr* were in question.

18. Against unlucky marks

Verses 1-3 are found in Paipp.xx. (but vx. 2 not with the others). Used by Kauś. (42.19) in a charm against unlucky signs in a woman.

[१८- अलक्ष्मीनाशन सूक्त]

[ऋषि- द्रविणोदा। देवता- विनायक। छन्द- १ उपरिष्टाद् विराट् बृहती, २ निचृत् जगती, ३ विराट् आस्तारपंक्ति त्रिष्टुप्, ४ अनुष्टुप्।]

७९. निर्ल॒क्ष्म्यं लला॒म्यं॑१ निररा॑तिं सुवामसि।
अथ॒ या भ॒द्रा तानि॑ नः प्र॒जाया॒ अरा॑तिं नयामसि॥ १॥

Out we drive (*nir-sū*) the pallid sign, out the niggard; then, whatever things are excellent (*bhadra*), those we lead together (?) for our progeny.[1]

The translation implies in d the very venturesome emendation of *arātim* to *sam*; the former appears wholly impracticable, and has perhaps stumbled into d from b; Geldner conjectures instead *tvā*. Ppp. is defaced, and gives no help. The comm. reads *lakṣmam*, and explains *lalāmyam* as accus. sing. masc. : *lalāme bhavaṁ tilakasthānagatam;* to *yāniāni* in c he supplies *cihnāni* [makes c a separate sentence and supplying *bhavantu*]. It would also be possible to make the cesura after *prajāyai,* and read *nāśayāmasi* (so R.). In our edition, dele the accent-mark under *tā*-of *tāni* in c.

८०. निररं॑णिं सवि॒ता सा॑विषक् प॒दोर्निर्हस्त॑यो॒र्वरु॑णो मि॒त्रो अ॑र्य॒मा।
निर॒स्मभ्य॒मनु॑मती॒ ररा॑णा॒ प्रेमां दे॒वा अ॑साविषु॒ः सौभ॑गाय॥ २॥

Savitā has driven out the trouble (?*araṇi*) in her feet; out have Varuṇa, Mitra, Aryaman[2] [driven] [that] in her hands; out had

1. राति ददाति इष्टं वस्तु इथि रातिः मित्रं न रातिः अरातिः शत्रुः। (सायण)
2. अर्यमेति तम् आहुर्यो ददाति (तै० ब्रा० १.१.२.४)।

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Anumati, bestowing (*rā*) upon us; the gods have driven this woman forward unto good fortune.

All the mass. give in a *sāviṣak*, which SPP. very properly retains, though the comm. and Ppp. have *-ṣat* (see my Skt. Gr.[2], * 151a); '*sāviṣak* (p. *as-*) would be an improvement, and may be understood. For c, d, Ppp. has *yat ādityāmavatī rarāṇā pṛṇasuvā savitā saubhagāya*. The comm. gives two etymological guesses at *araṇīm* (which is his reading, instead of *-ṇim*), both worthless, and describes *rarāṇā*1 as accented on the final. The separation of this verse from the others in Ppp. indicates that it probably has nothing to do with "marks." It is rather unusual for the Anukr. to take notice of the occurrence of a *triṣṭubh* pāda in a *jagatī* verse. [d, no less then c, is *triṣṭubh*, pronounce *devāsāviṣuḥ*.]

८१. यत्ते आत्मनि तन्वां घोरमस्ति यद्वा केशेषु प्रतिचक्षणे वा।
सर्वं तद् वाचापं हन्मो वयं देवस्त्वा सविता सूदयतु॥ ३॥

Whatever in your self, in your body, is frightful, or what in hair or in mien - all that do we smite away with [our] words; let god Savitā advance (*sūd*) you.

'God Savitar' or 'the heavenly impeller,' everywhere equivalent. Ppp. begins *yat tā'' tman tanvā ghoram,* and has for c, d *tat te vidvāṅ upabādhayeṣāṁ pra tvā suvā savitā saubhagāya.* The metrical description of the verse (11+11 : 10+10 = 42) by the Anukr. is unusual and questionable.

८२. रिश्यपदीं वृषदतीं गोषेधां विधमामुत।
विलीढ्यं ललाम्यं१ ता अस्मन्नाशयामसि॥ ४॥

The antelope-footed, the bull-toothed, the kine-repelling, the out-blowing, the licked-out, the pallid - these we make disappear from us.

Designations either of the unlucky sings or of the women marked with them- probably the former. The comm. prefers the latter, except for the two last, which he blunderingly takes from the stems *-dhya* and *-mya*, and makes them qualify *lakṣma* understood. He explains *goṣedhā* (p. *gosedhām*) as "going like a cow," and *vilīḍha* as a lock "on the edge of the forehead, licked as it were the wrong way" - or what is called a "cowlick" [Skt. *kākapakṣa*]. Both editions give at the beginning *rīśyap-*, instead of the true reading *ṛśyap-*, which the comm. (with three of SPP's mss.) has; the mss. bungle all the occurrences of this word. In part of our edition the *ṁ* is broken off from *vṛṣadatīṁ*.

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1. राति ददाति अभिमतफलम् इति रराणा।

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19. Against enemies

The hymn is found also in Paipp.i. With the two that follow it (and others), it is reckoned by Kauś. (14.7) among the *sāṁgrāmikāṇi* or battle-hymns, or likewise (ib., note) to the *aparājita* ('unconquered') *gaṇa*; without them, but with vi.13, it is used in several of the charms to ward off the effects of portents (104.3; 105.1; 113.3). In Vait. (9.12), vs.3 appears alone in the *cāturmāsya* or seasonal sacrifice, accompanying the release of the two *puroḍāśa* baskets.

[१९- शत्रुनिवारण सूक्त]

[ऋषि- ब्रह्मा। देवता- ईश्वर (१ इन्द्र, २ मनुष्यों के बाण, ३ रुद्र, ४ विश्वेदेवा)। छन्द- अनुष्टुप्, २ पुरस्ताद् बृहती, ३ पथ्या पंक्ति।]

८३. मा नो॑ विदन् विव्या॒धिनो॒ मो अ॑भिव्या॒धिनो॑ विदन्।
आ॒राच्छ॑र॒व्या अ॒स्मद्विषू॑चीरिन्द्र पातय॥ १॥

Let not the piercers find us, nor let the penetraters find [us]; far from us make the volleys (*śaravyā*) fly, dispersing, O Indra.

Ppp. combines *mo 'bhi-* in b. The rendering of *śaravyā* follows the comm., here and to vs. 3 (*śarasṁhati*).

८४. विष्व॑ञ्चो अ॒स्मच्छर॑वः पतन्तु ये अ॒स्ता ये चा॒स्याः।
दैवी॑र्मनुष्येषवो॒ मम॒ामित्रा॒न् वि वि॑ध्यत॥ २॥

Dispersing from us let the shafts fly, those that are hurled and that are to be hurled; you divine arrows of men (*manuṣya*), pierce my enemies.

The comm. inserts an "and" in c : "divine and human arrows"; this is possible, but opposed by the accent. Ppp. has for c, d : *devā manuṣyā ṛṣayo 'mitrān no vi viddhatu*; the comm. also reads *vidhyatu*.

८५. यो नः॒ स्वो यो अर॑णः सजा॒त उ॒त निष्ट्यो॒ यो अ॒स्माँ अ॑भि॒दास॑ति।
रु॒द्रः श॑र॒व्य॑ यै॒तान् मम॒ामित्रा॒न् वि वि॑ध्यतु॥ ३॥

Whether one of our own or whether a stranger, fellow or outsider, who so assails (*abhi-dās*) us - let Rudra[1] with a volley pierce those my enemies.

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1. रोदयति सर्वम् अन्तकाले इति रुद्रः संहर्ता देवः। रुदिर् अश्रुविमोचने।

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Ppp's version is somewhat different : *yas samāno yo 'samāno 'mitro no jighāṅsati* : *rudraś śavyā tān amitrān vi viddhata*. With a, b compare RV.vi.75.19 a, b : *yo naḥ svo araṇo yaś ca niṣṭyo jighāṅsati* (= SV.ii.1222 a, b, which combines *svo 'raṇo*); the latter half of this verse is our 4 c, d. Two or three of our mss. (P.M.O.p.m.) follow RV. in omitting *yo* after *svo*. Āp.iv.16.1 has *yo naḥ sapatno yo 'raṇo marto 'bhidāsati devāḥ*, with a wholly different second half. The comm. absurdly explains *niṣṭyas* as *nirgatavīryo nikṛṣṭabalaḥ śatruḥ*.

८६. यः सपत्नो योऽसपत्नो यश्च द्विषञ्छपाति नः।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम्॥४॥

Whatever rival (*sapatna*), whatever non-rival, and whatever hater shall curse us, him let all the goods damage (*dhūrv*); incantation (*brahman*) is my inner defense.

Ppp. has as first half-verse *sabandhuś cā 'sabandhuś ca yo na indrā 'bhidāsati*. The second half-verse is fund, without variant, in RV. (and SV. : see under vs. 3). The comm. explains *sapatna* well as *jñātirūpaḥ śatruḥ*. SPP. follows the very bad example of a part of his mss. by reading *dviṣan ch-* (instead of *-añ* or *-aṅ*) in b [cf.i.33.2, ii.4.6, and see Prāt. ii.10, 17, and especially 11. The *pada*-text reads *dviṣan*].

20. Against enemies and their weapons

The first three verse are found in Paipp.xix., and vs. 4 in ii. : see below. For the use of the hymn by Kauś. with 19 and 21, see under 19. And vs. 1 is used alone (so the comm.) in the *parvan*-sacrifice (Kauś. 2.39), on viewing the cooked oblation.

[२०- शत्रुनिवारण सूक्त]

[ऋषि- अथर्वा। देवता- १ सोम, मरुद्गण, २ मित्रावरुण, ३ वरुण, ४ इन्द्र। छन्द- अनुष्टुप्, १ त्रिष्टुप्।]

८७. अदारसृद् भवतु देव सोमास्मिन् यज्ञे मरुतो मृडता नः।
मा नो विददभिभा मो अशस्तिर्मा नो विदद् वृजिना द्वेष्या या॥१॥

Let there be the *adārasṛt*, O god Soma; at this sacrifice, O Maruts, be gracious to us; let not a portent find us, nor an imprecation; let not the wrong that is hateful find us.

The first pāda is rendered on the assumption that the *sāman* of this name, as described in PB.xv.3.7, is intended; it might be used of the person intended to be benefited : 'let him be one not getting into a split

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(i.e. hole, or difficulty)': this is the sense distinctly taught in PB.; the comm. says *na kadācid api svastrīsamīpam prāpnotu (madīyaḥ śatruḥ)*! The verse occurs in TB. (iii.7.5[12]: and repeated without change in Āp.ii.20.6) with *bhavata* in a, *mṛḍatā* (without the anomalous accent)in b, and *vṛjanā* in d. Ppp. begins with *adārasur bh-*, adds *ayam* after *soma* in a, and has in d the easier reading *prā ''pad duchunā* for *vidad vṛjinā*. The second half-verse occurs again as v.3.6 c, d. Though connected with vss. 2, 3, in Paipp. also, this verse does not appear to have anything originally to do with them.

८८. यो अ॒द्य सेन्यो॑ व॒धोऽघा॒यूना॑मु॒दीर॑ते।
यु॒वं तं मि॑त्रावरुणाव॒स्मद् या॑वयत॒ं परि॥ २॥

What missile (*senya*) weapon of the malignant (*aghāyu*) shall go up today, do you, Mitra-and-Varuṇa, keep that off from us.

The first half-verse in Ppp. is *yo 'dya sainyo vadho jighāsaṁ mam upāyatī*, which is nearly our vi.99.2 a, b. The half-verse occurs also in PB. (i.3.3 a, b) and AŚS. (v.3.22 a, b), both of which have *saumyas*; PB. elides *yo 'dya*; AŚS. gives at the end *-īrati*. *Aghāyūnām* would be the proper accent (and this the comm. has), unless the word were understood as feminine.

८९. इ॒तश्च॒ यदमु॒तश्च॒ यद् व॒धं व॑रुण यावय।
वि म॒हच्छर्म॑ यच्छ॒ वरी॑यो यावया व॒धम्॥ ३॥

Both what [is] from here and what from yonder - keep off, O Varuṇa, the deadly weapon; extend great protection (*śarman*); keep very far off the deadly weapon

The *pada* text marks the pāda-division in the first half-verse before instead of after the second *yat*. Ppp. reads in b *yāvayaḥ*. The second half-verse is found against at the end of the next hymn - which is perhaps an additional indication that this hymn properly ends here. The Anukr. ignores the metrical irregularity of the verse (9+8 : 7+8 = 32). [Read in a *ito yad*, and in c *yacha naḥ*.]

९०. शा॒स इ॒त्था म॒हाँ अ॑स्यमित्रसा॒हो अ॑स्तृ॒तः।
न यस्य॑ हन्यते॒ सखा॒ न जी॑यते॒ क॒दाच॒न॥ ४॥

Verily a great ruler (*śāsa*) are you, overpowerer of enemies, unsubdued, whose companion (*sakhi*) is not slain, is not scathed (*jyā*) at any time.

This verse is the first in RV.x.152, of which the remaining verses constitute the next hymn here; in Ppp. it occurs with them in ii., far

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separated from the matter which in our text precedes it. RV. and Ppp. both read for b *amitrakhādo adbhutaḥ;* and RV. accents in d *jīyate kadā.* The comm. paraphrases *śāsas* by *śāsako niyantā;* he takes *jīyate* as from root *ji*, which is of course equally possible.

21. Against enemies

As just pointed out (under 20.4), this hymn and the last verse of the preceding make one hymn in RV. (x.152) and in Paipp. (ii.); the latter has a different verse-order (3, 2, 1, 4), but no various readings. For other correspondences, see under the several verses. For the ritual use of the hymn with the two preceding, see under 19; it is further reckoned (Kauś. 16.8, note) to the *abhaya* ('free from fear or danger') *gaṇa*. It is the first hymn applied (with vii. 55) in the *svastyayana* or 'for well-being' ceremonies (50.1), and is, according to the comm., referred to as such in 25.36. Verse 2 is also used, with others, by Vait. (29.5), in the *agnicayana* or building of the fire-altar.

[२१- शत्रुनिवारण सूक्त]

[ऋषि– अथर्वा। देवता– इन्द्र। छन्द– अनुष्टुप्।]

९१. स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी।
वृषेन्द्रः पुर एतु नः सोमपा अभयङ्करः॥ १॥

Giver of well-being, lord of the people (*viś*), Vṛtra[1]-slayer, remover of scorners, controlling, let the bull Indra go before us, soma-drinker, producing fearlessness.

The comm. renders *vimṛdhas* by *viśeṣeṇa mardhayitā śatrūṇām,* although he explains *mṛdhas* in vss. 2, 3 by *saṁgrāmān*; the word is plainly a possessive compound [accent ! no genitive], expressing in form of epithet the action of 2 a and 3 a. RV. reads in a *viśas patis*. The verse occurs further in TB. (iii.7.114) and TA. (x.1.9); both have *viśas*, and, in d, *svastidās* for *somapās*.

९२. वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।
अधमं गमया तमो यो अस्माँ अभिदासति॥ २॥

Smite away, O Indra, our scorners (*mṛdh*); put (*yam*) down them that fight (*pṛtany*) [us]; make go to lowest darkness who so vexes us.

---

1. वृत्रो नाम जलाधारभूतो मेघः। यद्वा वृत्रो नाम त्वष्टा उत्पादितः असुरः। "यद् अवर्तयत् तद् वृत्रस्य वृत्रत्वम्", "यद् इमांल्लोकान् अवृणोत् तद् वृत्रस्य वृत्रत्वम्" (तै० सं० २.५.२.१-२)

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RV. reverses the order of c and d, and reads *adharam*; and with it agree precisely SV. (Ii.1218) and VS. (viii.44 a et al.); while TS. (i.6.124) and MS. (iv.12.3) have for c *adhaspadaṁ tam īṁ kṛdhi*. [Cf. MGS. ii.15.6 h and p.155.]

९३. वि रक्षो॒ वि मृधो॑ जहि॒ वि वृ॒त्रस्य॒ हनू॑ रुज।
वि म॒न्युमि॑न्द्र वृत्रहन्न॒मित्र॑स्याभि॒दास॑तः॥ ३॥

Smite away the demon, away the scorners; break apart Vṛtra's (two) jaws; away, O Indra, Vṛtra-slayer, the fury of the vexing enemy.

RV. and SV. (ii.1217) have the same text; TX. (i.6.125) reads *śatrūn* for *rakṣas, nuda* for *jahi*, and *bhāmito* for *vṛtrahan*.

९४. अप॑ेन्द्र द्विष॒तो मनोऽप॒ जिज्या॑सतो व॒धम्।
वि म॒हच्छर्म॑ यच्छ॒ वरी॑यो यावया व॒धम्॥ ४॥

Off, O Indra, the mind of the hater, off the deadly weapon of him that would scathe; extend great protection; keep very far off the deadly weapon.

RV. reads *manyos* for *mahat* in c, and *yavayā* for *yāv-* in d. TS.(iii.5.8, only a, b) supplies in the first half-verse the missing verb, *jahi*, putting it in place of *vadham*. Unless we resolve *śarma* into three syllables, the *ānuṣṭubham* is defective by a syllable. [Add *naḥ* after *yacha?*]

The 5 hymns of this *anuvāka* [4.] again have 20 verse, the norm : see the conclusion of the preceding *anuvāka* (after hymn 16).

22. Against yellowness (jaundice)

Found in Paipp.i. Used by Kauś. (26.14) in a remedial rite (against heart disease and jaundice [*kāmala*, Keś.l; *kāmila*, the comm.]).

[२२- हृद्रोगकामलानाशनसूक्त]

[ऋषि- ब्रह्मा। देवता- सूर्य, हरिमा और हृद्रोग। छन्द- अनुष्टुप्।]

९५. अनु॒ सूर्य॑मुद॒यतां॑ हृद्द्यो॒तो हरि॑मा च॑ ते।
गो रोहि॑तस्य॒ वर्णे॑न॒ तेन॑ त्वा॒ परि॑ दध्मसि॥ १॥

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Let them (both) go up toward the sun, your heart-burn (*-dyota*) and yellowness; with the colour of the red bull, with that we enclose (*pari-dhā*) you.

Ppp. reads in a *udetām*; its c is *yo rohitasya gor varṇas,* which construes better with d. The abbreviated writing *hṛdyot-* for *hṛddyot-* (see my Skt. Gr. 232 a [and Roth, ZDMG, x1viii.102]) betrays the *pada*-text into dividing *hṛdyotaḥ* (cf. *tad yām,* iv.19.6; so even the RV. *pada*-text has *jaratviṣam* from *jaraddviṣam* at v.8.2).SPP. has properly in his text the unabbreviated form *hṛddyo-*. *U'dayatām* in the AV. Index Verborum in an erratum for *ud ayatām* : the comm. takes the form, doubtless wrongly, as 3d sing. mid. instead of 3d du. active. Kauś. follows the indication of c, d and of 3 a, b, by prescribing the use of products of a red cow, hair and skin etc., in the healing rite.

९६. परि॑ त्वा॒ रोहि॑तै॒र्वर्णै॑र्दी॒र्घायु॒त्वाय॑ दध्मसि।
यथा॒यम॑र॒पा अस॒दथो॒ अह॑रितो॒ भुव॑त्॥ २॥

With red colors we enclose you, in order to length of life; that this man may be free from complaints (*-rapas*), also may became not yellow.

Ppp. has a different second half-verse; *yathā tvam arapā'so atho 'hārito bhava.* The third pāda is iv.13.4 d (or RV.x.138.5 d). The comm. explains *rapas* as = *pāpa.*

९७. या रोहि॑णीर्देव॒त्या॒३॒ गावो॒ या उ॒त रोहि॑णीः।
रू॒पंरू॑पं॒ वयो॑वय॒स्ताभि॑ष्ट्वा॒ परि॑ दध्मसि॥ ३॥

They that have the red one for divinity, and the kine that are red - form after form, vigor (*vayas*) after vigor, with them we enclose you.

The translation implies the easy emendation in a to *rohiṇīdevatyās,* in accordance with the universal use of *devatya* elsewhere. The 'red one' is perhaps the red star (or lunar asterism) Rohiṇī, our Aldebaran. Ppp. reads *rohiṇīr devatyā*, and in b *rohiṇīr uta;* in d it has *tena tvā.*

९८. शु॒केषु ते हरि॒माणं॑ रोपु॒णाका॑सु दध्मसि।
अथो॒ हारि॑द्रवेषु ते हरि॒माणं॒ नि द॑ध्मसि॥ ४॥

In the parrots, in the *ropaṇākās*, we put your yellowness; likewise in the *hāridravas* we deposit your yellowness.

Not one of our mss. gives at the beginning the true reading *śukeṣu,* as found in RV. i.50.12 [and Ppp.] (and TB.iii.7.6[22]), but it is presented by

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the comm., and by three of SPP's authorities. RV. and TB. have *me* for *te* both times, and accent *hāridraveṣu*. The names are understood by the comm. as those of birds : *ropaṇākā* = *kāṣṭhaśuka,* apparently a kind of parrot, and *hāridrava* = *gopītanaka,* apparently a yellow water-wagtail, [Ppp. has in b *prapaṇākāśa*.]

23. Against leprosy : with a healing herb

Found in Paipp.i., but defaced, so that for the most part comparison is impossible. Also, with vs. 3 of the next hymn, in TB. (ii.4.4[1-2]). Used by Kauś. (26.22-24), in company with the next following hymn, in a remedial rite (against white leprosy, *śvetakuṣṭha,* schol. and comm.).

[२३- श्वेत कुष्ठ नाशन सूक्त]

[ऋषि- अथर्वा। देवता- असिक्नी वनस्पति। छन्द- अनुष्टुप्।]

९९. नक्तंजातास्योषधे रामे कृष्णे असिक्नि च।
इदं रंजनि रजय किलासं पलितं च यत्॥ १॥

Night-born are you, O her, O dark, black, [and] dusky one; O colorer (*rajanī*), do you colour this leprous spot and what is pale (*palita*).

According to the comm., the herb addressed is the *haridrā* (*Curcuma longa*). R. Writes : "The *rajanī* is known to the lexicographers, and has later as principal name *parpaṭī* [an Oldenlandia dyeing red, OB.], Madana 46.47, Dhanvantari (ms.) i.27. In Bhāvapr. i.194 (where, according to my old and good ms., *rañjanī* is to be read instead of *-nā*), it is noted that this remedy is fragrant, and comes out of the north. It has a dark aspect. The species not to be determined, because the later identifications are entirely untrustworthy." [See *Dhanvantari,* Ānanda-āśrama ed., p.17.] The causative stem *rajaya* (the meter calls for *rāj-*) is found only here.

१००. किलासं च पलितं च निरितो नाशया पृषत्।
आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय॥ २॥

The leprous spot, what is pale, do you cause to disappear from hence, the speckled; let yours own colour enter you; make white things (*śuklā*) fly away.

TB. has *na (naḥ?)* for *tvā* and *aśnutām* for *viśatām* in c, and in d *śvetāni* for *śuklāni.* The comm. gives *pṛthak* for *pṛṣat* in b, and has the usual support of a small minority of SPP's mss.

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१०१. असितं ते प्रलयनमास्थानमसितं तव।
असिक्न्यस्योषधे निरितो नाशया पृषत्॥ ३॥

Dusky[1] is your hiding-place, dusky your station (*āsthāna)*; dusky are you, O herb; make the speckled disappear from hence.

TB. has the easier reading *nilayanam* in a. The comm. again gives *pṛthak* in d; he holds that the plant here addressed is the indigo (*nīlī*).

१०२. अस्थिजस्य किलासस्य तनूजस्य च यत् त्वचि।
दूष्या कृतस्य ब्रह्मणा लक्ष्मं श्वेतमनीनशम्॥ ४॥

Of the bone-born leprous spot, and of the body-born that is in the skin, of that made by the spoiler (*dūṣi*) - by incantation have I made the white (*śveta*) mark disappear.

Ppp. has in c *dhūṣyā*; TB. reads instead *kṛtyayā*; the comm. explains *dūṣi* as *śatrūtpāditā kṛtyā*. Ppp. has at the end *anenaśam*.

24. Against leprosy

Found in Paipp.i., but not in connection with the preceding hymn. For the use of 23 and 24 together by Kauś., see under hymn 23.

[२४- श्वेतकुष्ठ नाशनसूक्त]

[ऋषि- ब्रह्मा। देवता- आसुरी वनस्पति। छन्द- अनुष्टुप्, २ निचृत् पथ्या पंक्ति।]

१०३. सुपर्णो जातः प्रथमस्तस्य त्वं पित्तमासिथ।
तदासुरी युधा जिता रूपं चक्रे वनस्पतीन्॥ १॥

The eagle (*suparṇa*) was born first, of it you was the gall; then the Asura-woman, conquered by fight (*yudh*), took shape as forest-trees.

Ppp. reads at the end *vanaspatiḥ*, which is more in accordance with the usual construction of *rūpaṁ kṛ* (mid.) and the like. Ppp. has also *jighāṅsitā* for *yudhā jitā* in c. R. suggests the emendation : *tad āsurī* (instr.) *jighatsitaṁ rū-*, 'that attempted to be eaten by the Āsurī took on vegetable form' : i.e. became a healing plant. The comm. still regards the indigo as addressed. He coolly explains *jitā*by its opposite, *jitavatī*. All our mss. have in d the absurd accent *cakre* (emended in the edition to *cakre*); SPP. reports the same only of two *pada*-mss.

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1. असितम् कृष्णवर्णं भवति। (सायण)

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१०४. आसुरी चक्रे प्रथमेदं किलासभेषजमिदं किलासनाशनम्।
अनीनशत् किलासं सरूपामकरत् त्वचम्॥ २॥

The Asura-woman first made this remedy for leprous spot, this effacer of leprous spot; it has made the leprous spot disappear, has made the skin uniform (*sarūpa*).

Ppp. has again (as in 23.4) *anenaśat* in c, in d it reads *surūpam*.

१०५. सरूपा नाम ते माता सरूपो नाम ते पिता।
सरूपकृत् त्वमोषधे सा सरूपमिदं कृधि॥ ३॥

Uniform by name is your mother; uniform by name is your father[1]; uniform-making are you, O herb; [so] do you make this uniform.

Found also, as noted above, in TB. (ii.4.4[2]), which has for c *sarūpā 'sy oṣadhe*. Ppp. reads throughout *surūp-*. It inserts between this verse and that next : *yat tanūjaṁ yad agnijaṁ citra kilāsa jajñiṣe : tad astu sukṛtas tanvo yatas tvā 'pi nayāmasi*.

१०६. श्यामा सरूपकरणी पृथिव्या अध्युद्धता।
इदमू षु प्र साधय पुना रूपाणि कल्पय॥ ४॥

The swarthy, uniform-making one [is] bought up off the earth; do you accomplish this, we pray; make the forms right again.

All our mss. have at the beginning *śāmā*, and also very nearly all SPP's. but the latter very properly admits *śyā-* into his text, it being read by the comm. with a couple of mss. that follow him, and being found in Ppp. also. Ppp. once more has *surūp-*; it corrupts b into *pṛthivyābhyarbhavam*, and gives *sādaya* at end of c. The phrase *idam ū ṣ u* is quoted in Prāt.iii.4 and iv.98, which prescribe the protraction and lingualization, and words of the verse are repeatedly cited in the commentary to other rules.

25. Against fever (*takman*)

Found in Paipp.i. Used by Kauś. in a remedial rite (26.25) against fever, in connection with heating an ax and dipping it in hot water to make a lotion; and reckoned (26.1, note) to the *takmanāśana gaṇa*.

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1. द्यौः पिता पृथिवी माता (तै० ब्रा० ३.७.५.४)

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[२५ - ज्वर नाशन सूक्त]

[ऋषि-भृग्वङ्गिरा देवता-यक्ष्मनाशन अग्नि। छन्द- १ त्रिष्टुप्, २-३ विराट्गर्भा त्रिष्टुप्, ४ पुरोऽनुष्टुप् त्रिष्टुप्।]

१०७. यदुग्निरापो॒ अद॑हत् प्र॒विश्य॒ यत्राकृ॑ण्वन् धर्म॒धृतो॒ नमां॑सि।
तत्र॑ त आहुः पर॒मं ज॒नित्रं॒ स न॑: संवि॒द्वान् परि॑ वृङ्ग्धि तक्मन्॥ १॥

As Agni, entering, burned the waters, where the maintainers of duty (*dharma-*) paid acts of homage, there they declare to be your highest birth-place; then do you, O fever (*takman*), complaisant, avoid us.

The comm. explains pāda a in accordance with the ceremonial act founded on its mechanical interpretation; c [cf. RV.i.163.4 d] shows that it is part of the heavenly waters that is intended. *Saṁvidvān* (occurring nowhere else) he renders "fully knowing your cause, the fire (or Agni)": the translation takes it as equivalent to the not uncommon *saṁvidāna*. *Adahat* he quietly turns into a future : "shall burn you, O fever"! Pp. reads *aduhat* instead, and in c combines to *tā "huḥ*. [Cf. Grohmann's interpretation, l.c., 403, 404.]

१०८. यद्यर्चिर्यदि॒ वासि॑ शो॒चिः शं॑कल्ये॒षि यदि॑ वा ते ज॒नित्र॑म्।
ह्रुडु॒र्नामा॑सि हरितस्य देव॒ स न॑: संवि॒द्वान् परि॑ वृङ्ग्धि तक्मन्॥ २॥

If you are flame (*arcis*) or if heat (*śocis*), or if your birth place seeks the shavings (?), *hrūḍu* by name are you, O god of the yellow one; then do you, O fever, complaisant, avoid us.

The *pada*-reading *śakalyaeṣṭ* in b is assured by Prāt.iii.52, but the meaning is extremely obscure. Ppp. has the better reading *śākalyeṣu* 'among the shavings'; *jaintram* rather requires a locative. The comm. guesses it as loc. of *śakalyeṣ*, from *śakalya* explained as a "heap of shavings," and root *iṣ* 'seek', and so an epithet of fire; BR. conjecture "following the shaving, i.e. glimmering." Ppp. reads in a *dhūmas* for *śocis*. The name at the beginning of c is of quite uncertain form; the ms. readings are *hrūḍu, hrūdru, hruḍu, hūḍu, rūḍu, hrudbhu, hruḍu, rūḍhu* [*hrūḍhu*]; SPP. adopts in his text the same form as we, and, it so to be hoped, on the authority of his oral reciters, which in such a case must be better than mss.; Ppp. has (in both verses) *huḍu,* which is a word occurring also elsewhere, and meaning "ram"; the comm. reads *rūḍhu,* explaining it as = *rohaka* or *puruṣaśarīre utpādaka* 'producing in the human body.'

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[Henry, *Journal Asiatique*, 9.x.513, suggests that the problematic word may be connected with the Assyrian *ḫuraśu* and the Hebrew *ḥarūś*, and so go back to a proto-Semitic **ḥarūḍu*, 'gold.' J. Halevy, however, l.c., p.xi.320 ff., suggests that it may be rather a Sanskritization of , 'greenish-yellow,' and compares the relation of *vaiḍūrya*, Prākrit *velurya (veruliya)*. Cf. further, Barth, *revue de l'histoire des religions*, xxxix.26.]

१०९. यदि॑ शो॒को यदि॑ वाभिशो॒को यदि॑ वा॒ राज्ञो॒ वरु॑णास्यासि॑ पु॒त्रः।
ह्व॒डु॒र्ना मा॑सि हरितस्य दे॒व॒ स न॑: संवि॒द्वान् परि॑ वृङ्ग्धि तक्मन्॥ ३॥

If heating (*śoka*) or if scorching (*abhiśoka*), or if you are son of king Varuṇa *hrūḍu* by name etc. etc.

Ppp. has for b the more sensible version *rudrasya prāṇo yadi vāruṇa (vā'ruṇo?si'*.

११०. नम॑: शीताय॑ त॒क्मने॒ नमो॑ रू॒राय॑ शो॒चिषे॑ कृणोमि।
यो अ॑न्ये॒द्यु॑र॒भय॒द्यु॒र॒भ्येति॒ तृती॑यकाय॒ नमो॑ अस्तु त॒क्मने॑॥ ४॥

Homage to the cold fever, homage I pay to the fierce (*rūra*) heat (*śocis*); to the one that befalls on every other day, on both days, to the third-day fever be homage.

Ppp. reads in b *durāya kṛṇvā vayaṁ te,* and c *ubhayebyaś ca hatas.* The compound *ubhayadyus* is noticed in Prāt.iv.21. [As for rhythmical fevers - tertian, quartan, etc., see Grohmann, l.c., 387, 388.]

26. For protection from the wrath of the gods

Found in Paipp.xix., but vss. 3-4 elsewhere than 1-2. The hymn appears to be called (so schol. and the comm.) *apanodanāni* 'thrusters away' in Kauś. (14.14), and quoted and used as such in 25.22 and (with iv.33) in 42.22; it is further applied (with 27 and vi.3, 76) at the beginning of the *svastyayana* rites, on going to bed and getting up again (50.4), and (with i.13 and other hymns) in the rite of entrance on Vedic study (139.8).

[२६- शर्म (सुख)प्राप्ति सूक्त]

[ऋषि- ब्रह्मा। देवता- १ देवा, २ इन्द्र, भग, सविता, ३-४ मरुद्गण। छन्द- गायत्री, २ एकावसाना त्रिपदा साम्नी त्रिष्टुप्, ४ एकावसाना पादनिचृत् गायत्री।]

१११. आ॒रे३॒सा॒व॒स्मद॑स्तु हे॒तिर्दे॒वासो असत्।
आ॒रे अश्मा॒ यमस्य॑थ॥ १॥

Far be that form us - may [your] missile (*heti*) be, O gods; far the bolt (*aśman*) which you hurl.

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The last pāda is identical with RV.i.172.2 c; the other two pādas (for which Ppp. has no variants) sound in part like a misunderstood echo of the RV. text : *āre sā vaḥ sudānavo maruta ṛñjatī śaruḥ*. For c Ppp. has *āre mantām*; for *marutām?*) *aśastiḥ*. The comm. foolishly supplies an "O our enemies" in c; *aśmā* he explains as *yantrādivinirmuktaḥ pāṣāṇaḥ*. The Anukr. ignores the defectiveness of b.

११२. सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः सविता चित्रराधाः॥ २॥

Be you Rāti ('liberality') a companion (*sakhi*) for us; a companion [be] Indra, Bhaga, Savitā of wondrous favours.

Rāti seems to be made a personification here, as in iii.8.2 and vii.17.4 below; the comm. makes it equal to Mitra or Sūrya. Ppp. has a very different text : *sakhe 'va no rātir astu sakhe 'ndras sakhā savitā : sakhā bhagas satyadharmā no 'stu;* which is better as regards both sense and meter. The *tripadā* of the Anukr. is probably a misreading for *dvipadā*; the mss. agree with it is using no *avasāna*-sign in the verse, and SPP. very properly follows them; the *pada*-mss. mark a caesura after *rātiḥ*. The comm. makes *citrarādhās*[1] - *bahuvidhaṁ dhanaṁ yasya.*

११३. यूयं नः प्रवतो नपान्मरुतः सूर्यत्वचसः।
शर्म यच्छाथ सुप्रथाः॥ ३॥

May you, issue (*napāt*) of the height, sun-skinned Maruts, yield us breadthful protection.

The mss. all read at the end *saprathās,* and SPP. retains it in his text; the comm. has *saprathas*, in accordance with our emendation. [Cf. Lanman, *Noun-Inflection*, p. 560.] The comm. further has *yacchāta* in c.

११४. सुषूदत मृडत मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि॥ ४॥

Do you advance [us], be gracious; be you gracious to our selves (*tanū*), show kindness (*mayas*) to our offspring *(toka*).

Ppp. fills up the deficiency of a, reading *su mṛḍatā suṣūdatā mṛḍā no aghābhyaḥ stokāya tanve dā* (perhaps defective at the end). The mss., supported by the Anukr., make no division of the verse before *mayas*, and SPP. follows them; the meter, however, is plainly *gāyatrī*. The name give by the Anukr. is not used by it elsewhere; it doubtless signifies, as in the VS. Anukr. 7+7+7 = 21 syllables, the resolution *-bhi-as* being refused in b and c.

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1. राध इति धननाम राध्नुवन्त्यनेन इति (नि० ४.४)। चित्रं बहुविधं राधो धनं यस्य स तथोक्तः।

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27. Against various evils

Found in Paipp.xix. For the use of the hymn with its predecessor by Kauś., see under 26; it is also reckoned to the *svastyayana gaṇa* (25.36, note); and vs. 4 appears by itself near the beginning of the *svastyayana* ceremonies, in the same rite as hymns 26 and 27.

[२७- स्वस्त्ययन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्रमा और इन्द्राणी। छन्द- अनुष्टुप्, १ पथ्या पंक्ति।]

११५. अ॒मूः पा॒रे पृ॑दाक्वस्त्रिष॒प्ता निर्ज॑रायवः।
तासां॑ ज॒रायु॑भिर्व॒यम॒क्ष्या॒३॑वपि॑ व्ययामस्यघा॒योः प॑रिप॒न्थिन॑ः॥ १॥

Yonder on the further shore are she-adders, thrice seven, out of their sloughs (*-jarāyu*); with the sloughs of them do we wrap up (*api vyā*) the (two) eyes of the malignant waylayer.

Jarāyu in the sense 'cast-off skin of a snake' appears to be quotable only here; the comm. regards the word as so applied by a figure : *jarāyuvat śarīrasya veṣṭakās tvacaḥ*. Ppp. reads *imāṣ pāre* in a, and *jarjarāyuvaḥ* in b; the comm. has instead *nirjarā iva*, explaining as *jarārahita devā iva*.

११६. विषू॑च्येतु कृन्त॒ती पिना॑कमिव बिभ्र॒ती।
विष्व॑क् पुन॒र्भुवा॒ मनोऽस॑मृद्धा अघा॒यव॑ः॥ २॥

Let the cutting one (*kṛt*) go asunder, she who bears as it were a club (*pināka*); asunder [go] the mind of her that returns to life (*punarbhū*); unsuccessful [are] the malignant one.

Ppp. has no variants to cast light on this very obscure verse; it adds at the end *ape'taṣ paripanthino 'po 'ghāyur arṣatu*. The comm. reads *punarbhavā* in c; he supplies " the army (*senā*) of our enemies" as the missing noun in the verse, and explains the epithet as "reassembling after dispersal." He paraphrases *kṛntatī*with *chindatī*. [SPP's *pada*-reading is *punaḥbhuvāḥ*, against *Index Verborum*, p.184 (corrected p.383), and against *Skt. Gr.* 352 a, which should be corrected by p. 411 of Lanman's *Noun-Inflection*.]

११७. न ब॒हव॒ः सम॑शक॒न् नार्भ॒का अ॒भि दा॑धृषुः।
वे॒णोरि॒वा॒भितोऽस॑मृद्धा अघा॒यव॑ः॥ ३॥

The many have not been able together; the few have not

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ventured on [it]; like the sprouts (*?adga*) of a bamboo (*veṇu*) round about, unsuccessful [are] the malignant ones.

The first half-verse in Ppp. is defaced, but apparently its text agreed with ours, except that at the end stands *abhi dhṛṣṇuvam*. As the second half is wanting, these two pādas probably form one verse with the two reported above, under vs. 2. The comm. reads *dādṛśus* at end of b, and has *udgā iva paritas* in c, explaining *udga* etymologically as = *śākhā*. The comment to Prāt.iii.13 quotes *dādhṛṣus*, and that to ii.38 gives *adgās* among its examples; neither *adga* nor *udga* appears to be quotable from elsewhere.

११८. प्रेतं॑ पादौ॒ प्र स्फु॑रतं॒ वह॑तं पृणा॒तो गृ॒हान्।
इ॒न्द्रा॒ण्ये॒तु प्रथ॒माजी॒तामु॑षिता पु॒रः॥ ४॥

Go forward, you (two) feet; kick (*sphur*) forward; carry to the houses of the bestower (*pṛ*); let Indrāṇī go first, unscathed, unrobbed, in front.

Ppp. has *grham* and *vahantu*(yet *pādau*) in b, and for d, *jihītvā muktvā pathā*. The comm. reads *ajitā* in d; he ingeniously quotes from TS. (ii.2.8[1]) "Indrāṇī is deity of the army" in explanation of her introduction here. [Cf. Bergaigne, *Religion Vedique*, iii.155 n.]

28. Against sorcerers and witches

[२८- रक्षोघ्न सूक्त]

[ऋषि- चातन। देवता- १-२ अग्नि, ३-४ यातुधानी। छन्द- अनुष्टुप्, ३ विराट् पथ्याबृहती, ४ पथ्या पंक्ति।]

११९. उप॒ प्रागा॑द् दे॒वो अ॒ग्नी र॑क्षो॒हामी॑व॒चात॑नः।
दह॒न्नप॑ द्र॒याविनो॑ यातु॒धाना॑न् किमी॒दिन॑ः॥ १॥

Hither had come forth god[1] Agni, demon-slayer, disease-expeller, burning away deceivers, sorcerers, *kimīdins*.

In our text, *upa* is a misprint for *upa* (an accent-sign slipped out of place to the left). The comment on Prāt. iv.3 quotes the first three words as exemplifying the disconnection of prefixes from a very.

1. देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा (नि० ७.१५)।

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१२०. प्रति॑ दह यातु॒धाना॒न् प्रति॑ देव किमी॒दिन॑:।
प्र॒तीची॑: कृ॒ष्णवर्तने॒ सं द॑ह यातु॒धान्य:॥ २॥

Burn against the sorcerers, against the *kimīdins*, O god; burn up the sorceresses that meet you, O black-tracked one.

In c the comm., with two or three of SPP's authorities that follow him, reads *kṛṣṇavartmane* (treating it as a vocative).

१२१. या शशाप॒ शप॑नेन॒ याघं मू॒र॑मादु॒धे।
या रस॑स्य हर॑णाय जा॒तमा॒रेभे तो॒कम॑त्तु सा॥ ३॥

She that had cursed with cursing, that had taken malignity as her root (*? mūra*), that had seized on [our] young to take its sap - let her eat [her own] offspring.

The verse is repeated below as iv.17.3, and has there a parallel in Ppp. The comm. first takes *mūram* as for *mūlam* (as rendered above), but adds an alternative explanation as *mūrchākaram*, adjective to *agham*; he has *ādade* in place of *-dhe*. *Jātam* is metrically an intrusion, but completes the sense.

१२२. पु॒त्रम॑त्तु यातु॒धानी: स्वसा॑रमु॒त नप्त्यम्।
अधा॑ मि॒थो वि॑के॒श्यो॑३॒ वि ह॑न्तां यातु॒धान्यो॑३॒ वि तृ॑ह्यन्तामरा॒य्य:॥ ४॥

Let the sorceress eat [her own] son, sister, and daughter (*?naptī*); then let the horrid-haired sorceresses mutually destroy (*vi-han*) one another; let the hags (*arāyī*) be shattered asunder.

The comm. explains *naptī* as *pautrasya* (*putrasya* ?) *apatyarūpā saṁtati*. He reads *yātudhānī* (for *-nīs*) in a, and *atha* in c.

The 7 hymns of this *anuvāka* [5.] have 28 verses, as determined by the quoted Anukr.: *pañcame 'ṣṭau*.

29. For a chief's success : with an amulet

Found (except vs.4) in Paipp.i., and (with the same exception in RV., chiefly x.174 [:namely, AV. verses 1,2,3,6 correspond respectively with RV. verses 1,2,3,5. See Oldenberg, *Die Hymnen des RV.*, i.243]. Kauś. uses the hymn in the ceremony of restoration of a king, with preparing and binding on an amulet made of the rim of a chariot-wheel (16.29 : the comm. says, vss. 1-4); the last two verses are specifically prescribed for the binding on. The comm. quotes the hymn as employed by the Nakṣatra Kalpa (19) in a *mahāśānti* called *māhendrī*.

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[२९- राष्ट्र अभिवर्धन, सपत्नक्षयण सूक्त]

[ऋषि- वसिष्ठ। देवता- अभीवर्तमणि, ब्रह्मणस्पति। छन्द- अनुष्टुप्।]

१२३. अभीवर्तेन मणिना येनेन्द्रो अभिवावृधे।
तेनास्मान् ब्रह्मणस्पतेऽभि राष्ट्राय वर्धय॥ १॥

With an over-rolling amulet (*maṇi*), wherewith Indra increased - therewith, O Brahmaṇaspati, make us increase unto royalty (*rāṣṭra*).

Abhi, literally 'on to,' so as to overwhelm. Our version spoils the consistency of the verse by reading *-vāvṛdhe* and *vardhaya* in b and d for RV. (x.174.1) *-vāvṛte* and *vartaya*, which Pp. also gives (Ppp. *vartayaḥ*). Ppp. further has *imam* for *asmān* in c. RV. reads *haviṣā* for *maṇinā* in a. The long *ī* of *abhīvarta* (p. *abhiv-*) is noted by Prāt.ii.12.

१२४. अभिवृत्य सपत्नानभि या नो अरातयः।
अभि पृतन्यन्तं तिष्ठाभि यो नो दुरस्यति॥ २॥

Rolling over our rivals, over them that are niggards to us, do you trample on him who fights - on whoever abuses (*durasy-*) us.

RV. (x.174.2) has in d *irasyati*; Ppp., by a not infrequent blunder, reads *durasyatu*. Pāda a lacks a syllable, unless we resolve *-patnān* into three syllables.

१२५. अभि त्वा देवः सविताभि सोमो अवीवृधत्।
अभि त्वा विश्वा भूतान्यभीवर्तो यथाससि॥ ३॥

You had god Savitā, had Soma made to increase, you have all existence (*bhūta*) [made to increase], that you may be over-rolling.

The connection is again spoiled in our text by the substitution of *avīvṛdhat* in b for *avīvṛtat* (which is read by RV. x.174.3); with the former it is impossible to render the prefix *abhi*. This time Ppp. gives *abhībhṛśat* instead, doubtless a mere corruption.

१२६. अभीवर्तो अभिभवः सपत्नक्षयणो मणिः।
राष्ट्राय मह्यं बध्यतां सपत्नेभ्यः पराभुवे॥ ४॥

The over-rolling, overcoming, rival-destroying amulet be bound upon me unto royalty, unto the perishing (*parābhū*) of rivals.

The verse is wanting in both RV. and Ppp. Its excision, with the

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following verse (which, however, Ppp. has), would leave the hymn of normal length, and composed of four out of the five verses of RV.x.174 [, of the fourth of which the excision is called for].

१२७. उदसौ सूर्यो अगादुदिदं मामकं वचः।
यथाहं शत्रुहोऽसान्यसपत्नः सपत्नहा॥५॥

Up had gone you sun, up this spell (*vacas*) of mine, that I may be slayer of foes, without rivals, rival-slayer.

RV.x.159.1 a, b is to be compared (b reading *ud ayam māmako bhagaḥ*); Ppp. appears to mix the versions of b, giving, ungrammatically, *ayam* with *vacas*. [Cf. also MP.i.16.1.]

१२८. सपत्नक्षयणो वृषाभिराष्ट्रो विषासहिः।
यथाहमेषां वीराणां विराजानि जनस्य च॥६॥

A rival-destroying bull, conquering royalty, overpowering - that I may bear rule over these heroes and the people (*jana*).

RV. (i.174.5) has instead of a and 5 d (found also as x.6.30 c, and xix.46.7 b); in c it reads *bhūtānām*. [Cf. MP.i.16.5.]

30. For protection: to all the gods

Found in Paipp.i., but damaged and only in part legible. The hymn belongs, according to the comm. to the *āyuṣya* ('for length of life') *gaṇa* although not found among those mentioned (Kauś. 54.11, note) as composing that *gaṇa*; it is used in ceremonies for long life by 52.18 and 59.1; also, with i.9 with other hymns, in the reception of a Vedic student (55.17), and in dismissal from Vedic study (139.15). And vss. 3, 4 appear in Vait. (4.4, 15) in connection with different parts of the *parvan*-sacrifices. The comm. further quotes it from Nakṣ. Kalpa 17 and 18 in two *mahāśānti* rites, styled *airāvatī* and *vaiśvadevī*, and from Pariśiṣṭa 5.4, in the *puṣpābhiṣeka* ceremony.

[३०- दीर्घायुप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- विश्वेदेवा। छन्द- त्रिष्टुप्, ३ शाक्वरगर्भा विराट् जगती।]

१२९. विश्वे देवा वसवो रक्षतेममुतादित्या जागृत यूयमस्मिन्।
मेमं सनाभिरुत वान्यनाभिर्मेमं प्रापत् पौरुषेयो वधो यः॥१॥

O all you gods, you Vasus, protect this man; likewise you Ādityas, watch you over him; him let not one related (*sanābhi*) nor one unrelated - him let not any deadly weapon of men (*pauruṣeya*) reach.

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Ppp. has in b the false form *jāgrata*. The comm. paraphrases *-nābhi* in c by *garbhāśaya*. [For the syntax, cf. Caland, KZ.xxxiv.456.]

१३०. ये वो॑ देवाः पि॒तरो॒ ये च॑ पु॒त्राः सचे॑तसो मे शृणु॒तेद॑मु॒क्तम्।
सर्वे॑भ्यो व॒ः परि॑ ददाम्ये॒तं स्व॒स्त्ये नं ज॒रसे॑ वहाथ॥ २॥

Whoso of you, O gods, are fathers and who sons, do you, accordant (*sacetas*), hear this utterance of mine; to you all I commit this man; happily unto old age shall you carry him.

Ppp. has at the end *nayātha*. The comm. reads in b *ultham*.

१३१. ये दे॑वा दि॒विष्ठ ये पृ॑थि॒व्यां ये अ॒न्तरि॑क्षे॒ ओष॑धीषु प॒शुष्व॒प्स्व१॒॑न्तः।
ते कृ॑णुत ज॒रस॒मायु॑र॒स्मै श॒तम॒न्यान् परि॑ वृणक्तु मृ॒त्यून्॥ ३॥

You, O gods, that are in the heaven, that are on earth, that are in the atmosphere, in the herbs, in the cattle, within the waters - do you make old age the length of life for this man; let him avoid the hundred other deaths.

The intrusion of *paśuṣu* and *apsu* in b spoils the meter [or we may read *you'ntarikṣa oṣadhīṣv apsu antaḥ*], Ppp., omitting *paśuṣu* and *antar*, makes it good. The Anukr. requires us to scan the pāda as of 14 syllables. Prāt. ii.101 notes the lingualization in forms of *as* after *divi*, and the comment cites this passage (a) as example. The comm. has in d *vṛṇakta*, and renders it as causative. [As to 101 deaths, see Zimmer, p.400.]

१३२. येषा॑ प्र॒याजा उ॒त वा॑नु॒याजा हु॒तभागा अहु॒तादश्च॑ दे॒वाः।
येषा॑ व॒ः पञ्च॑ प्र॒दिशो॒ विभ॑क्ता॒स्तान् वो॑ अ॒स्मै स॑त्र॒सदः॑ कृणोमि॥ ४॥

Whose are the fore-offerings and whose the after-offerings; the gods that share the oblation and that eat what is not made oblation of; you among whom the five directions are shared out - you do I make sitters at the session (*sattra-*) of this man.

Ppp. reads in d *tān no'smai satrasadhaḥ k-*. The comm. explains *ahutādas* as *baliharaṇādidevās*; in *sattra* he sees nothing more than simple *sadana*. Both editions read *satra-*, in accordance with universal manuscript usage.

31. To the divine guardians of the quarters

Found in Paipp.i. The hymn is called in Kauś. (38.11) *āśāpālīyam*, and is also reckoned by the schol. (8.23, note) to the *vāstoṣpatīyāni* or

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vāstu gaṇa. It is used with xii.1 in the ceremony (38.16) for establishing a house, and again, except vs. 3, as *dṛṁhaṇāni* 'establishers' in a like rite (38.11); it appears in one of the *save*-sacrifices (64.1) with an offering of four dishes (*catuḥśarāva*), and in the portent ceremony (127.6) against obscuration of the "Seven Sages" (the Dipper, or Charles's Wain) by a comet. Verse 2 (32.27, note; but the comm. says instead vs.1, quoting its pratīka) is reckoned among the *aṅholiñgās*, and applied in rites for healing, security, long life, etc.; and vs. 4 (50.11) in one for good fortune in the night. In Vait. (36.20) the hymn (as *āśāpālīya*) accompanies in the *aśvamedha* the turning loose of the sacrificial horse. And the comm. quotes it as used in Nakṣ. Kalpa 14 in the *adbhuta mahāśānti*.

[३१- पाशमोचन सूक्त]

[ऋषि- ब्रह्मा। देवता- आशापालाक वास्तोष्पतिगण।
छन्द- अनुष्टुप्, ३ विराट् त्रिष्टुप्, ४ परानुष्टुप् त्रिष्टुप्।]

१३३. आशानामाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः।
इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम्॥ १॥

To the four immortal region-guardians of the regions (*āśā*)[1], to the overseers of existence (*bhūta*), would we now pay worship (*vidh*) with oblation.

The verse occurs also in TB. (ii.5.3[3]) and AŚS. (ii.10.18) : in the latter, without variants; TB. inserts *tvā* after *āśānām* in a. The comm. paraphrases *āśās* by *prācyādidiśas*, which is plainly its meaning here.

१३४. य आशानामाशापालाश्चत्वार स्थन देवाः।
ते नो निर्ऋत्याः पाशेभ्यो मुञ्चतांहसोअंहसः॥ २॥

You, O gods, who are the four region-guardians of the regions - do you release us from the fetters (*pāśa*) of perdition (*nirṛti*)[2], from every distress (*aṅhas*).

The comm. reads *stana* for *sthana* in b. The Anukr. does not note b as metrically deficient, doubtless making the harsh resolution *ca-tu-ā-ro*.

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1. आशानाम् प्राच्यदिदिशाम्।
2. निर्ऋतिः आर्तिकरी पापदेवता। (सायण)

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१३५. अस्रा॑मस्त्वा ह॒विषा यजा॒म्यश्लो॑णस्त्वा घृ॒तेन॑ जुहोमि।
य आशा॑नामाशापा॒लस्तु॒रीयो॑ दे॒वः स न॑: सुभू॒तमेह व॑क्षत्॥ ३॥

Unlamed I sacrifice to you with oblation; unmaimed I make oblation to you with ghī; the god that is fourth region-guardian of the regions, he shall bring hither to us welfare (*subhūta*).

At the beginning, *aśrāmas* is read by half the mss. (including our E.I.O.Op.K.Kp.) and by the comm.; SPP. gives *asr-* in his text, as we in ours. *Aślonas* in b in our edition is an erratum for *aśloṇas*. Ppp. has for a, b *aśroṇas te haviṣā vidhema maśrāmas te ghṛt-*; the comm. also reads *aśroṇas*. Ppp. gives *turyas* in c : the word perhaps means simply '[any] one of the four.' The Anukr. appears not to sanction the resolution to *tu-â* which would fill out a and b. The *pada*-mss. mark the division between c and d after *devas*, as the sense, but not the meter, demands.

१३६. स्व॒स्ति मा॒त्र उ॒त पि॒त्रे नो॑ अस्तु स्व॒स्ति गोभ्यो॒ जग॑ते॒ पु॑रुषेभ्यः।
विश्वं॑ सुभू॒तं सु॑वि॒दत्रं॑ नो अस्तु॒ ज्योगे॒व दृ॑शेम॒ सूर्य॑म्॥ ४॥

Well-being (*svasti*)[1] be to our mother and father, well-being to kine, to creatures (*jagat*), to men (*puruṣa*); all welfare [and] beneficence (?*suvidatra*)[2] be ours; long may we see the sun.

For *jagate* in b Ppp. has *uta*, with manifest advantage to both meter and sense; and it reads *pūruṣebhyas* (with our H.s.m), and in d *dṛśeva*. Many of the *saṁhitā*-mss. (including our H.K.) give *ṇo* after *pitre* in a. The comm. gives three different interpretations (taking it always, however, from *vid* and not from *dā*) for the ambiguous *suvidatra*. The Anukr. appears to read *no'stu* in c, and *je-og* and *sū-ri-am* in d [rather, *jyog* and *sūryam*, so as to make 11+11 : 11+8?]. [As to *jagat*, see Zimmer, p.150.]

32. Cosmogonic

Found in Paipp.i., next after our hymn 31. Used by Kauś. in a women's rite (34.1), against barrenness, and again (59.3) in a ceremony for prosperity, to heaven and earth; and the first verse (so the comm.) further (6.17), as alternate to x.5.23, with conducting water into the joined hands of the sacrificer's wife, in the *parvan*-sacrifices.

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1. स्वस्ति इति विनाशिनाम (नि० ३.२१)।
2. सुविदत्रः कल्याणविद्य इति (नि० ६.१४)। यद्वा सुभूतम् सु शोभनं भूतं भवनं यस्य तत् तथोक्तम्।

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[३२- महद्ब्रह्म सूक्त]

[ऋषि- ब्रह्मा। देवता- द्यावापृथिवी। छन्द- अनुष्टुप्, २ ककुम्मती अनुष्टुप्।]

१३७. इ॒दं जना॑सो वि॒दथं॑ म॒हद् ब्रह्म॑ वदिष्यति।
न तत् पृ॑थि॒व्यां नो दि॒वि येन॑ प्रा॒णन्ति॑ वी॒रुधः॑॥ १॥

Now, you people, take knowledge; he will speak a great mystery (?*brahman*); that is not on earth nor in the sky whereby the plants breathe.

With a, b is to be compared the very similar line xx.127.1 a, b : *idaṁ janā upa śruta nārāśaṅsa staviṣyate*; which makes it probable that the ungrammatical *vidatha* means *vidata* or *vedatha* (accent is unmotived), and suggests also *vadiṣyate*, passive; the former seems confounded with the noun *vidatha*, of which *vidathe*, or, as Ppp. reads, *vidatham*, would make fairly good sense : 'will now be spoken at (or to) the council.' Ppp. reads *yatas* for *yena* in d. [For *prāṇanti*, see Prāt. iv.57.]

१३८. अ॒न्तरि॑क्ष आसां॒ स्थाम॑ श्रान्त॒सदा॑मिव।
आ॒स्थान॑म॒स्य भू॒तस्य॑ वि॒दुष्टद् वे॒धसो॒ न वा॑॥ २॥

In the atmosphere is the station of them, as of those sitting wearied; the station of this that exists (*bhūta*); that the pious know - or they do not.

'Of them' (*āsām*, fem.) in a the comm. explains to mean "of the plants," and then, alternatively, "of the waters"; doubtless the latter is correct, the waters being that "whereby the plants live" (1 d). Ppp. reads in a *antarikṣam*, which means virtually the same as our text : the reservoir of the waters is the atmosphere or is in it (not in heaven nor earth, 1 c). The analogy of vii.95.2 suggests *gavām* as wanting at the beginning of b : the waters are ordinarily as quiet as cows that lie resting : a comparison from the usual Vedic source. Weber suggested that *sthāma* be read twice; and this R. favors. The Anukr. ignores the deficiency in the pāda. For d, Pp. has *viduṣ kṛd bheṣatodanaḥ*.

१३९. यद् रोद॑सी रेज॑माने॒ भूमि॑श्च निरत॑क्षतम्।
आ॒र्द्रं तदु॒द्य सर्व॒दा स॑मु॒द्रस्ये॑व स्रो॒त्याः॥

What the (two) quaking firmaments (*rodasī*) - and the earth - fashioned out, that at present is always wet, like the streams of the ocean.

In b the translation implies emendation to *atakṣatām*, as favored by the Ppp. reading *ṇgra-cakṣatām*; there remains the anomaly of letting the

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verb agree with *rodasī* (Ppp. has *rodhasī*); perhaps we ought to read *bhūmes* 'out of the earth.' The comm., with a disregard of the accent which is habitual with him, takes *rodasī* and its epithet as vocatives, and then supplies *dyaus*, vocative [JAOS.xi.66], in b to help make a dual subject for the verb ! for d Ppp. has *vidurassevavartasī*. [For c, cf. ŚB.vi.6.3^3.]

१४०. विश्वंमन्यामंभीवार् तदन्यस्यामधिश्रितम्।
दिवे च विश्ववेदसे पृथिव्यै चाकरं नमः॥४॥

The one had covered all; this rests upon the other; both to the heaven and to the all-possessing earth have I paid homage.

The first pāda is translated according to the Ppp. version : *viśvam anyā'bhi vavāra*; which is quite satisfactory; Weber had suggested *abhī'vā''ra*. The *pada*-reading is *abhivāra*, and the word is quoted under Prāt.iii.12 as an example of a compound showing protraction of the final vowel of the first member. TB. (iii.7.10^3) and Āp. (ix.14.2) have the verse, and both have *anyā'bhivāvṛdhe*. The comm. gives *abhīvāras*, and explains it in three ways, as *abhito varaṇaṁ chādanam*, as *abhivṛtam*, and as *abhitaḥ sambhajanayuktam*. For b, Ppp. has *viśvam anyasyām adhi śratam*. For *viśvavedase* in c (Ppp. *viśvavedhase;* TB. Āp. *viśvakarmaṇe*) the comm. also gives two interpretations, from *vid* 'acquire' and from *vid* 'know'.

33. To the waters : for blessings

Found in Paipp.i., and also in TS. (v.6.1), MS. (ii.13.1), and the Mantrapāṭha [i.2.2-5] (Winternitz in *Denksch. d. Wiener Akad.*x1.44). [See also MGS.i.2.11 and p.158.] Reckoned by Kauś. to the *apāṁ sūktāni* 'hymns of the waters' (121.1, and 7.14, note), also to both the *śānti gaṇas* (9.1, 4); appears further, with several other hymns, in a rite for good-fortune (41.14); and in the *godāna* ceremony to accompany bathing after the shaving (54.5), also in the feet-washing of a guest (90.9), against the portent of the appearance of water in a waterless place (121.1), and against that of the causeless breaking of water-jars etc. (136.8). And the comm. quotes it as employed by Pariśiṣṭa v.2 in the *puṣpābhiṣeka* rite.

[३३- आपः सूक्त]

[ऋषि- शन्ताति। देवता- चन्द्रमा और आपः। छन्द- त्रिष्टुप्।]

१४१. हिरंण्यवर्णाः शुचंयः पावका यासु जातः संविता यास्वग्निः।
या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु॥१॥

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Of golden color[1], clean (*śuci*), purifying, in whom [was] born Savitā, in whom Agni; who, of beauteous color, assumed Agni as embryo - let those waters be weal, pleasant to us.

[In c, for *dadhire*, better, 'conceived'?] TS. and MS. read in b *jātaḥ kaśyapo yāsv indraḥ*; and Ppp. agrees with them; MP. has *agniḥ* instead of *indraḥ*. In c TS. MS. give *virūpās* for *suvarṇās*; and TS. omits *yās*, and hence has *dadhire* (unaccented); MS. puts *yās* after *agnim*. MP. offers *te* for *nas* in d. [As to *savitṛ* = *kaśyapa*, cf. Bloomfield, AJP.xvii.403.]

१४२. यासु॒ राजा॒ वरु॑णो याति॒ मध्ये॑ सत्यानृ॒ते अव॑पश्यञ्ज॒नाना॑म्।
या अ॒ग्निं गर्भं॑ दधि॒रे सु॒वर्णा॒स्ता न॒ आप॒: शं स्यो॒ना भ॑वन्तु॥ २॥

In the midst of whom goes king Varuṇa, looking down at the truth-and-falsehood of men; who, of beauteous color, etc. etc.

The first half-verse is found also in RV. (vii.49.3 a, b), without difference of reading; MP. agrees through the whole verse [except in d, *te* for *nas*]; TS. MS. have a wholly different c. The comment to Prāt.ii.11 gives *avapaśyañ janānām* as example of the general requirement that final *n* be assimilated to a following initial palatal, and half or more of our mss. so read; but SPP., as elsewhere, gives *-an j-* [cf. note to i.19.4].

१४३. यासां॑ द्वे॒वा दि॒वि कृ॒ण्वन्ति॑ भ॒क्षं या अ॒न्तरि॑क्षे ब॒हुधा॑ भव॑न्ति।
या अ॒ग्निं गर्भं॑ दधि॒रे सु॒वर्णा॒स्ता न॒ आप॒: शं स्यो॒ना भ॑वन्तु॥ ३॥

They of whom the gods in heaven make [their] draught (*bhakṣa*); they that come to be abundantly in the atmosphere; who, of beauteous color, etc. etc.

Again TS. MS. have a different c(*yāḥ pṛthivīm payaso 'ndanti śukrāḥ*). Our O. has at end of c *virūpāḥ* (as TS. MS. in 1 c). MP. substitutes *niviṣṭās* for *bhavanti* in b. The comm. renders *bhakṣam* by *upabhogyam*.

१४४. शि॒वेन॑ मा॒ चक्षु॑षा पश्यताप: शि॒वया॑ त॒न्वो॑प॑ स्पृशत॒ त्वच॑ं मे।
घृ॒तश्चु॑त: शुच॒यो या: पा॑व॒कास्ता न॒ आप॒: शं स्यो॒ना भ॑वन्तु॥ ४॥

With propitious eye behold me, O waters; with propitious body touch my skin; they that are ghī-dripping, clean, purifying - let those waters be weal, pleasant to us.

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1. हिरण्यवर्णाः हितरमणीयवर्णाः हिरण्यसदृशवर्णा वा हिरण्यस्य वर्ण इव वर्णो यासां तास्तथोक्ताः। हिरण्यं हितरमणं भवतीति वा हृदयरमणं भवतीति वा हयेतेर्वा स्यात् कान्तिकर्मणः (नि० २.१०)।

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The first half-verse appears again below as xvi.1.12. It alone is found in TS. and MS.; but our c is RV. vii.49.3 c, and the two other texts have it after our 2 a, b [all reading *madhu-* for *ghṛta-*]. MP. reads *śivena tvā cakṣ uṣā paśyantv āpaḥ,* and in b *spṛśantu* and *te.* AB. (viii.6.10) quotes the whole verse in its TS. and MS. version. Our Bp. K. read *-ścyutas* in c; Ppp. has *-ścatas*. The Anukr. ignores the redundancy of one syllable (or more) in b.

34. A love-spell : with a sweet herb

Verses 1, 2, 5 are found in Paipp. ii., vs. 3 in vi., and vs. 4 in part in viii. It is used by Kauś. in a ceremony for superiority in disputation (38.17) : the ambitious disputant is to come into the assembly from the north-east chewing the sweet plant; again, twice in the nuptial ceremonies, once with tying a *madugha* amulet on the finger (76.8), and once (79.10) on crushing the amulet at the consummation of the marriage. The comm. further declares it used at the disputation in the *aśvamedha* sacrifice; but he quotes no authority for it. All these applications are evidently imposed upon the hymn, not contained in it.

[३४- मधुविद्या सूक्त]

[ऋषि- अथर्वा। देवता- मधुवनस्पति। छन्द- अनुष्टुप्।]

१४५. इ॒यं वी॒रुन्मधु॑जाता॒ मधु॑ना त्वा खनामसि।
मधो॒रधि॒ प्रजा॑तासि॒ सा नो॒ मधु॑मतस्कृधि॥ १॥

This plant is honey-(*madhu-*) born; with honey we dig you; forth from honey are you engendered; [so] do you make us possessed of honey.

The comm. calls the plant *madhuka,* and uses that form of the name also in the quotations from Kauś. (instead of *madugha, madhugha,* etc.; the mss. vary greatly in their readings).

१४६. जि॒ह्वाया॒ अग्रे॒ मधु॑ मे जिह्वामू॒ले मधू॑लकम्।
ममेदह॒ क्रता॒वसो॒ मम॑ चि॒त्तमुपाय॑सि॥ २॥

At the tip of my tongue honey, at the root of my tongue honeyedness; may you be altogether in my power (*kratu*), may you come unto my intent (*citta*).

The second half-verse agrees nearly with that of iii.25.5 and vi.9.2, in both of which the *yathā*, here unexpressed, helps the construction (though

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the accent of *asas* does not absolutely need it, being capable of being viewed as antithetical). Ppp. has for a *jihvāyā 'gre me madhu*, and for c, d *yathā māṁ kāminy aso* (our 5 c) *yaṁ vācā mām anvāyasī*. The comm. explains *madhūlakam* by *madhurarasabahulaṁ jalamadhūlakavṛkṣapuṣ paṁ yathā*; he understands the plant to be addressed in c, d - which is plainly wrong.

१४७. मधुमन्मे निक्रमणं मधुमन्मे परायणम्।
वाचा वदामि मधुमद् भूयासं मधुसन्दृशः॥ ३॥

Honeyed (*madhumant*) [is] my in-stepping, honeyed my forth-going; with my voice I speak what is honeyed; may I be of honey-aspect.

Vadāni might be a better reading in c. The first half-verse resembles RV.x.24.6 a, b (*m.m. parāyaṇam madhumat punar āyanam*). Ppp. has for second half-verse *vācā madhumad ubhyāma akṣo me madhusaṁdṛśī*. The comm. takes *madhu* and *saṁdṛśas* in d as two independent words.

१४८. मधोरस्मि मधुतरो मदुघान्मधुमत्तरः।
मामित् किल त्वं वनाः शाखां मधुमतीमिव॥ ४॥

Than honey am I sweeter (*madhu*), than the honey-plant more honeyed; of me verily shall you be fond (*?van*), as of a honeyed branch.

The majority of our mss. (not Bp.I.E.D) read here *madhughāt* in b, as do also the Prāt. mss. in both places (ii.5 c; iv.16 c) where the verse is quoted; but at vi.102.3 all read *-du-*; SPP. reads *-du-* (as does our text), and makes no report of discordance among his authorities; the comm. has *-du-*, and derives the word from *madhuduga*. All the mss., and both texts give the unmotived accent *vanās* in c; the comm. explains the word by *sambhajes*. He again regards the plant as addressed in the second half-verse. Ppp. (in viii.) has a and b, with [*aham* for *asmi* and] *madhumāṅ* for *madughāt*.

१४९. परि त्वा परितत्नुनेक्षुणागामविद्विषे।
यथा मां कामिन्यसो यथा मन्नापगा असः॥ ५॥

About you with an encompassing (*paritatnu*) sugar-cane have I gone, in order to absence of mutual hatred; that you may be one loving me, that you may be one not going away from me.

The second half-verse is found repeatedly later, as ii.30. 1 d, e and vi.8.1-3 d, e. The *pada*-reading in d is *apagā*, and the word is quoted under Prāt.iii.34 as one of the cases of irregular hiatus to which the rule

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refers. Disregarding this, SPP. alters the *pada*-text to *apagāḥ*, against all our *pada*-mss. and most of his, for no better reason than that the comm. seems to read so. Our Bp. (both copies) accents here *apagā*, as also at vi.8.1, 3, but not at ii.30.1. The comm. allows this time that the address is to a woman. [Ppp. has for b-d *yakṣaṇākām avidviṣe yathā na vidvāvadvi na vibhāva kadā cana*. As for the rite, cf. Pāraskara's Gṛhya-sūtra, iii.7[1], and Stenzler's note.]

35. For long life etc. : with a gold amulet

Not found in Paipp. [Of vss. 1 and 2, Schroeder gives the Kaṭha version, with variants, *Tübinger Kaṭha-hss*., p.36.] Used by Kauś., with i.9 and v.28, in two ceremonies for fortune and for power (11.19; 52.20); and the comm. considers it involved also at 57.31, in the *upanayana*. The comm. further quotes it from the *ādityā mahāśānti* in Nakṣ. Kalpa 19; also from Pariśiṣṭa 4.1 and 13.1.

[३५- दीर्घायुप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- हिरण्य, इन्द्राग्नी याविश्वेदेवा। छन्द- जगती, ४ अनुष्टुप्गर्भा चतुष्पदा त्रिष्टुप्।]

१५०. यदाबध्नन् दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः।
तत् ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय॥ १॥

What gold the descendants of Dakṣa, well-willing, bound on for Śatānīka, that I bind for you, in order to life (*āyus*), splendor, strength, to length of life for a hundred autumns.

It would rectify the meter and improve the sense (considering that *dīrghāyutva* follows) to omit *āyuṣe* in c; the Anukr. notes the redundancy of the pāda (14 syllables). VS. (xxxiv.52) has the first half-verse, with a different second half; and so has a RV. khila to RV.x.128 (9, Aufrecht, p. 685). The Kauś. speaks of *yugmakṛṣṇala* as the amulet : probably a pair of beads of gold like *kṛṣṇala* berries. The comm. quotes AB.viii.21.5 for Śatānīka.

१५१. नैनं रक्षांसि न पिशाचाः सहन्ते देवानामोजः प्रथमजं ह्येतत्।
यो बिभर्ति दाक्षायणं हिरण्यं स जीवेषु कृणुते दीर्घमायुः॥ २॥

Not demons, not *piśācas* overcome him, for this is the first-born force of the gods; whoso bears the gold of the descendants of Dakṣa, he makes for himself long life among the living.

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VS. (xxxiv.51) has the verse, reading *tad* for *enam* and *taranti* for *sahante* in a, accenting *bibharti* in c, and giving *deveṣu* for *jīveṣu* in d; and it repeats d with *manuṣyeṣu* instead; and the RV. khila (8, as above) follows it very nearly (but *caranti* in a, and *dākṣāyaṇā hir-* in c). The Anukr. ignores the metrical irregularities of a and b.

१५२. अपां तेजो ज्योतिरोजो बलं च वनस्पतीनामुत वीर्याणि।
इन्द्रेन्द्रियाण्यधि धारयामो अस्मिन् तद् दक्षमाणो
बिभरद्धिरण्यम्॥ ३॥

The waters' brilliancy, light, force and strength, also the heroic powers (*vīrya*) of the forest trees, do we maintain in him, as in Indra Indra's powers (*indriya*); this gold shall he, being capable, bear.

The comm. explains *dakṣamāṇa* in d by *vardhamāna*. Omission of the superfluous *indriyāṇi* in c would rectify the meter; the *pada*-text marks the division wrongly before *asmin* instead of after it; [the Anukr. likewise reckons *asmin* to d and describes the pāda as one of 14 syllables!].

१५३. समानां मासामृतुभिष्ट्वा वयं संवत्सरस्य पयसा पिपर्मि।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः॥ ४॥

With seasons of summers (? *samā*), of months, we [fill] you, with the milk of the year I fill [you]; let Indra-and-Agni, let all the gods, approve you, not bearing enmity.

Emendation to *tvā 'ham* at the end of a would rectify both meter and construction. Between c and d the *pada*-text wrongly resolves *te 'nu* into *te : anu* (as again at viii.2.21), and the *pada*-mss. put the sign of pāda division before instead of after *te*; apparently the Anukr. makes the true division [after *te*, accentless]. The comm., too, understands *te*. The combination *-bhiṣ ṭvā* is quoted as an example under Prāt.ii.84.

The concluding *anuvāka* [6.] has again 7 hymns, with 31 verses; and the quoted Anukr. of the mss. says *ekādaśa co 'ttare parā syuḥ*.

Some of the mss. sum the whole book up correctly as 35 hymns, 153 verses.

Here ends also the second *prapāṭhaka*.

॥इति प्रथमं काण्डं समाप्तम्॥

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॥अथ द्वितीयं काण्डम्॥

Book II.

[The second book is made up mostly of hymns of 5 verses each. It contains 22 such hymns, but also five hymns (namely 3, 4, 14, 15 and 32) of 6 verses each, five hymns (namely 5,17, 27, 29 and 33) of 7 verses each, and four hymns (namely 10, 12, 24 and 36) of 8 verses each. Compare page 1. The possibilities of critical reduction to the norm are well illustrated by hymns 10, 12, 14, 27; see, for example, the critical notes to ii.10.2.

The whole book has been translated by Weber in the *Monatsberichte der Kön. Akad. der Wiss. zu Berlin,* June, 1870, pages 462-524. This translation was reprinted, with only slight changes, in *Indische Studien,* vol. xiii. (1873), pages 129-216. The following references to Weber have to do with the reprint.]

1. Mystic

Found in Paipp.ii., and parts of it in other texts, as pointed out under the several verses. [Von Schroeder gives what may be called a Katha-recension of nearly all of it in his *Tübinger Kaṭha-hss.,* pp. 88, 89.] Used by Kauś. (37.3) in addressing various articles out of whose behaviour afterward signs of success or the contrary, and the like oracular responses, are to be drawn (the comm. gives them in a more expanded detail). And Vait. (29.14) applies vs. 3 in the *upavasatha* rite of the *agnicayana*.

[१- परमधाम सूक्त]

[ऋषि- वेन। देवता- ब्रह्मात्मा। छन्द- त्रिष्टुप्, ३ जगती।]

१५४. वेनस्तत् पश्यत् परमं गुहा यद् यत्र विश्वं भवत्येकरूपम्।
इदं पृश्निरदुहज्जायमानाः स्वर्विदो अभ्यनूषत व्राः॥ १॥

Vena (the longing one?) saw that which is highest in secret, where everything becomes of one form; this the spotted one (*pṛśni*) milked [when] born; the heaven-*(svar-)*[1] knowing troops (*vra*) have shouted at it.

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1. स्वरादित्यो भवति सु अरणः सु ईरण इति। (नि० २.१४)

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A bit of labored obscurity, like the verses that follow; books iv. and v. begin similarly; no attempt will be made here to solve the riddles. The comm. explains at great length (nine 4 to pages), but evidently without any traditional or other understanding; he guesses and etymologizes this way and that, giving in part wholly discordant alternative interpretations. In this verse he first takes *vena* as = Āditya;[1] and then, after a complete exposition on this basis, he says : *yadvā : venaḥ parjanyātmā madhyamasthāno devaḥ*, and gives another; *pṛśni* to him is "the common name of sky and sun."[2]

The translation given implies emendation in c of *jāyamānās* to *-nā*; but the epithet might belong to *vrās* (so Ludwig and the comm.), or be the second object of *aduhat* (so Weber). The variants of the parallel versions of other texts make the impression (as often in other cases) of rather aimless stumbling over matters not understood. VS. (xxxii.8) and TA. (x.1.3) have the first half-verse; VS. reads in a *paśyan nihitaṁ guhā sad,* and TA. *paśyan viśvā bhuvanāni vidvān*; both have *ekanīḍam* at end of b. The pratiīka is quoted in ŚŚS. xv.3.8, with the addition *iti pañca,* apparently referring to this hymn. Ppp. has *padam* for *guhā* in a, *ekanaḍam* in b, *dhenur* for *pṛśnis* in c (with *-nās* at the end), and, for d, *svarvido'bhyanuktir virāṭ.* The phrase *abhy anūṣata vrāḥ* occurs also in RV.iv.1.16 d; Pischel (*Ved. Stud.* ii.121 [and 321]) takes *vrās* to mean "women"; the comm. etymologizes it as *āvṛtātmānaḥ prajāḥ.* [Cf. RV. x.123.2.]

१५५. प्र तद् वोचेदमृतस्य विद्वान् गन्धर्वो धाम परमं गुहा यत्।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुष्पितासत्॥ २॥

May the Gandharva,[3] knowing of the immortal, proclaim that highest abode that is in secret; three quarters (*pada*) of it [are] deposited in secret; whoso knows them, he shall be the father's father.

Ppp. begins with *pṛthag* (for *pra tad*), and for *amṛtasya* has *-taṁ na,* probably intending the *amṛtaṁ nu* of VS. (xxxii.9) and TA. (x.1.3-4: TA. reads also *voce*). In b, TA. gives *nāma* (for *dhāma*); and for *paramam* TA. has *nihitam,* and VS. *vibhṛtam*, while VS. ends with *guhā sat* and TA. with *guhāsu*. In c, Ppp. and TA. give *padā,* and Ppp. *nihatā*; and TA.,

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1. वेनतेः कान्तिकर्मसु पाठाद् दीप्यमान आदित्यो वेन इत्युच्यते। वेनो वेनतेः कान्तिकर्मण इति (नि० १०.३८)
2. पृश्निरादित्यो भवति प्राश्नुत एनं वर्ण इति नैरुक्ताः (नि० २.१४)
3. गन्धर्वः गावो रश्मयः। तान् धारयतीति गन्धर्व आदित्यः। 'सूर्यो गन्धर्वस्तस्य मरीचयोप्सरसः' (तै० सं० ३.४.७.१)

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this time with the concurrence of Ppp., ends the pāda again with *guhāsu*. In d, TA. has *tad* for *tāni*, and *savitus* for *sa pitus*, while Ppp. gives *vas* for *yas* at the beginning. Prāt.ii.73 prescribes the combination *pituṣ p-* (in d), and both editions read it, though nearly all our *saṁhitā*-mss., and part of SPP's, read *-tuḥ p-* instead. To make a good *triṣṭubh* pāda, we must resolve *pṛ-a* at the beginning. [Hillebrandt, *Ved. Mythol.* i.433, discusses the verse.]

१५६. स नः पिता जनिता स उत बन्धुर्धामानि वेद भुवनानि विश्वा।
यो देवानां नामध एक एव तं संप्रश्नं भुवना यन्ति सर्वा॥ ३॥

He, of us the father, the generator,[1] and he the connection (*bandhu*), knows the abodes, the beings all; who of the gods is the sole nomenclatox, of him all beings come to inquire.

Here, as usual elsewhere [cf. BR.iv.1088, citations from TB., TS., AB.] *-praśnam* is of infinitival value. Ppp. begins quite differently : *sa no bandhur janitā sa vidhartā dhārmaṇi veda* etc.; its c, d are our 5 c, d, with variants for which see under vs.5.VS. (xxxii.10) and TA. (x.1.4) have a verse made up like that of Ppp., differing from the latter in the first half only by having *vidhātā* and *dhāmāni*.[2] A corresponding verse in RV.(x.82.3) reads in a *yas* for *sa* and again for *sa uta*, accents of course *veda* in b, and has *nāmadhās* in c and *anyā* for *sarvā* in d; and with it agrees in all points VS.xvii.27; while TS. (iv.6.2) and MS. ii.10.3) also follow it closely in a, c, d (MS. *vidhartā* in a) but have a different b : *yo naḥ sato abhy ā saj jajāna*. Our O. has the RV. readings, *veda* in b and *nāmadhās* in c; and the latter is given by the comm. and by nearly half of SPP's authorities; the latter's text, however, agrees with ours. The verse is no *jagatī* at all, but, if we make the frequent (RV.) combination *so 'ṭa* in c, a perfectly regular *triṣṭubh*.

१५७. परि द्यावापृथिवी सद्य आयमुपातिष्ठे प्रथमजामृतस्य।
वाचमिव वक्तरि भुवनेष्ठा धास्युरेष नन्वे३षो अग्निः॥ ४॥

About heaven-and-earth at once I went; I approached (*upasthā*) the first-born[3] of righteousness (*ṛta*), abiding in beings as speech in the speaker; eager (?) is he; is he not Agni (fire)?

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1. जनिता जनयिता उत्पादकः।
2. धामानि कर्मफलभूतस्वर्गादिस्थानानि।
3. प्रथमजाः भूतभौतिकप्रपञ्चजातात् पूर्वम् उत्पन्नः सूत्रात्मा। 'हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्' (ऋ० १०.१२१.१)।

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Of this verse, only the first pāda is found in VS. (xxxii.12 a) and TA.(x.1.4), VS. reading *itvā* for *āyam*, and TA. having at the end *yanti sadyaḥ*. Ppp. has for first half *pari viśvā bhuvanāny āyam upācaṣṭe prathamajā ṛtasya*, and for d *dhāsraṁ neṣana tveṣo agniḥ*. The accus. *vācam* in c suggests emendation to *-ṣṭhām*, in apposition with *prathamajām*; but then the comm. agrees with Ppp. in reading instead *-jās*, and emendation without any traceable sense to guide us is of no avail. The combination *bhuvaneṣṭhā* (p. *-nesthā*) is noted under Prāt.ii.94. In the *pada*-text of b is noted from our mss. no other reading than *upa : atiṣṭhe*; but SPP. gives *upa : ātiṣṭhe*, and reports no various readings; as *ātiṣṭhe* (without any accent) is an impossible form [*Skt. Gr.* §1083 a] this is perhaps simply a blunder in his text; the comm., with a minority of SPP's mss., has *-tiṣṭhet*.

१५८. परि विश्वा भुवनान्यायमृतस्य तन्तुं विततं दृशे कम्।
यत्र देवा अमृतमानशानाः समाने योनावध्यैरयन्त॥५॥

Around all beings I went, the web (*tantu*)[1] of righteousness stretched out for beholding, where the gods, having attained immortality (*amṛta*) bestirred themselves (?*īraya-*) upon the same place of union (*yoni*).

The proper rendering of d is especially doubtful, but *adhi*, by its independent accent (which is established by Prāt.iv.5), is clearly only a strengthener of the locative sense of *yonau*. In b, perhaps better 'to behold the web' etc. (the comm. absurdly explains the particle *kam* as *sukhātmakam brahma*). The second half-verse is, as noted above, found in VS., TA., and Ppp., combined into one verse with out 3 a, b; Ppp. has in it *ānaśānā samāne dhāmann addhī ''rayanta*; VS. reads *tṛtīye dhāman* for our *samāne yonau*; TA., *tṛtīye dhāmāny abhy airayanta*. Ppp. has as vs.5 something quite different : for a, *pari dyāvāpṛthivī sadyā ''yam* (exchanging 4 a and 5 a : see under 4); for b, our own b; for c, d *devo devatvam abhirakṣamāṇas samānaṁ bandhuṁ vipāricchad ekaḥ*. The first pāda requires the harsh *vi-śu-ā* to make it full [*viśvāni* would be easier].

2. To Gandharvas and Apsarases

Found in Paipp. i. (only in the *nāgarī* copy). Called by Kauś. (8.24), with vi.111 and viii.6 (and the schol. add iv.20 : see ib., note), *mātṛnāmāni* 'mother-names' (perhaps from the alleged author); they are employed in a remedial rite (26.29 : ''against seizure by Gandharvas,

1. ऋतस्य तन्तुं विततं विचृत्य इति (तै० आ० १०.१.४)।

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Apsarases, demons etc.'' comm.), and several times (94.15; 95.4; 96.4; 101.3; 114.3; 136.9) in charms against various portents (*adbhutāni*). And verse 1 is allowed by Vait. (36.28) to be used in the *aśvamedha* sacrifice as alternative for one given in its text (27). Further, the comm. quotes the *māṭṛnāman* hymns from the Śānti Kalpa (16) as accompanying an offering in the sacrifice to the planets (*grahayajña*); and from the Nakṣ. Kalpa (23) in the *tantrabhūtā mahāśānti*.

[२- भुवनपति सूक्त]

[ऋषि- मातृनामा। देवता- गन्धर्व - अप्सरा समूह। छन्द- त्रिष्टुप्, १ विराट् जगती,

१५९. दिव्यो गंधर्वो भुवनस्य यस्पतिरेक एव नमस्यो विक्ष्वीड्यः।
तं त्वा यौमि ब्रह्मणा दिव्य देव नमस्ते अस्तु दिवि ते सधस्थम्॥ १॥

The heavenly Gandharva, who is lord of being (*bhuvana*), the only one to receive homage, to be praised (*īḍ*) among the clans (*viś*) - you being such I ban (*yu*) with incantation, O heavenly god; homage be to you; in the heaven is your station.

Ppp. reads in c *deva divya*. The comm. understands *yaumi* in c as ''join'' (*saṁyojayāmi*) [BR. vi.138, 'festhalten']; RV. i.24.11 a, *tat tvā yāmi brahmaṇā*, suggests emendation. The combination *yas p-* in a is by Prāt.ii.70.

१६०. दिवि स्पृष्टो यजतः सूर्यत्वगवयाता हरसो दैव्यस्य।
मृडाद् गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यः सुशेवाः॥ २॥

Touching the sky, worshipful, sun-skinned, deprecator of the seizure (*haras*) of the gods-gracious shall be the Gandharva, who is lord of being, the only one to receive homage, very propitious. Ppp. begins with *diva spṛṣṭo*, and inverts the order of c and d. The comm. explains *sūryatvac* by *sūryasamānavarṇa*, and *haras* by *kordha*. The Anukr. does not heed that c is a *jagatī* pāda.

१६१. अनवद्याभिः समु जग्म आभिरप्सरास्वपि गन्धर्व आसीत्।
समुद्र आसां सदनं म आहुर्यतः सद्य आ च परा च यन्ति॥ ३॥

He has united himself (*sam-gam*) with those irreproachable ones (f.); in (*api*) among the Apsarases was the Gandharva; in the ocean is, they tell me, their seat, whence at once they both come and go.

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Ppp. combines *jagmā''bhiḥ* in a, and has in b *apsarābhis* for *-rāsu*; its second half-verse reads thus : *samudrā saṁ sadanam āhus tatas sadyā upācaryantī*. Weber takes *saṁ jagme* in a as 1st sing. The comm. gives two diverse explanations of the verse, the first taking the Gandharva as the sun and the Apsarases as his rays.

१६२. अभ्रि॑ये दिद्यु॒न्नक्ष॑त्रिये॒ या वि॒श्वाव॑सुं गन्ध॒र्वं सच॑ध्वे।
ताभ्यो॑ वो देवी॒र्नम॒ इत् कृ॑णोमि॥ ४॥

O cloudy one,[1] gleamer (*didyut*), starry one - you that accompany (*sac*) the Gandharva Viśvāvasu, to you there, O divine ones, homage do I pay.

All those addressed are in the feminine gender, i.e. Apsarases. Ppp. has *namaitu* for *nama it* in c. The Anukr. [if we assume that its name for the meter (as at i.2.3; iv.16.9) means 11+11+11] passes without notice the deficiency of two syllables in a.

१६३. याः क्ल॒न्दास्तमि॑षीचयो॒ऽक्षका॑मा मनो॒मुहः॑।
ताभ्यो॑ गन्ध॒र्वप॑त्नीभ्यो॒ऽप्स॒राभ्यो॑ऽकरं॒ नमः॑॥ ५॥

They that are noisy, dusky, dice-loving, mind-confusing - to those Apsarases, that have the Gandharvas for spouses, have I paid homage.

Ppp. reads in a *tāmiṣ-*, and two of our mss. (P.M.) give the same. Ppp. has also *akṣikāmās* in b. Our W.I. combine *-bhyo akaram* in d. The verse is not *bhurji* (as the Anukr. calls it), but a regular *anuṣṭubh*. On account of the epithet "dice-loving" in b, Weber calls the whole hymn "Würfelsegen" ('a blessing for dice').

3. For relief from flux : with a certain remedy

This hymn in Paipp. also follows the one that precedes it here; but in Paipp. vss. 3 and 6 are wanting, and 4 and 5 are made to change places; and vs. 1 is defaced. Kauś. employs it only once (25.6), in a healing rite for various disorders and wounds (*jvarātīsārātimūtranāḍīvraṇeṣu*, comm.), with i.2.

[३- आस्रावभेषज सूक्त]

[ऋषि- अङ्गिरा। देवता- भैषज्य, आयु, धन्वन्तरि। छन्द- अनुष्टुप्, ६ त्रिपात् स्वराट्उपरिष्टात् महाबृहती।]

1. अभ्रेषु भवा अभ्रिया। अभ्रम् अन्तरिक्षम्। तत्रभवः अभ्रियो मेघः।

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१६४. अदो यदवधावत्यवत्कमधि पर्वतात्।
तत्ते कृणोमि भेषजं सुभेषजं यथाससि॥ १॥

What runs down yonder, aiding (?), off the mountain, that do I make for you a remedy, that you may be a good remedy.

At the end, *asati* would be a very acceptable emendation: 'that there may be'. *Avatka* (p. *avatokam*: quoted in the comment to Prāt.i.103; ii.38; iv.25) is obscure, but is here translated as from the present participle of root *av* (like *ejatka*, v.23.7 [cf. *abhimādyatka*, ŚB., *vikṣiṇatka*, VS.]); this the comm. favours (*vyādhiparihāreṇa rakṣakam*); Ppp. has in another passage twice *avatakam* (but evidently meant for *avatkam : avatakaṁ mama bheṣajam avatakaṁ parivācanam*). In a, our P.M. read *-dhāvasi*.

१६५. आदङ्ग कुविदङ्ग शतं या भैषजानि ते।
तेषामसि त्वमुत्तममनास्रावमरोगणम्॥ २॥

Now then, forsooth! how then, forsooth ? what hundred remedies are yours, of them are you the chief (*uttama*), free from flux, free from disease (*arogaṇa*).

In b, *me* 'are mine' is an almost necessary emendation. Yet Ppp. also has *te : ād aṅgāś śataṁ yad bheṣajāni te sahasraṁ vā ca yāni te*; and, in d, *arohaṇam*; cf. also vi.44.2. The obscure first pāda is here translated as if uttered exclamatorily, perhaps accompanying some act or manipulation. *Āsrāva* is rendered by the indefinite term 'flux,' its specific meaning being uncertain; it is associated with *roga* also in i.2.4; the comm. explains it as *atīsārātimūtranāḍīvraṇādi*. [Cf. Zimmer, p.392.]

१६६. नीचैः खनन्त्यसुरा अरुस्राणमिदं महत्।
तदास्रावस्य भेषजं तदु रोगमनीनशत्॥ ३॥

The Asuras dig low down this great wound-healer; that is the remedy of flux; that has made the disease (*roga*) disappear.

The *pada*-text in b is *aruḥsrāṇam*, and the word is quoted under Prāt., ii.40 as an example of the assimilation of a final *ḥ* to an initial sibilant; there can be no question, therefore, that the proper reading is *arussrāṇa* or *aruḥsrāṇa*; yet the abbreviated equivalent (see my *Skt. Gram.* 232 a) *arusrāṇa* is found in nearly all the mss., both here and in vs. 5, and SPP. adopts it in his text. The comm. gives two discordant

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explanations of the word : *vraṇasya pākasthānaṁ vraṇamukham* ['place where it gets ripe *or* come to a head'?], and *aruḥ srāyati pakvam bhavaty anena.* At the end, the comm. has *aśīśamat* (as our text in 4 d).

१६७. उप॒जीका॒ उद्ब॑रन्ति समु॒द्रादधि॑ भेष॒जम्।
तदा॑स्रावस्य॒ भेष॒जं तदु॒ रोगं॑मशीशमत्॥ ४॥

The ants (*upajīkā*)[1] bring up the remedy from out the ocean; that is the remedy of flux; that has quieted (*śam*) the disease.

The comm. explains *upajīkās* as *valmīkaniṣpādikā vamryah*; Ppp. has instead *upacīkās*; elsewhere is found *upadīkā* (see Bloomfield in AJP. vii. 482 ff., where the word is ably discussed); [cf. also Pāli *upacikā*]. The Ppp. form, *upacīkā,* indicates a possible etymology, from *upa* + *ci*; Ppp. says in book iv.: *yasyā bhūmyā upacīkā* (ms. *-kād*) *grhaṁ kṛṇvatā''tmane : tasyās te viśvadhāyaso viṣadūṣaṇam ud bhare.* The earth which ants make their high nests of, and which contains their moisture, has always been used as having remedial properties. The ''ocean'' here (cf. *udaka* in vi.100.2), if not merely a big name for the reservoir of water beneath the surface, is a tank or pool. Ppp. has an independent second half-verse : *aruspānam asy ātharvaṇo rogasthānam asy ātharvaṇam.*

१६८. अ॒रु॒स्रा॒णा॒मि॒दं म॒हत् पृ॑थि॒व्या अ॒ध्युद्भृ॑तम्।
तदा॑स्रा॒वस्य॒ भेष॒जं तदु॒ रोगं॑मनीनशत्॥ ५॥

This is a great wound-healer, brought up from out the earth; that is the remedy of the flux; that has made the disease disappear.

Ppp. reads *aruspānam* (or *-syā-*) in a, and in b *prthivyā'bhy.*

१६९. शं नो॑ भवन्त्व॒प ओष॑धयः शि॒वाः।
इन्द्र॑स्य॒ वज्रो॒ अप॑ हन्तु र॒क्षस॑ आ॒राद् वि॑सृ॒ष्टा इष॑वः पतन्तु र॒क्षसा॑म्॥ ६॥

Weal be to us the waters, propitious the herbs; let Indra's thunderbolt smite away the demoniacs (*rakṣas*);[2] far away let the discharged arrows of the demoniacs fly.

In a all the mss. read *apas*, which SPP. rightly retains in his text; other examples of the use of this accusative form an nominative occur in

1. उपजीका वल्मीकनिष्पादिका वम्रयः।
2. रक्षो रक्षितव्यम् अस्मात् (निरु. ४३८)।

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the text (see the *Index Verborum*); the comm. has *āpas*, as our edition by emendation. We may safely regard this unmetrical "verse' as a later additional to the hymn; so far as regards the number of syllables (12 : 12+14 = 38), it is correctly described by the Anukr., as the name *mahābṛhatī* is elsewhere used in the latter, but apparently by no other similar treatise.

4. Against various evils : with a jaṅgiḍa amulet

Found also (except vs. 6 and parts of 1 and 2) in Paipp. ii. Accompanies in Kauś. (42.23) the binding on of an amulet "as described in the text" (*iti mantroktam*), against various evils (the comm. says, "for thwarting witchcraft, for protecting one's self, for putting down hindrances").

[४ - दीर्घायुप्राप्ति सूक्त]

[ऋषि– अथर्वा। देवता– चन्द्रमा अथवा जङ्गिड़। छन्द– अनुष्टुप्,
१ विराट् प्रस्तारपंक्ति।]

१७०. दीर्घायुत्वाय बृहते रणायारिष्यन्तो दक्षमाणाः सदैव।
मणिं विष्कन्धदूषणं जङ्गिडं बिभृमो वयम्॥ १॥

In order to length of life, to great joy, we, taking no harm, all the time capable (*dakṣ*), bear the *jaṅgiḍa*, the *viṣkandha*-spoiling amulet.

Ppp. has 1 a, b with 2 c, d as its first verse; very possibly the two half-verses between have fallen out in the ms.; it has in b *ṛṣyambho ṛkṣ amāṇā* (for *rakṣ-*) *s-*. The comm. has *rakṣamāṇās* also; it is the better reading. The comm. gives no further identification of *jaṅgiḍa*[1] than that it is "a kind of tree" (adding *vārāṇasyām prasiddhaḥ*, 'familiarly known at Benares'!); he defines *viṣkandha* in the same manner as above, to i.16.3.

१७१. जङ्गिडो जम्भाद् विशराद् विष्कन्धादभिशोचनात्।
मणिः सहस्रवीर्यः परि णः पातु विश्वतः॥ २॥

From *jambha*, from *viśara*, from *viṣkandha*, from scorching (*abhiśocana*), let the *jaṅgiḍa*, the amulet of thousand-fold valiance (*-vīrya*), protect us about on every side.

---

1 जङ्गिडः वृक्षविशेषो वाराणस्यां प्रसिद्धः। तेन साधितं मणिं बिभृमो धारयामः।

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Jambha is perhaps 'convulsion,' or lockjaw; at Ppp. xi.2.10 it is mentioned with *hanugraha*; below, at viii.1.16, it is called *saṁhanu* 'jaw-closing'; the comm. gives two discordant and worthlessly indefinite explanations. *Viśara* should signify something crushing or tearing to pieces; Ppp. xi.2.3 names it with *vijṛmbha*; the comm. says *śarīraviśaraṇatā*. Ppp. has of this verse (see under vs. 1) only the second half, and combines *maṇis sahasravīryaṣ pari naṣ p-*.

१७२. अयं विष्कन्धं सहतेऽयं बाधते अत्रिणः।
अयं नो विश्वभेषजो जङ्गिडः पात्वंहसः॥३॥

This one overpowers the *viṣkandha*; this drives off the devourers; let this *jaṅgiḍa*, possessing all remedies, protect us from distress.

The first half-verse we had above as i.16.3 a, b, with *idam* for *ayam*. Ppp. begins this time also with *idam*, has *sāte* (*māte ?*) for *sahate*, and for b reads *ayaṁ rakṣo 'pa bādhate*; it gives *viṣkandham* with our text.

१७३. देवैर्दत्तेन मणिना जङ्गिडेन मयोभुवा।
विष्कन्धं सर्वा रक्षांसि व्यायामे सहामहे॥४॥

With the amulet given by the gods, the kindly *jaṅgiḍa*, we overpower in the struggle (*vyāyāma*) the *viṣkandha* [and] all demons.

Ppp. reads for d *dhyāyase sāmahe*. The comm. explains *vyāyāme* first by *saṁcaraṇe*, and then by *saṁcaraṇapradeśe*.

१७४. शणश्च मा जङ्गिडश्च विष्कन्धादुभि रक्षताम्।
अरण्यादुन्य आभृतः कृष्या अन्यो रसेभ्यः॥५॥

Let both the hemp and the *jaṅgiḍa* defend me from the *viṣ kandha* : the one brought from the forest, the other from the juices (*rasa*) of ploughing.

This is, from cultivated ground. The "hemp" is doubtless, as the comm. defines it, that of the string by which the amulet is bound on. Ppp. has at the beginning *khanaś ca tvā ja-*; and its second half-verse is corrupted into *araṇyād abhy ābhṛtaṣ kṛṣyā 'nyo rasebhyaḥ*.

१७५. कृत्यादूषिरयं मणिरथो अरातिदूषिः।
अथो सहस्वाञ्जङ्गिडः प्र ण आयूंषि तारिषत्॥६॥

Witchcraft-spoiling is this amulet, likewise niggard-spoiling;

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likewise shall the powerful *jañgiḍa* prolong our life-times.

The absence of this verse in Ppp. indicates that the hymn originally consisted of five verses, in accordance with the norm of the book. The verse is very nearly xix.34.4. Emendation to *arātidūṣaṇas* (as in xix.) in b would rectify the meter; the Anukr. takes no notice of its irregularity. At the end, two of our mss. (E.I.) and three of SPP's read *tārṣat*. [For his *sahasvān*, see note to i.19.4.]

5. Praise and prayer to Indra

Verses 1, 3 and 4 are found Paipp. ii. and 5-7 elsewhere in its text (xiii.). Verses 1-3 occur also in SV. (ii.302-4) and ŚŚS. (ix.5.2); and the first four verses form part of a longer hymn in AŚS. (vi.3.1). KB. (xvii.1) quotes by way of pratīka vs. 1 a, b (in their SV. and ŚŚS. form), and speaks of the peculiar structure of the verses, as composed of twenty-five syllables, with nine syllables interpolated (three at the end of each of the first three five-syllabled pādas) : cf. Roth, *Ueb. d. AV.*, 1856, p. 11 ff., and Weber, notes to his translation. At TB. ii.4.[10] may be found RV.x.96.1 treated in a somewhat similar way (four syllables prefixed to each *jagatī*-pāda); the first five verses of RV.x.77 itself are another example; [yet others are AV.vii.14 (15).1, 2; v.6.4 a, c; RV.i.70.11 as it appears at AŚS.vi.3.1; cf. further RV. x.21, 24, 25]. [I suspect that these interpolations were used as antiphonal responses.]

They hymn is used once in Kauś. (59.5), among the *kāmya* rites, or those intended to secure the attainment of various desires; it is addressed to Indra, by one desiring strength (*balakāma*). In Vait. (16.11), it (not vs. 1 only, according to the comm.) accompanies an oblation to Soma in the *agniṣṭoma* sacrifice, and again (25.14) a *ṣoḍaśigraha*. And the comm. quotes it from Nakṣ. Kalpa 17 and 18, in a *mahāśānti* to Indra. None of these uses has about it anything special or characteristic.

[५- इन्द्रशौर्य सूक्त]

[ऋषि- भृगु आथर्वण। देवता-इन्द्र। छन्द- त्रिष्टुप्, १ निचृत् उपरिष्टात् बृहती, २ विराट् उपरिष्टात् बृती, ३ विराट् पथ्या बृहती, ४ पुरोविराट् जगती।]

१७६. इन्द्र जुषस्व प्र वहा याहि शूर हरिभ्याम्।
पिबा सुतस्य मतेरिह मधोश्चकानश्चारुर्मदाय॥ १॥

O Indra, enjoy you - drive on; - come, O hero - with your two bays; - drink of the pressed [soma] - intoxicated here- loving the sweet [draught], fair one, unto intoxication.

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Ppp. omits the three interpolations (as Weber reports certain Sūtra-works to assert of the Atharvan texts in general), and reads *indra juṣasva yāhi śūra pibā sutaṡ śa madhoṡ cakāna cārum madathaḥ.* The second interpolation in AŚS. is *harī iha,* apparently to be read as *harī'ha,* for which then SV. and ŚŚS. give the senseless *hariha.* The third, in all the three other texts, is *matir na* ('like a wise one'?); the translation above implies the heroic (or desperate) emendation of *mater iha* to *matta iha* (to be read *matte'ha*); Weber conjectures *mader ha.* AŚS. and ŚŚS. have the older *madhvas* for *madhos.* The comm. has no notion of the peculiar structure of these verses: as, indeed, he has no phraseology in his vocabulary to suit such a case; he explains *mates* first as *mananīyasya,* then as *medhāvinas*; and *cakānas* as either *tarpayan* or *stūyamānas.* The Anukr. implies that the second half-verse scans as 8+11 syllables, instead of 9+10.

१७७. इन्द्र॑ जठर॑ नव्यो न पृणस्व मधोर्दिवो न।
अ॒स्य सु॒तस्य॒ स्वे॑१र्णोप॑ त्वा॒ मदा॑: सु॒वाचो॑ अगुः॥ २॥

O Indra, [your] belly - like one to be praised - fill you with the sweet [draught] - like the heavens - with this soma - like the sky (*svar*) -; unto you have gone the well-voiced[1] intoxications.

The omission of this verse in Ppp. is perhaps only an accidental one, due to the scribe. The first interpolation in the other texts is *navyaṁ na*; to get a sense, Weber boldly emends to *nāvyaṁ na* 'like [the hold] of a vessel'; the comm. explains by *nūtanas* (*anenā''darātiśaya uktaḥ!*), taking no heed of the accent - which, however, requires to be changed to *navyas*, whichever sense be give it; perhaps *nadyo na* 'like streams,' would be most acceptable. In the third interpolation, SV. combines *svar na* and AŚS. ŚŚS. *svar ṇa*; and the mss. vary between the two; our edition reads the former, with the majority of our mss.; SPP. has the latter, with the majority of his; one or two of ours corrupt to *svar mo'pa.* The three other texts have at the end *asthus.* The comm. takes *divas* as gen., supplying *amṛtena* to govern it; and he takes *svar* as of locative value. The Anukr. scans the verse as 8+8:8+10 = 34 syllables.

१७८. इन्द्र॑स्तुरा॒षाण्मि॒त्रो वृ॒त्रं यो ज॒घान॑ यु॒तीर्न।
बि॒भेद॑ व॒लं भृगु॒र्न स॑सहे॒ शत्रू॒न् मदे॒ सोम॑स्य॥ ३॥

Indra a swiftly-overcoming friend, who slew Vṛtra - like moving [streams] - [who] split Vala - like Bhṛgu - who overpowered his foes in the intoxication of soma.

---

1. सुवाचः स्तुतिरूपा मनन्यात्मिकाः शोभना वाचो येषां तथाविधा मदाः मदकरा रसाः।

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The translation follows closely our text, though this, as the other versions show, is badly corrupted in a, b, even to the partial effacement of the first interpolation. The others read accordantly : *indras turāṣāṇ mitro na jaghāna vṛtraṁ yatir na*; our *yatīr* may possibly be meant for *yatīn* 'as he did the Yatis'. The comm. explains *yatīs* first as *āsuryaḥ prajāḥ*, then as *parivrājakāḥ*. Ppp. agrees with the other texts, only omitting the interpolations : *indras turāṣāḍ jaghāna vṛtram*; it then omits the third pāda, and goes on thus : *sasāhā śatrūn mamuś ca : vajrīr made somasya.* All the AV. mss. reads *sasahe*, unaccented, and SPP. admits this into his text; our edition makes the necessary emendation to *ssahi* [in some copies (and so the *Index Verborum*); in others the accent-mark has slipped to the right]; the other texts rectify the meter by reading *sasāhi* (our O. agrees with them as regards the *ā*). Words of verses 2 and 3 are quoted in the Prāt. comment, but not in a way to cast any light upon the readings. [SPP., with most of his authorities and our Op., reads *valam*.] The metrical definition of the Anukr. is of course senseless; it apparently implies the division 9 + 7 : 8 + 10 = 34 syllables.

१७९. आ त्वा॑ विशन्तु सु॒तास॑ इन्द्र पू॒णस्व॑ कु॒क्षी वि॒डि॒ शं॑क्र धि॒येहा न॑:।
श्रु॒धी हव॑ं गिरो॑ मे जु॒षस्वेन्द्र॑ स्व॒युग्भि॒र्मत्स्वे॒ह म॒हे रणा॑य॥ ४॥

Let the pressed [somas] enter you, O Indra; fill your (two) paunches; help, O mighty one ! for our prayer (*dhī*) come to us; hear [my] call, enjoy my songs; hither, O Indra, with self-harnessed [steeds]; revel here unto great joy.

This verse is really, as AŚS. plainly shows, made up of two like the preceding three, of five five-syllabled pādas each, but without interpolations. The first half-verse is vs. 5 in AŚS., where it reads thus : *ā tvā viśantu kavir na sutāsa indra tvaṣṭā na : pṛṇasva kukṣī somo nā 'vidhdhi śūra dhiyā hiyānaḥ.* Of the two versions of the last pāda, that of AŚS. is doubtless the original, though ours (the *pada* has *dhiyā ā idi ā naḥ*) is ingenious enough to give a fair sense; the reading *dhiyehi* is authenticated by the Prāt. comment, which quotes it more than once (to iii.38; iv.113-115). The translation implies the restoration of *aviḍḍhi*, as the only true reading [namely, an aorist imperative from *av* - see *Skt. Gram.*[2] 908]; the mss. all read *viḍhḍhi*, which SPP's edition as well as ours properly emends to *viḍḍhi* [My copy of the printed text reads *viḍhḍhi*; but Whitney's *Index Verborum* and his *Roots, Verb-forms, etc.* have *viḍḍhi*, under *viṣ*.] The comm. reads *vṛḍḍhi*, explaining it by *vardhaya!* The second half-verse is rather more altered in its AV. version; in AŚS. (as vs.4), with the interpolations, it runs thus : *śrudhī havaṁ na indro na giro juṣasva vajrī na : indra sayugbhir didyun na matsvā madāya mahe raṇāya.* Ppp. has only this half-verse (without the

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interpolations), reading thus : *śruti hava me kiro juṣasya indrasya gubhir m:atsa madāya mahe raṇāya.* The Anukr. would doubtless have us divide 10 + 13 : 10 + 13 = 46 syllables. [As to *viḍhḍhi*, see notes to Prāt.i.94. Accent of *matsva, Gram.* §628.]

We may conjecture that the hymn originally ended here, as one of five verses; the appended three verses that follow are of a wholly other character. AŚS. adds one more verse, which is RV.i.70.11, with similar interpolations after each of its four five-syllabled pādas.

१८०. इन्द्रस्य नु प्रा वोचं वीर्याणि यानि चकार प्रथमानि वज्री।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम्॥५॥

Now will I proclaim the heroisms of Indra, which first he of the thunderbolt (*vajrin*) did; he slew the dragon (*ahi*); he penetrated to the waters; he split [forth] the bellies (*vakṣaṇā*) of the mountains.

Verses 5-7 are RV.i.32.1-3; and found also in TB. (ii.5.4[1-2]); vss. 5 and 6 further in MS. iv.14.13, and vs. 5 in SV. (i.613): in these texts without any variant from the RV. reading; they all have in 5 a *pra,* and put *vīryāṇi*[1] before it. Ppp. also offers no variants from out text. SPP. reads *prā* in a, with all the mss. [except our O.], and out text should have done the same. The comm. renders *anu* in c by *tadanantaram,* and *tatarda* by *jihiṁsa* ! also *vakṣaṇās* in d by *nadyas.*

१८१. अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः॥६॥

He slew the dragon that had resorted (*śrī*) to the mountain; Tvaṣṭā fashioned for him the whizzing (?) thunderbolt; like lowing kine, flowing (*syand*), at once the waters went down to the ocean.

The text is precisely the same as in the other passages. The comm. explains *svarya* as *suṣṭhu preraṇīya* (from *su* + root *ṛ*), and *tatakṣa* as *tīkṣṇaṁ cakāra* !.

१८२. वृषायमाणो अवृणीत सोमं त्रिकद्रुकेष्वपिबत् सुतस्य।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम्॥७॥

Acting like a bull, he chose the soma; he drank of the pressed

1. वीर्याणि वीरकर्माणि।

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[draught] in the *trikadrukas*;[1] the bounteous one (*maghavan*) took his missile thunderbolt; he slew that first-born of dragons.

RV. (and TB.) combines in a *-ṇo 'vṛṇīta*, and some of the mss. (including our O.) do the same. The comm. understands the *trikadrukas* as the three *abhiplava* days. [For d, rather, 'smote him, the first-born of dragons.' The difference is, to be sure, only a rhetorical one.]

In the first *anuvāka*, ending here, here, are included 5 hymns, of 29 verses; the old Anukr. says : *pañcarcādye* (i.e. 'in the first division of the 5 verse book') *viṅśateḥ syurnavo ''rdhvam*.

6. Praise and prayer to Agni

Found in Paipp.iii.; also VS. (xxvii.1, 2, 3, 5, 6), TS. (iv.1.7) and MS. (ii.12.5). Used by Kauś., with vii.82, in a *kāmya* rite for success (*sampad*, 59.15); and also, in the chapter of portents, alone, in one against bad years (*samās*). Vait. has it in the *agnicayana* ceremony (28.4), at the beginning, and a little later (28.10) vs. 3 alone, on depositing the lump of earth on a lotus-leaf. The comm. quotes if from the Nakṣ. K. (17 and 18), in a *mahāśānti* called *āgneyī*; and, from Pariśiṣṭa 7.2, vs. 5 (with vii.35), in a nightly rite. [Observe (note to vs. 3) that Ppp. agrees with the Yajus-texts and Kauś. in associating our vii.82 with this hymn.]

[६- सपत्नहाग्नि सूक्त]

[ऋषि- शौनक। देवता- अग्नि। छन्द- त्रिष्टुप्, ४ चतुष्पदार्षी पङ्क्ति, ५ विराट् प्रस्तारपङ्क्ति।]

१८३. समास्त्वाग्न ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या।
सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः॥ १॥

Let the summers (*samā*), O Agni, the seasons, increase you, the years, the seers, what things are true; shine you with the heavenly bright space (*rocana*); illuminate (*ā-bhā*) all the four directions.

TS. reads at the end *pṛthivyās* (for *cātasras*). Ppp. has for b *saṁvatsara ṛṣayo yā nu sakhyā*, and in c gives *dyumnena* for *divyena*. The comm. glosses *samās* by *saṁvatsarās*. [If the translation implies that *rocanena* is an instru. of accompaniment, it is less apposite than Mr.

1. ज्योतिर्गौरायुरिति त्रिकुदुकाः। त्रयः सन्तः कद्द्रवन्ति कुटिलम् आवर्तन्ते संवत्सरसत्र इति त्रिकद्रुकाः।

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Whitney's earlier version, 'shine together with heavenly brightness' - which I take to be Agni's own (cf. RV.x.4.2). His brightness is nil by day-time. The ''together'' were better left out.]

१८४. सं चेध्यस्वाग्ने प्र च वर्धयेममुच्चा तिष्ठ महते सौभगाय।
मा ते रिषन्नुपसत्तारो अग्ने ब्रह्माणस्ते यशसः सन्तु मान्ये॥ २॥

Both do you become kindled, Agni, and do you increase this man, and arise unto great good fortune; let not your attendants (*upasattar*) he harmed, O Agni; be your worshippers (*brahman*) glorious, not others.

The other texts are in accordance in reading *bodhaya* (for *vardhaya*) in a, and Ppp. nearly agrees with them, having *prati bodhaye'nam*; for c the others give *mā ca riṣad upasattā te agne.*

१८५. त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः।
सपत्नहाग्ने अभिमातिजिद् भव स्वे गये जागृह्यप्रयुच्छन्॥ ३॥

You, O Agni, do these Brahmans choose; be propitious to us, O Agni, in the [sacrificial] enclosure (? *saṁvaraṇa*); rival-slayer, Agni, conqueror of hostile plotters, be you; watch unremitting over yours own household.

MS. has the same text; the two others give a slightly different c : *sapatnahā no abhimātijic ca.* Ppp. has for b *śivo 'gne prabhṛṇo nedihi,* and for d *sve kṣa dīdihy aprayuchan*; it then inserts, before vs. 4, our vii.82.3; and it is very noteworthy that the three Yajus-texts do the same. The comm. renders *saṁvaraṇe bhava* by *vidyamānasyā 'pi pramādasya saṁchādane vartasva* 'hide any oversight of ours.' The Anukr. passes without notice the two *jagatī*-pādas in the verse.

१८६. क्षत्रेणाग्ने स्वेन सं रभस्व मित्रेणाग्ने मित्रधा यतस्व।
सजातानां मध्यमेष्ठा राज्ञामग्ने विहव्यो दीदिहीह॥ ४॥

Take hold of your own dominion (*kṣatra*), Agni; with [your] friend, Agni, strive [*yat*] in friendly wise; [as one] of midmost station among [his] fellows (*sajāta*), [as one] to be severally invoked of kings, Agni, shine you here.

VS. TS. reads *śvāyus* for *svena* in a, and all the three parallel texts have *mitradheye* (for *-dhā*) in b, while Ppp. gives *mitradheyam*, and the comm. *-dhās*. In c, VS. TS. fill out the meter by adding *edhi* after *-ṣṭhā*;

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MS. has instead *-ṣṭheyāya*, Ppp. *-ṣṭheha masyā*. Ppp. also has *vacasva* at end of b. The three other texts accent *vihavyas* in d. The comm. joins *rājñām* to what precedes, and sagely points out that Brāhmans are Agni's 'fellows' because, like him, born from the mouth of Brahman, and hence that *sajāta* here means Brāhmans. The metrical definition of the verse (11 + 11 : 8 + 11 = 41) is wholly artificial and bad.

१८७. अति॒ निहो॒ अति॒ सृधोऽत्यचि॑त्तीरति॒ द्विष॑:।
विश्वा॒ ह्यग्ने दुरि॒ता त॑र॒ त्वमथा॒स्मभ्यं॑ स॒हवी॑रं र॒यिं दा॑:॥५॥

Over enviers, over delinquents, over the thoughtless, over haters - verily all difficult things, O Agni, do you cross; then may you give us wealth accompanied with heroes.

The translation implies emendation of the impossible *nihas* to *nidas*; the comm. shows his usual perverse ingenuity by giving two different etymologies of *nihas*, from *ni* + *han* and from *ni* + *hā*; neither of them is worse than the other. The three parallel texts all have *nihas*, Ppp. *nuhas*. Both editions read *sṛdhas*, but it is only a common error of the mss., putting *ṛ* for *ri*; nearly half of SPP's mss. (though none of ours) have the true reading *srdhas*, which is that also of VS. and TS. (MS. *sṛdhas*). In c, all the *pada*-mss. present the absurd reading *viśvāḥ*; and nearly all the mss. leave *tara* unaccented, in spite of *hi*, and both printed texts leave it so, although three of SPP's mss. have correctly *tara*, as also MS.; VS. and TS. give *sahasva* for *tara tvam*, and Ppp. has *cara tvam*. For a, b, Ppp. has *ati nuho 'ti ninṛtīr aty arātīr ati dviṣaḥ;* for b, VS. TS. '*ty acittim aty arātim agne,* and MS. *aty acittim ati nirṛtim adya*. The comm. explains *sridhas* by *dehaśoṣakān rogān*. In the metrical definition of the verse, *prastāra-* must be a bad reading for *āstāra*.

7. Against curses and cursers : with a plant

Not found in Paipp. Used with other hymns (ii.25; vi.85, etc.) in a healing rite (Kauś. 26.33-35) for various evils, and accompany especially (ib.35) the binding on of an amulet. And the comm. reports the hymn as employed by Nakṣ Kalpa (17, 19) in a *mahāśānti* called *bhārgavī*.

[७- शापमोचन सूक्त]

[ऋषि–अथर्वा। देवता–भैषज्य, आयु, वनस्पति। छन्द– अनुष्टुप्, १ भुरिगनुष्टुप्, ४ विराडुपरिष्टाद् बृहती।]

१८८. अ॒घद्वि॑ष्टा दे॒वजा॑ता वी॒रुच्छ॑पथ॒योप॑नी।
आपो॒ मल॑मिव॒ प्राणै॑क्षीत् सर्वा॒न् मच्छ॒पथाँ॒ अधि॑॥१॥

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Hated by mischief, god-born, the curse-effacing plant has washed away from me all curses, as waters do filth.

Āp. (vi.20.2) has a verse much like this : *atharvyuṣṭā devajūtā vīḍu śapathajambhanīḥ : āpo malam iva prā 'ṇijann asmat su śapathāṅ adhi.* The comm. explains *-yopanī* in c [discussed by Bloomfield, AJP, xii.421] as *vimohanī nivārayitrī.* The comm. states *dūrvā (panicum dactylon)* to be the plant intended, and the Anukr. also says *dūrvām astaut.* In our edition read in d *machapa-* (an accent-sign slipped out of place). The Anukr. refuses this time to sanction the not infrequent contraction *malam 'va* in c.

१८९. यश्चं सापत्नः शपथो जाम्याः शपथश्च यः।

ब्रह्मा यन्मन्युतः शपात् सर्वं तन्नो अधस्पदम्॥ २॥

Both the curse that is a rival's, and the curse that is a sister's, what a priest (?*brahman*) from fury may curse - all that [be] underneath our feet.

Sāpatna perhaps here 'of a fellow wife,' and *jāmyās* perhaps 'of a near female relative'; the comm. explains *jāmi* as "sister,[1] but connoting one's fellows (*sahajāta*)."

१९०. दिवो मूलमवततं पृथिव्या अध्युत्ततम्।

तेन सहस्रकाण्डेन परि णः पाहि विश्वतः॥ ३॥

From the sky [is] the root stretched down, from off the earth stretched up; with this, thousand-jointed (*-kāṇḍa*), do you protect us about on all sides.

Compare xix.32.3, where *darbha*-grass is the plant similarly described and used.

१९१. परि मां परि मे प्रजां परि णः पाहि यद् धनम्।

अरातिर्नो मा तारीन्मा नस्तारिषुरभिमातयः॥ ४॥

Protect me about, my progeny, [and] what riches are ours; let not the niggard get the better (*tṛ*) of us; let not hostile plotters get the better of us.

Our text reads at the beginning *parī 'mām,* with the majority of our mss. (only P.p.m. W.K.Kp. are noted as not doing so); but *pari mām,*

1. जाम्याः जामिः सहोत्पन्ना भगिनी।

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which SPP. gives, and which all his authorities, as reported by him, support, is doubtless better, and the translation follows it. Two of our mss. (H.K.), with one of SPP's, give *arātir ṇo m-* in c. The irregular meter of the verse (8 + 8 : 7 + 10 = 33) is very ill described by the Anukr. [The *avasāna* of c is put after *tārīt*; but the accent of *tāriṣus* marks that as the initial of d. RV.ix.114.4 suggests that our c is in disorder.]

१९२. शप्तारमेतु शपथो यः सुहार्त्तेन नः सह।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणीमसि॥ ५॥

Let the curse go to the curser; our [part] is along with him that is friendly (*suhārd*); of the eye-conjurer (*-mantra*), the unfriendly, we crush in the ribs (*pṛṣṭi*).

Nearly all our mss. (except P.M.K.), and part of SPP's, reads in b *suhāt*; many also have in d *pṛṣṭhīs*, but the distinction of *ṣṭ* and *ṣṭh* is not clearly made in any of the mss. The comm. takes *cakṣuṣ* and *mantrasya* in c as two independent words. [See Griffith's note, and mine to xix.45.2.]

8. Against the disease kṣatriya : with a plant

Verse 1 occurs in Paipp. i. It is reckoned (Kauś. 26.1, note) to the *takmanāśana gaṇa*, and is used in a healing ceremony (against *kulāgatakuṣṭhakṣayagrahaṇyādirogās,* comm.), accompanying various practices upon the diseased person, which are evidently rather adapted to the words of the text than represented by them (26.41-27.4), and, according to the comm. are rather alternative than to be performed successively.

[८- क्षेत्रियरोगनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- वनस्पति, यक्ष्मनाशन। छन्द- अनुष्टुप्, ३ पथ्यापङ्क्ति, ४ विराट् अनुष्टुप्, ५ निचृत् पथ्यापंक्ति।]

१९३. उद्गातां भगवती विचृतौ नाम तारके।
वि क्षेत्रियस्य मुञ्चतामधमं पाशमुत्तमम्॥ १॥

Arisen are the (two) blessed stars called the Unfasteners (*vicṛt*); let them unfasten (*vi-muc*) of the *kṣetriya* the lowest, the highest fetter.

The disease *kṣetriya* (lit'ly, 'of the field') is treated elsewhere, especially in iii.7. (mentioned also in ii.10; 14.5; iv.18.7). The comm. defines it here as *kṣetre parakṣetre putrapautrādiśarīre cikitsyaḥ* (quoting

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for this interpretation Pāṇ.v.2.92) *kṣayakuṣṭhādidoṣadūṣ itapitṛmātrādiśarīrāvayavebhya āgataḥ kṣayakuṣṭhāpasamārādirogaḥ* - apparently an infectious disorder, of various forms, appearing in a whole family, or perhaps endemic. The name *vicṛtau* 'the two unfasteners' is given later to the two stars in the sting of the Scorpion (λ and ν Scorpions : see *Sūrya-Siddhānta,* note to viii.9), and there seems no good reason to doubt that they are the ones here intended; the selection of two so inconspicuous is not any more strange than the appeal to stars at all; the comm. identifies them with Mūla, which is the asterism composed of the Scorpion's tail. The verse is nearly identical with iii.7.4, and its first half is vi.121.3 a, b. Ppp. has for c, d *sukṣetriyasya muñcatāṁ saṁgranthya hṛdayasya ca.* ["'Their [the two stars'] healing virtue would doubtless be connected with the meteorological conditions of the time at which their heliacal rising takes place.'' - *Sūrya-siddhānta*, l.c., p. 337.]

१९४. अपे॒यं रात्र्यु॑च्छत्वपो॑च्छन्त्वभि॒कृत्व॑रीः।
वी॒रुत् क्षे॑त्रिय॒नाश॒न्यप॑ क्षेत्रि॒यमु॑च्छतु॥ २॥

Let this night fade away (*apa-vas*); let the bewitchers (f., *abhikṛtvan*) fade away; let the *kṣetriya*-effacing (*-nāśana*) plant fade the *kṣetriya* away.

The night at time of dawn is meant, says the comm. (doubtless correctly). He gives two renderings of *abhikṛtvarīs* : one, from root *kṛ, abhito rogaśāntiṁ kurvāṇāḥ,* the other from *kṛt* 'cut', *kartanaśīlāḥ piśācyaḥ*. According to Kauś. the hymn accompanies a dousing with prepared water outside the house (? *bahis*); with this verse it is to be done at the end of the night.

१९५. ब॒भ्रोरर्जु॑नकाण्डस्य॒ यव॑स्य ते पला॒ल्या तिल॑स्य तिलपि॒ञ्ज्या।
वी॒रुत् क्षे॑त्रिय॒नाश॒न्यप॑ क्षेत्रि॒यमु॑च्छतु॥ ३॥

With the straw of the brown, whitish-jointed barley for you, with the sesame-stalk (? *-piñjī*) of sesame, let the *kṣetriya*-effacing etc. etc.

The comm. understands *arjuna-* in a as a tree so named : '' with a splinter of it''; *tilapiñjī*[1] is to him *tilasahitamañjarī*. With this verse ''what is mentioned in the text'' is directed by Kauś. (26.43) to be bound on, and also (so the comm. understands the connection) a clod of earth and stuff from an ant-hill etc.

1. तिलपिञ्ज्या तिलमुदितमञ्जर्या।

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१९६. नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ४॥

Homage to your ploughs (*lāñgala*), homage to your poles-and-yokes : let the *kṣetriya*-effacing etc. etc.

Comm. makes *lāñgala* = *vṛṣabhayuktasīra* : "homage to the specified parts of the plough or to the divinities of them." With this verse he says, the sick person is put underneath an ox-harnessed plough for the dousing (Kauś. "with his head under a plough-yoke"). Some allusion to the name of the disease as coming from "field" is perhaps intended. The Anukr. strangely forbids the resolution *-bhi-as* in a and b.

१९७. नमः सनिस्रसाक्षेभ्यो नमः संदेश्येभ्यो नमः क्षेत्रस्य पतये।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ५॥

Homage to them of constantly falling eyes, homage to them of the same region (? *saṁdeśya*), homage to the lord of the field : let the *kṣetriya*-effacing etc. etc.

With this verse, according to Kauś. (27.2-4) the patient is put in an empty house (*śūnyaśālā*), and further in an old hole (*jaratkhāta*) that has house -grass (*śālātṛṇa*) in it, and is there doused and mouth-rinsed. In accordance with this, the comm. declares *sanisrasākṣās* to signify "empty houses," as having their round windows (*gavākṣa*) and other openings in a state of dilapidation. He reads in b *saṁdeśebhyas,* making it mean "old holes" (*jaradgarta*), because *saṁdiśyante tyajyante tadgatamṛdādānena* which is hardly intelligible; and both words are of obscure meaning. In a charm against all sorts of hurtful beings, Ppp. (iv.3.4) reads as follows *abhihastaṁ sarīsrpaṁ bhrastākṣaṁ mṛdvaṅgulim*, and *dāsagranthyaṁ sānisrasam ud raṇye daṅśārusyaṁ tāṁ*. In this verse again, *-bhyas* in b is read as one syllable by the Anukr. [SPP. divides the verse after *saṁdeśyebhyaḥ* with most of his mss.; but three of them make *avasāne* after *pataye*. Comm. and all five translators take *sani*-as a possessive compound (*sanisrasa* + *akṣan*) : accent, *Gram.*[2] §1298.b, end.]

9. Against possession by demons : with an amulet

Found in Paipp.ii. (in the verse-order 1, 5, 4, 2, 3). Reckoned, like the next preceding and the next following hymn, to the *takmanāśana gaṇa* (Kauś. 26.1, note), and made (27.5, 6) to accompany the binding on of an amulet composed of splinters (from ten different trees : the comm.), being muttered by ten friends who lay hands on the patient.

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[९- दीर्घायुप्राप्ति सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- यक्ष्मनाशन, वनस्पति। छन्द- अनुष्टुप्, १ विराट् प्रस्तारपांक्ति।]

१९८. दशवृक्ष मुञ्चेमं रक्षसो ग्राह्या अधि यैनं जग्राह पर्वसु।
अथो एनं वनस्पते जीवानां लोकमुन्नय॥ १॥

O you of ten trees, release this man from the demon, from the seizure (*grāhi*) that has seized him in the joints; then, O forest tree, conduct him up to the world of the living.

The first half-verse is quite different in Ppp. : *daśavṛkṣo saṁ ce'mam ahiṁsro grāhyāś ca*. The comm. takes *parvan* in b as either the joints of the body or those of the month, new and full moon. The Anukr. scans the verse as 10 + 12 : 8 + 8 = 38, making the first pāda-division after *rakṣasas* (and the *pada*-mss. so mark it); but it is rather a regular *pañkti*, with the easy resolution *muñca imam* in a.

१९९. आगादुदगादुयं जीवानां व्रातमप्यगात्।
अभूदु पुत्राणां पिता नृणां च भगवत्तमः॥ २॥

This man has come, has arisen, has gone unto the troop (*vrāta*) of the living; he has become of sons the father and of men (*nṛ*) the most fortunate.

Ppp. has in c *abhūta* (for *abhūd u*), and in d *nṛṇām*. [Pronounce *ā agād*.]

२००. अधीतीरध्यगादुयमधि जीवपुरा अगन्।
शतं ह्यस्य भिषजः सहस्रमुत वीर्श्यः॥ ३॥

He has attained (*adhī-gā*) attainments; he has attained (*adhigam*) the strongholds (*-purā*) of the living; for a hundred healers are his, also a thousand plants.

The 'attainments' (*adhīti*), according to the comm. are the Vedas and objects formerly learned (*adhīta*), and now, by restored health, recovered to memory. Ppp. reads instead *adhītam* in a, and *purā'gāt* in b; and its c, d are *śataṁ te'sya vīrudha sahasram uta bheṣajaḥ*. Emendation to *bheṣajā* in our c would improve both sense and meter. The comm. here, as in sundry other places, drives *vīrudh* from *vi* + *rudh*, on the ground that they *virundhanti vināśayanti rogān*.

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२०१. दे॒वास्ते॑ ची॒तिम॑विदन् ब्र॒ह्माण॑ उ॒त वी॒रुधः॑।
ची॒तिं ते॒ विश्वे॑ दे॒वा अवि॑द॒न् भूम्या॒मधि॑॥४॥

The gods have found your gathering (? *cīti*), the priests (*brahman*) and the plants; all the gods have found your gathering upon the earth.

In a, our Bp. has *citim*, and Op. *cītam* (both *cītim* in c); Ppp. reads *cātam* in both a and c; either word is elsewhere unknown. The comm. derives *cīti* either from the false root *cīv* 'take, cover,' or from *cit* 'observe,' and fabricates his alternative explanations accordingly. If it comes from *ci*, there is hardly another example of a like formation. Ppp. has for a *cātam te devā 'vidaṁ*; and in c, d, *cātaṁ tebhyo tu mām avidaṁ bhū*.

२०२. यश्च॒कार॒ स निष्क॑र॒त् स ए॒व सुभि॑षक्तमः।
स ए॒व तुभ्यं॑ भेष॒जानि॑ कृ॒णव॑द् भि॒षजा॒ शुचिः॑॥५॥

Whosoever made, he shall unmake; he verily is best of healers; he himself, clean, shall make for you remedies, with the healer.

The application of the pronouns here is more or less questionable. Ppp. reads *su* for *sa* in a, and has a more intelligible second half-verse : *sa eva tubhyaṁ bheṣajaṁ cakāra bhiṣajāti ca*; our *bhiṣajā* in d is probably to be emended to *-jām* ['the clean one of the healers'?]. The comm. understands *sa* at the beginning either as "the great sage Atharvan"[1] or as the creator of the universe; and *niṣkarat* as *grahavikārasya śamanaṁ* or *niṣkṛtiṁ karotu*. Weber renders the latter "shall put it to rights."

10. For release from evils, and for welfare.

Found in Paipp.ii (with vs.8 preceding 6 and 7, and the refrain added only to vs.8). The hymn occurs further in TB. (ii.5.6[1-2]), and parts of it in HGS. (ii.3.10; 4.1). [And its original structure is doubtless clearly reflected by the MP. at ii.12.6, 7, 8, 9, 10. Cf. note to our verse 2.] It is, like the two next preceding, reckoned (Kauś. 26.1, note) to the *takmanāśana gaṇa*, and it is employed (27.7) in a healing ceremony, performed at a cross-roads, while chips of *kāmpīla* are bound on the joints of the patient, and they or he are wetted with bunches of grass. According to the comm., the rite is intended against *kṣetriya* simply.

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1. अथर्ववेदः अधिवक्ता प्रथमो दैव्यो भिषक् (तै० सं० ४५.१.२)।

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[१०- पाशमोचन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- १-८ द्यावापृथिवी, १ ब्रह्म, निर्ऋति, २ आपोदेव, अग्नि (पूर्वपाद), सोम, ओषधि समूह (उत्तर पाद), ३ पूर्वपाद का वात, उत्तर पाद का चारों दिशाएँ, ४-८ वातपत्नी, सूर्य, यक्ष्म, निर्ऋति। छन्द- सप्तपदा धृति, १ त्रिष्टुप्, २ सप्तपादष्टि, ६ सप्तपदा अत्यष्टि।]

२०३. क्षेत्रियात् त्वा निर्ऋत्या जामिशंसाद् दुहो मुञ्चामि वरुणस्य पाशात्।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ १॥

From *kṣetriya*,[1] from prediction, from imprecation of sisters (*jāmi-*), from hatred (*druh*) do I release you, from Varuṇa's fetter; free from guilt (*-āgas*) I make you by [my] incantation; be heaven-and-earth both propitious to you.

TB. HGS. have for a only *kṣetriyai tvā nirṛtyai tvā*, in c *brahmaṇe* and *karomi*, and in d *ime* instead of *stām*. Ppp. has at the end *-thivī'ha bhūtām*.

२०४. शं ते अग्निः सहाद्भिरस्तु शं सोमः सहौषधीभिः।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् दुहो मुञ्चामि वरुणस्य पाशात्।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ २॥

Weal to you be Agni, together with the waters; weal [be] Soma, together with the herbs : so from *kṣetriya*, from perdition, etc. etc.

The repetition (with *evā'ham* prefixed) of the whole first verse as refrain for the following verses is not made by TB. and HGS. except after our vs.8, and there only to *pāśāt*; and in Ppp. it forms (complete) a part only of the same verse 8 (though this stands before our vs. 6). Its omission from vss. 2-7, and their combination into three whole 4-pāda verses [and the omission of pādas e and f from vs. 8], would reduce the hymn to the norm of the second book, and is recommended not only by that circumstance, but by the [wording in vss. 2-3, the construction in vss.

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1. क्षेत्रियात् क्षयकुष्ठादिदोषदूषितपितृमात्रादिशरीरावयवेभ्य आगतात् पुत्रादिशरीरसंक्रान्तात् क्षयकुष्ठादेः। 'अङ्गाद् अङ्गात् संभवसि हृदयाद् अधि जायसे' (आश्व० गृ० १.१५.११)। अनेन पुत्रशरीरे पित्रादिशरीरावयवसंक्रान्तिः श्रूयते।

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4-5, the concurrent testimony of TB. and MP., and also of HGS. so far as it goes, and by the] plain requirements of the sense also. [Cf. the analogous state of things in iii.31 and the note to iii.31.11.] For a, b TB. HGS. substitute *śaṁ te agniḥ sahā 'dbhir astu śaṁ dyāvāpṛthivī sahau 'ṣadhībhiḥ*; and Ppp. differs from them by having *dhībhis* instead of *adbhis*, and *gāvas* for *dy...vī* (also *saho 'ṣa-*) The comm. reads *tvā* for *tvām* in vss. 2-7 at the beginning of the refrain. This refrain is scanned by the Anukr. as 7 + 7 + 11 : 11+ 11 = 47; and the addition in vs. 2 of 9 + 8 makes 64 syllables, a true *aṣṭi*; but the other verses it is not possible to make agree precisely, in any natural way, with the metrical definitions given; 3-7 are of 69 syllables, 8 of 71. [By beginning pādas a and b with *śaṁ tubhyam*, and pronouncing both *saha*'s with hiatus, and combining 2 ab and 3 ab, we get a perfectly regular *triṣṭubh*.]

२०५. शं ते॒ वातो॑ अ॒न्तरि॑क्षे॒ वयो॑ धाच्छं ते॑ भवन्तु प्र॒दिश॒श्चत॑स्रः।
एवाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋ॑त्या जामिश॒ंसाद् दु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्।
अ॒ना॒गस॒ं ब्रह्म॑णा त्वा कृणोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ ३॥

Weal to you may the wind in the atmosphere bestow (*dhā*) vigor; weal to you be the four directions : so from *kṣetriya*, etc. etc.

TB. HGS. have for a *śam antarikṣaṁ saha vātena te*; Pp. differs by reading *sahavātam astu te*; the two former, in b, put *bhavantu* last. The comm. has in a [for *vayo dhāt*] the better reading *vayodhās*, but he makes it mean "sustainer of birds"! ['Weal to you [be] the wind in the atmosphere, the vigor-bestower.']

२०६. इ॒मा या दे॒वीः प्र॒दिश॒श्चत॑स्रो॒ वात॑पत्नीर॒भि सूर्यो॑ वि॒चष्टे॑।
एवाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋ॑त्या जामिश॒ंसाद् दु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्।
अ॒ना॒गस॒ं ब्रह्म॑णा त्वा कृणोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ ४॥

These four heavenly (*deva*) directions, having the wind as lord, upon which the sun looks out - so from *kṣetriya* etc. etc.

TB. HGS. (4.1) have for a *yā daivīś catasraḥ pradiśaḥ*; Ppp. also omits *imās*, and combines *devīṣ pra-*, combining the pāda immediately with our 3 b. HGS. makes one verse of our 4 a, b and 5 a, b, and puts it in 4, after all the rest.

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२०७. तासु॑ त्वा॒न्तर्ज॒रस्या दधामि॒ प्र यक्ष्मं॑ एतु निर्ऋ॑तिः परा॒चैः।
एवाहं त्वां क्षेत्रि॒यान्निर्ऋ॑त्या जामिशं॑साद् दु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्।
अना॑गसं॒ ब्रह्म॑णा त्वा कृणोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥५॥

Within them I set you in old age; let the *yakṣma*, let prediction go forth far away : so from *kṣetriya*, etc. etc.

Ppp. has at the beginning *tāsv e'daṁ jarasa ā*; TB. HGS. give *tāsāṁ tvâ jarasa ā*; both the latter read in b *nirṛtim*.

२०८. अमु॑क्था॒ यक्ष्मा॑द् दुरि॒तादव॒द्याद् दु॒हः पाशा॒द् ग्राह्या॒श्चोद॑मुक्थाः।
एवाहं त्वां क्षेत्रि॒यान्निर्ऋ॑त्या जामिशं॑साद् दु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्।
अना॑गसं॒ ब्रह्म॑णा त्वा कृणोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥६॥

You have been released from *yakṣma*, from difficulty (*durita*), from reproach (*avadya*); from the fetter of hatred and from seizure have you been released : so from *kṣetriya* etc. etc.

Ppp. has both times *amoci* for *amukthās*. TB. likewise, and also, in a, b *avartyai druhaḥ pāśāṁ nirṛtyai co 'd am-*. HGS. has neither this verse nor the next; that Ppp. puts our vs. 8 before it was noticed above. The comm. explains *avadyāt* by *jāmyādyabhiśaṁsanarūpān nindanāt*. [TB., in comm. to Calc. ed., and in Poona ed., has *avartyai*.]

२०९. अहा॒ अरा॑तिमवि॒दः स्यो॒नमप्य॑भूभ॒द्रे सु॑कृ॒तस्य॑ लो॒के।
एवाहं त्वां क्षेत्रि॒यान्निर्ऋ॑त्या जामिशं॑साद् दु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्।
अना॑गसं॒ ब्रह्म॑णा त्वा कृणोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥७॥

You have left niggardly, have found what is pleasant; you have come to be in the excellent world of what is well done : so from *kṣetriya*, etc. etc.

Nearly all the *saṁhitā*-mss. omit the final visarga of *avidaḥ* before *syonam*. The comm. reads *abhūt* in b; TB. does the same, and, correspondingly, *avidat* in a, with *avartim* (better [cf. iv.34.3; x.2.10]) for *arātim*. The comment to Prāt. ii.46 quotes *ahās* in this verse as not *ahār*, i.e. as from *hā*, not *hṛ*.

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२१०. सूर्यमृतं तमसो ग्राह्या अधि देवा मुञ्चन्तो असृजन्निरेनसः।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् दुहो मुञ्चामि वरुणस्य पाशात्।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥८॥

The gods, releasing from the seizure of darkness the sun who it had befallen, let him loose from sin (*enas*) : so from *kṣetriya* etc. etc.

It was noticed above that the other texts add the refrain (TB. HG [MP.] only to pāśāt) only to this verse, where alone it is in place. Ppp. ha yathā for adhi at end of a, and the other texts yat; b in Ppp. is dev muñcantu asṛjan paretasaḥ; in the other texts devā amuñcann asṛja vyenasaḥ.

[For ṛtam, cf. ṛtvā, iv.40.1. Most of SPP's mss. and our M.I.H.O.I read nir eṇasaḥ. For enas, W's first draft has 'evil,' which is better. Se Lanman, Festgruss an Roth, pp. 187-190. If, with the other texts, we dro e, f and omit nirṛtyās from c, we get a perfect meter 12 +12 : 11 + 11. Th other texts spoil the refrain by beginning evam aham imam.]

The *anuvāka* [2.] has again 5 hymns, with 28 verses; the quotation *aṣṭa kuryād dvitīye*.

11. To counteract witchcraft : with an amulet.

[The hymn is not metrical.] Not found in Paipp., nor elsewhere Reckoned as first of the *kṛtyāpratiharaṇa* ('counteraction of witchcraft' *gaṇa* (Kauś.39.7 and note); used in a charm for protection against witchcraft (39.1), with binding-on of a *sraktya* amulet; and again lat (39.13; the comm. says, only vs. 1), in a similar rite. The comm. quotes further from Nakṣ.K. (17, 19), in a *mahāśānti* called *bārhaspatī*.

[११- श्रेयः प्राप्ति सूक्त]

[ऋषि- शुक्र। देवता- कृत्यादूषण। छन्द- त्रिपदा परोष्णिक्, १ चतुष्पदा निगद् गायत्री, ४ पिपीलिक मध्या निचृत् गायत्री।]

२११. दूष्या दूषिरसि हेत्या हेतिरसि मेन्या मेनिरसि।
आप्नुहि श्रेयांसमति समं क्राम॥१॥

Spoiler's spoiler (*dūṣi*)[1] are you; missile's missile (*heti*) are

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1. दूषयति विनाशयतीति दूषिः कृत्या।

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you; weapon's weapon (*meni*) are you : attain (*āp*) the better one, step beyond the equal (*sama*).

The body of the verse is addressed to the amulet; the refrain more probably to its wearer (so, too, Weber); but the comm. assigns the latter also the amulet, and quotes to show it TS. ii.4.1[4], which rather supports the contrary opinion. He calls *meni* a *vajranāman*, deriving it from root *mī* 'damage'. [See Geldner's discussion of *meni* ('hurt done to another in vengeful anger'), *Festgruss an Böhtlingk*, p.31, 32.]

२१२. स्रक्तप्रोऽसि प्रतिसरोऽसि प्रत्यभिचरणोऽसि।
आप्नुहि श्रेयांसमतिं समं क्राम॥ २॥

Sraktya are you; re-entrant (*pratisara*) are you; counter-conjuring are you : attain the etc. etc.

The comm. says that *srakti* is the *tilaka*-tree[1], and *sraktya* means made from it; *pratisara* is something by which sorceries are turned back (? performer); it seems to mean virtually a circular amulet - ...n as a bracelet ? For *re-entrant*, Whitney has interlined *revertent* (*sic*), better, perhaps, *reverting*, trans. or intrans.]

२१३. प्रति तमभि चर यो३स्मान् द्वेष्टि यं वयं द्विष्मः।
आप्नुहि श्रेयांसमतिं समं क्राम॥ ३॥

Conjure (*abhi-car*) against him who hates us, whom we hate : attain the etc. etc.

२१४. सूरिरसि वर्चोधा असि तनूपानोऽसि।
आप्नुहि श्रेयांसमतिं समं क्राम॥ ४॥

Patron (*sūri* are you; splendor-bestowing are you; body-protecting are you : attain the etc. etc.

The comm. without explaining why, glosses *sūri* with *abhijña* 'knowing'.

२१५. शुक्रोऽसि भ्राजोऽसि स्वरसि ज्योतिरसि।
आप्नुहि श्रेयांसमतिं समं क्राम॥ ५॥

Bright (*śukra*) are you; shining (*bhrāja*) are you; heaven (*svar*) are you; light are you : attain the etc. etc.

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1. तिलक: कटक: प्रोक्तो स्रक्तो यत्नेन धारयेत् (मा. नि.)

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The comm. thinks *svar* to be *jvarādirogotpādanena tāpakaḥ*, or else "the common name of sky and sun."

The Anukr. scans v.s 1 as 6 + 6 + 6 : 12 = 30, and the other verses as 8 + 8 : 12 = 28, excepting vs. 4, which is 9 + 6 : 12 = 27 (restoring the *a* of *asi* in b).

12. Against such as would thwart my incantations.

Found in Paipp. ii., but in the verse-order 1, 3, 2, 4-6, 8, 7. The hymn is called by Kauś. (47.12) *bharadvājapravraskam* 'Bharadvāja's hewer-off' [*or*' cleaver'] (from expressions in the verses), and is to accompany the cutting of a staff for use in rites of witchcraft (as at 47.14, 16, 18; 48.22); and its several verses are applied through an extended incantation (47.25-57) against an enemy; the details of it throw no light upon their interpretation.

Translated : E. Schlagintweit, *die Gottesurtheile der Indier* (Munchen, 1866, *Abh. der bayer. Akad. der Wiss.*), p.13 ff.; Weber, xiii.164; Ludwig, p.445; Zimmer, p. 183; Grill, 47, 85; Griffith, i.55; Bloomfield, JAOS. xiii., p. ccxxi f. (=PAOS. Oct. 1887) of AJP. xi.334-5; SBE. xlii.89, 294. The first four interpreted it as accompanying a fire-ordeal; but Grill and Bloomfield have, with good reason, taken a different view. The native interpreters know nothing of any connection with an ordeal, nor is this to be read into the text without considerable violence.

[१२- शत्रुनाशन सूक्त]

[ऋषि- भरद्वाज। देवता- १ द्यावापृथिवी, अन्तरिक्ष, २ देवगण, ३ इन्द्र, ४ आदित्यगण, वसुगण, पितर अङ्गिरस, ५ पितर सौम्य, ६ मरुद्गण, ब्रह्मद्विट्, ७ यमसादन (यमस्थान), ब्रह्म, ८ अग्नि।

छन्द- त्रिष्टुप्, २ जगती, ७-८ अनुष्टुप्।]

२१६. द्यावा॑पृथि॒वी उ॒र्व१॒॑न्तरि॑क्षं॒ क्षेत्र॑स्य॒ पत्न्यु॑रुगा॒योऽद्भु॑तः।
उ॒तान्तरि॑क्षमु॒रु वा॑तगो॒पं त इ॒ह त॑प्यन्तां॒ मयि॑ तप्यमा॒ने॥ १॥

Heave-and-earth, the wide atmosphere, the mistress of the field, the wonderful wide-going one, and the wide wind-guarded atmosphere - let these be inflamed (*tapya-*) here while I am inflamed.

All the *pada*-mss. read at the end *tapyamāne iti*, as if the word were a dual fem. or neut.: a most gratuitous blunder; SPP's *pada*-text emends to *-ne*. Ppp. reads in d *teṣu* for *ta iha* (which is, as in not infrequent other cases, to be contracted to *te'ha*; the Anukr. at least takes no notice of the

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irregularity here; but it also ignores the *jagatī* value of b). The comm. naturally explains the "wide-goer" as Viṣṇu; he does not attempt to account for the mention of "the wide atmosphere" twice in the verse, though sometimes giving himself much trouble to excuse such a repetition. The last pāda he paraphrases by "just as I am endeavoring to destroy the hateful one, so may they also be injurers of [my] enemy, by not giving him place and the like": which is doubtless the general meaning.

२१७. इदं देवाः शृणुत ये यज्ञिया स्थ भरद्वाजो मह्युक्थानि शंसति।
पाशे स बद्धो दुरिते नि युज्यतां यो अस्माकं मन इदं हिनस्ति॥ २॥

Hear this, O you gods that are worshipful (*yajñiya*); Bharadvāja[1] sings (*śaṁs*) hymns (*uktha*) for me; let him, bound in a fetter, be plunged (*ni-yuj*) in difficulty who injures this our mind.

That is, probably, our design or intent; the comm. says (inappropriately) *idam pūrvaṁ sanmārgapravṛttam mānasam* : i.e. seduces us to evil courses. All the mss. chance to agree this time in omitting the visarga of *yajñiyāḥ* before *stha* in a. But Ppp. reads *tu* instead of *stha*, and in b *uktyāni śaṁsatu,* as it often changes *-ti* to *-tu*; but here the imperative (or Weber's suggested *śaṁsat*) would improve the sense. [Pronounce *devaāḥ* and reject *sthā*; the meter is then in order - 12 + 12 : 12 + 11.]

२१८. इदमिन्द्र शृणुहि सोमप यत् त्वा हृदा शोचता जोहवीमि।
वृश्चामि तं कुलिशेनेव वृक्षं यो अस्माकं मन इदं हिनस्ति॥ ३॥

Hear this, O Indra, soma-drinker, as I call loudly to you with a burning (*śuc*) heart; I hew (*vraśc*) him [down], as a tree with an ax, who injures this our mind.

Or (in b) 'call repeatedly'; the comm. says *punaḥ punaḥ*. Ppp. has in c *vṛścāsi*. The comm. paraphrases *kuliśena* with *vajrasadṛśena paraśunā*. [An orderly *triṣṭubh* is got by adding *tvam* after *somapa*.]

२१९. अशीतिभिस्तिसृभिः सामगेभिरादित्येभिर्वसुभिरङ्गिरोभिः।
इष्टापूर्तमवतु नः पितृणामामुं ददे हरसा दैव्येन॥ ४॥

With thrice eighty *sāman*-singers, with the Ādityas, the Vasus, the Angirases - let what is sacrificed-and-bestowed of the Fathers aid us - I take yon man with seizure (*haras*) of the gods.

---

1. भरद्वाजः ऊर्जो वाजी धावको वाजी हावलक्षणम् अन्न वस्थ्यौ वाम्।

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Iṣṭāpūrtam in c has probably already the later meaning of merit obtained by such sacred acts; the comm. says *tadubhayajanitaṁ sukṛtam*. *Haras* he calls a *krodhanāman*. He understands the 'three eighties' of a to be the triplets (*tṛca*) in *gāyatrī, uṣṇih,* and *bṛhatī,* eighty of each, spoken of in AA.i.4.3[1] - simply because they are the only such groups that he finds mentioned elsewhere; the number is probably taken indefinitely, as an imposing one.

२२०. द्यावापृथिवी अनु मा दीधीथां विश्वे देवासो अनु मा रभध्वम्।
अङ्गिरसः पितरः सोम्यासः पापमार्छत्वपकामस्य कर्ता॥५॥

O heaven-and-earth, attend (*ā-dīdhī*) you after me; O all you gods, take you hold (*ā-rabh*) after me; O Angirases, Fathers, soma-feasting (*somya*), let the doer of abhorrence (*apakāma*) meet with (*ā-ṛ*) evil.

Ppp. reads in a *dīdhyatām* [cf. Bloomfield, AJP,xvii.417], and in d *pāpasāricchetv ap-*. The comm. does not recognize *dīdhī* as different from *dīdī*, rendering *ādīpte bhavatam*. [In a, the accent-mark under *-vī* is missing.]

२२१. अतीव यो मरुतो मन्यते नो ब्रह्म वा यो निन्दिषत् क्रियमाणम्।
तपूंषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषं द्यौरभिसंतपाति॥६॥

Whosoever, O Maruts, thinks himself above us, or whosoever shall revile our incantation (*brahman*) that is being performed - for him let his wrong-doings be burnings (*tapus*); the sky shall concentrate its heat (*sam-tap*) upon the *brahman*-hater.

The verse is RV. vi.52.2, with sundry variants. At the beginning, RV. has the better reading *ati vā*; in b, *kriyamāṇam nintsāt*, for d, *brahmadviṣ am abhi taṁ śocatu dyauḥ*. Ppp. follows RV. in d (but with *śoca* for *śocatu*); in c it reads *vrajanāni*. The comm. renders *vṛjināni* falsely by *varjakāni bādhakāni*.

२२२. सप्त प्राणान्ष्टौ मन्यस्तांस्ते वृश्चामि ब्रह्मणा।
अया यमस्य सादनमग्निदूतो अरंङ्कृतः॥७॥

Seven breaths,[2] eight marrows : them I hew [off] for you with [my] incantation; you shall go to Yama's seat, messengered by Agni, made satisfactory.

---

1. गायत्री तृचाशीतिः औष्णिही तृचाशीतिः बार्हति तृचाशीतिः। (ऐ० आ० १.४.३)
2. सप्त वै शीर्षण्याः प्राणाः इति। (तै० ब्रा० १.२.३.३)

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The last pāda is xviii.2.1 (RV.x.14.13) d. All our mss. and about half of SPP's have in a *majñas* (for *majjñas*); yet SPP. adopts in his text the reading *manyas*, because given by the comm., which explains it artificially as for *dhamanyas*, and signifying "a sort of vessels situated in the throat"; no such word appears to be known elsewhere in the language, and some of the mss. have in the other passages of the text *manyas* for *majñas*. Our Bp. gives *ayā* at beginning of c; the word is translated above as [*ayās*], subjunctive of *i* with doubled subjunctive-sign (see my *Skt. Gram.* §560 e), or of its secondary root-form *ay*; the comm. takes it from *yā*, which makes him no difficulty, since in his view imperfect and imperative are equivalent, and he declares it used for *yāhi*. Ppp. reads for c *yamasya gacha sādanam*. [In many parts of India today *jñ* and *ny* are phonetically equivalent. Cf. SPP's mss. for ix.5.23.]

२२३. आ दधामि ते पदं समिद्धे जातवेदसि।
अग्निः शरीरं वेवेष्टूवसुं वागपिं गच्छतु॥८॥

I set your track in kindled Jātavedas;[1] let Agni dispose of (? *viṣ*) the body; let speech go unto breath (? *asu*).

The verse is in part obscure; the comm. sets it in connection with one of the details of the Kauś. ceremony : "I set or throw in the fire the dust from your track combined with chopped leaves : i.e. I roast it in the roaster; let Agni, through this dust entering your foot, pervade or burn your whole body"; he takes *asu* as simply equivalent to *prāṇa*, and explains : *sarvendriyavyavahāraśūnyo bhavatu*, become incapable of acting for the senses : i.e. become mere undifferentiated breath - which is perhaps the true meaning. [Quite otherwise A. Kaegi - citation in Bloomfield, p. 294.] The Anukr. apparently expects us to resolve *ā* at the beginning into *a-ā*. Ppp. has in a *ā dadāmi*, and for d *imaṁ gachatu te vasu*.

The last two verses are so discordant in style and content, as well as in meter, with the rest of the hymn that we can hardly consider them as properly belonging to it. Their omission, with that of the borrowed RV. verse (our 6), would reduce the hymn to the norm of this book.

13. For welfare and long life of an infant.

Verses 1, 4, 5 are found in Paipp. xv. Though (as Weber points out) plainly having nothing to do with the *godāna* or tonsure ceremony, its verses are applied by Kauś. to parts of that rite. Thus, it accompanies the preparations for it (53.1) and the wetting of the youth's head (53.13); vss. 2 and 3, the putting of a new garment on him (54.7); vs. 4 making him

1. See Nirukta 7.19.

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stand on a stone (54.8); vs. 5, taking away his old garment (54.9). And the comm. quotes vss. 2 and 3 from Pariśiṣṭa 4.1 as uttered by a purohita on handing to a king in the morning the garment he is to put on, and vs. 4 from ibid.4, as the same throws four pebbles toward the four directions and makes the king step upon a fifth.

[१३- दीर्घायुप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- १ अग्नि, २-३ बृहस्पति, ४-५ आयु, विश्वेदेवा। छन्द- त्रिष्टुप्, ४ अनुष्टुप्, ५ विराट् जगती।]

२२४. आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतपृष्ठो अग्ने।
घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रानभि रक्षतादिमम्॥ १॥

Giving life-time, O Agni, choosing old age; ghī-fronted, ghī-backed, O Agni - having drunk the sweet pleasant (*cāru*) ghī of the cow, do you afterward defend (*rakṣ*) this [boy] as a father his sons.

The verse occurs also in various Yajur-Veda texts, as VS. (xxxv.17), TS. (i.3.14[4] et al.), TB. (i.2.1[11]), TA. (ii.5.1), MS. (iv.12.4) [MP. ii.2.1], and in several Sūtras, as AŚS. (ii.10.4), ŚGS. (i.25), and HGS. (i.3.5), with considerable variations. TS. (with which the texts of TB., TA., and AŚS. agree throughout) has in a *haviṣo juṣāṇas*, which is decidedly preferable to *jarasaṁ vṛṇānas* [,which is apparently a misplaced reminiscence of RV.x.18.6 or AV. xii.2.24]; at end of b, *ghṛtayonir edhi*; and, in d, *putram* for *putrān*. VS. has for a *āyuṣmān agne haviṣā vṛdhānas*, and agrees with Ts. etc. in b, and also in d, save that it further substitutes *imān* for *imām*. MS. reads *deva* for *agne* in a, and *pibann amṛtam* for *pītvā madhu* of c [thus making a good *triṣṭubh* pāda], and ends d with *putraṁ jarase ma e'mam*. Ppp. agrees throughout with MS., except as it emends the latter's corrupt reading at the end to *jarase naye'mam*; and HGS. corresponds with Ppp. save by having *gṛṇānas* in a. [MP. follows HGS..] ŚGS. gives in a *haviṣā vṛdhānas*, in b agrees with TS. etc., and has in d *pite 'va putram iha r-*. The last pāda is *jagatī*.

[The Anukr. counts 11 + 11 : 10 + 12 = 44 : as if 10 + 12 were metrically the same as 11 + 11 ! or as if the "extra" syllable in d could offset the deficiency in c ! The impossible cadence of c is curable by no less radical means than the adoption of the Ppp. reading. All this illustrates so well the woodenness of the methods of the Anukr. and its utter lack of sense of rhythm, that attention may well be called to it.]

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२२५. परि॑ धत्त धत्त नो॒ वर्च॑सेमं ज॒रामृ॑त्युं कृणुत दी॒र्घमायु॑ः।
बृह॒स्पति॒ः प्राय॑च्छ॒द् वास॑ एतत् सोमा॑य॒ राज्ञे॒ परि॑धात॒वा उ॑॥ २॥

Envelop, put you him for us with splendor; make you him one to die of old age; [make] long life; Bṛhaspati furnished (*pra-yam*) this garment unto king Soma[1] for enveloping [himself].

The verse is repeated below, as xix.24.4. It is found also in HGS. (i.4.2) [MP. ii.2.6], and a, b in MB. (i.1.6). HGS. in a omits *nas*, and reads *vāsasai'nam* for *varcase'mam*, and in b it has *śatāyuṣam* for *jarāmṛtyum*; MB. agrees with this, only making the verse apply to a girl by giving *enām* and *śatāyuṣīm*. There appears to be a mixture of constructions in a : *pari dhatta varcasā* is right, but *dhatta* requires rather *varcase*. Emending to *kṛṇuta* would enable *jarāmṛtyum* to be construed with *imam* in a [; but cf.ii.28.2]. Verses 2 and 3 are apparently lost out of Ppp., not originally wanting.

२२६. परी॒दं वासो॑ अधिथाः स्व॒स्तयेऽभू॑र्गृ॒ष्टीना॑मभिशस्ति॒पा उ॑।
श॒तं च॒ जीव॑ श॒रद॑ः पुरू॒ची रायश्च॒ पोष॑मुप॒संव्य॑यस्व॥ ३॥

You have put about you this garment in order to well-being; you have become protector of the people (?) against imprecation; both do you live a hundred numerous autumns, and do you gather about you abundance of wealth.

The translation implies emendation of *gṛṣṭīnām* in b to *kṛṣṭīnām*, as given by Ppp. and by PGS. (i.4.12) and HGS. (i.4.2) in a corresponding expression to xix.24.5 below. [MP., ii.2.8, reads *āpīnām*.] Such blundering exchanges of surd and sonant are found here and there; another is found below, in 14.6 b [so our ii.5.4, Ppp.]. All the mss., and both editions, read here *gṛṣ-*, and the comm. explains it by *gavām*, and with absurd ingenuity, makes it apply to the asserted fear of kine, on seeing a naked man, that he is going to take from them the skin which formerly belonged to him, but was given to them instead by the gods; the legend is first given in the words of the comm. himself, and then quoted from ŚB.iii.1.2.13-17. For comparison of the Sūtra-texts in detail, see under xix.24.5, 6. In c, our O. Op. read *jīvas*. [Cf. MGS.i.9.27 *a* and p.152, s.v. *paridhāsye*. With c, d cf. PGS. ii.6.20]. The first pāda is properly *jagatī* (*su-astaye*).

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1. सोमाय राज्ञे ब्राह्मणानां स्वामिने। 'सोमोस्माकं ब्राह्मणानां राजा' (तै० सं० १.८.१०.२)

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२२७. एह्यश्मा॑नमा ति॒ष्ठाश्मा॑ भवतु ते त॒नूः।
कृ॒ण्वन्तु॒ विश्वे॑ दे॒वा आयु॑ष्टे श॒रदः॑ श॒तम्॥४॥

Come, stand on the stone; let your body become a stone; let all the gods make your life-time a hundred autumns.

The second pāda is nearly identical with RV.vi.75.12 b; with a, b compare also AGS.i.7.7 and MB.i.2.1, similar lines used in the nuptial ceremonies. [With a, c, d compare MGS. i.22.12 and p.149.] Ppp. has for a, b *imam aśmānam ā tiṣṭhā'śme 'va tvaṁ sthiro bhava : pra mṛṇīhi durasyataḥ sahasva pṛtanāyataḥ*; which differs but little from the AGS. verse. The Anukr. apparently expects us to resolve *vi-śu-e* in c.

२२८. यस्यं॑ ते वासः॑ प्रथमवा॒स्यं॑१ हरा॑म॒स्तं त्वा॒ विश्वेऽव॑न्तु दे॒वाः।
तं त्वा॒ भ्रातरः॑ सुवृधा॒ वर्धमा॑न॒मनु॑ जायन्तां ब॒हव॒ः सुजा॑तम्॥५॥

You here, of whom we take the garment to be first worn, let all the gods favor; you here, growing with good growth, let many brothers be born after, [[after you,]] as one well born.

This verse makes it pretty evident that in vs. 3 also the garment is the first that is put on the child after birth. But the comm., ignoring the gerundive *-vāsyam*, thinks it a "formerly worn" garment that is "taken away"; and Kauś. misuses it correspondingly. HGS. (i.7.17) has a corresponding verse, omitting *vāsas* in a, combining *viśve av-* in b, and reading *suhṛdas* for *suvṛdhā* in c. [Nearly so, MP.ii.6.15.] In Ppp. the text is defective; but *savitā* is read instead of *suvṛdhā*. Some of our *saṁhitā*-mss. (P.M.W.I.H.) lengthen to *-vāsyam* before *harāmas* in a. The verse is very irregular in the first three pādas, though it can by violence be brought into *triṣṭubh* dimensions; it has no *jagatī* quality whatever.

14. Against sadānvās.

All the verses are found in Paipp., vs. 4 in v., the rest (in the verse-order 1, 5, 6, 2, 3) in ii. It is reckoned by Kauś., to the *cātanāni* (8.25), and also among the hymns of the *bṛhachānti gaṇa* (9.1); it is used in the women's rites (*strīkarmāṇi*) to prevent abortion (34.3); also in the rite for expiation of barrenness in cattle (*vaśāśamana*; 44.11; and in the establishment of the house-fire (72.4), with sprinkling of the entrance, and finally in the funeral ceremonies (82.14) with the same action. The comm. further refers to the use of the *cātana* and *mātṛnāman* hymns in Nakṣ .K.23 and Śānti K.15. All these uses imply simply the value of the hymn as exorcising evil influences or the beings that represent them, and do not help us to see against what it was originally directed : Weber suggests rats

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and worms and such like pests; perhaps, rather, troublesome insects : as usual, the indications are so indefinite that wide room for conjecture is left open.

[१४- दस्युनाशन सूक्त]

[ऋषि- चातन। देवता- शालाग्नि। छन्द- अनुष्टुप्, २ भुरिक् अनुष्टुप्,
४ उपरिष्टाद् विराट् बृहती।]

२२९. निः सालां धृष्णुं धिषणमेकवाद्यां जिघत्स्वम्।
सर्वाश्चण्डस्य नप्त्यो नाशयामः सदान्वाः॥ १॥

The expeller, the bold, the container, the one-toned, the voracious– all the daughters (*naptī*) of the wrathful one, the *sadānvās*, we make to disappear.

By the connection, the obscure words in the first half-verse should be names of individual *sadānvās*,[1] but *dhiṣaṇam* (the translation implies emendation to *-ṇām*) is masculine (or neuter), and *dhṛṣṇum* (for which Ppp. reads *dhiṣṇyam*) not distinctively feminine. *Nissālā* (SPP's text reads, with the *saṁhitā*-mss. generally, *niḥsā-* : p. *niḥsālām*) is taken by the letter of the text, as if from *niḥ-sālay* = *niḥ-sāray*; the comm. gives first this derivation, but spoils it by adding as alternative "originating from the *sāla*,[2] a kind of tree." R. suggests *niḥsālam* "out of the house", adverb. The comm. shamelessly derives *dhiṣaṇam* from *dhṛṣ*, and explains it as "a seizer with evil, so named";[3] he also takes *-vādya* as = *vacana*. All our *pada*-mss. commit the gross blunder of dividing *jighatsvam*, as if the word were a compound; SPP. lets the division stand in his *pada*-text. Ppp. reads in c *napatiyas*.

२३०. निर्वो गोष्ठादजामसि निरक्षान्निरुपानसात्।
निर्वो मगुन्द्या दुहितरो गृहेभ्यश्चातयामहे॥ २॥

Out of the cow-stall we drive you, out of the axle, out of the wagon-body (?); out of the houses we expel you, you daughters (*duhitṛ*) of *magundī*.

---

1. सदानोनुवे शब्दकारिके। (नि० ६.३०)।
2. Shoria Rabusta. शालस्तु सर्जकार्ष्यश्चकर्णिका शस्यशम्बरः (भा० नि०)
3. निःसालयति निर्गमयति अपसारयतीति निःसाला एतन्नामधेया पिशाची। (सायण)

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The comm. understands *upānasāt* (for which two of our mss. P.M. read *upamānasāt*) to mean "a granary" - or else "a wagon full of grain"; and *akṣa* "a gambling house." He does not venture to etymologize *magundī*, but calls it simply the name of a certain *piśācī*. The *pada*-mss. read *magundyā*, which SPP. properly emends to *-yāḥ*. Ppp. has for b the corrupt *nir yoninnṛpānaca*, [in c *magundyā*] and at end of d *cātayāmasi*. The Anukr. takes notice of the metrical irregularity of c.

२३१. अ॒सौ यो अ॑ध॒राद् गृ॒हस्तत्र॑ सन्त्वरा॒य्यः।
तत्र॑ से॒दिर्न्यु॒च्यतु॒ सर्वा॑श्च यातुधा॒न्यः॥ ३।

You house that is below - there let the hags be; there let debility (*sedi*) make its home (*ni-uc*), and all the sorceresses.

Ppp. has a different version of the first three pādas : *amusminn adhare gṛhe sarvā svaṅta rāyaḥ : tatra pāpmā ni yacchatu*. The comm. renders *sedi* by *nirṛti*.

[Our accent-notation does not here distinguish a *kṣaipra* circumflex (*ny-ucyantu*) from an enclitic circumflex (*sedir nyucyantu* - as if it were the impossible *ni-ucyantu*, accentless); nor do the mss. of SPP. : but in his text, he here employs the stroke, like "long" or the sign of integration, which does distinguish them.]

२३२. भू॒त॒पति॒र्निर॑ज॒त्विन्द्र॑श्चे॒तः स॒दान्वा॑ः।
गृ॒हस्य॑ बु॒ध्न आसी॑ना॒स्ता इन्द्रो॒ वज्रे॒णाधि॑ तिष्ठतु॥ ४॥

Let the lord of beings drive out, also Indra,[1] from here the *sadānvās*, sitting on the bottom of the house; let Indra subdue them with the thunderbolt.

The omission of this verse, as being not found with the rest in Ppp.ii. would reduce the hymn to the norm of the second book. Ppp. (in v.) rectifies the meter of d by omitting *indras*. The metrical definition of the Anukr. is mechanically correct. The comm. understands *bhūtapati* to designate Rudra.

२३३. यदि॒ स्थ क्षे॑त्रि॒याणां॒ यदि॑ वा॒ पुरु॑षेषिताः।
यदि॒ स्थ दस्यु॑भ्यो जा॒ता नश्य॑ते॒तः स॒दान्वा॑ः॥ ५॥

If you are of the endemic (? *kṣetriya*) ones, or if sent by men; if you are born from the barbarians (*dasyu*) - disappear from here, O *sadānvās*.

---

1. See Nirkuta 10.8

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All the mss., both here and in the next verse, accent at the end *sadānvās*, though the word is plainly a vocative, and is so understood by the comm. (who says nothing of the accent, and indeed in general pays no heed to it); SPP. retains the manuscript reading. Ppp. has for a *yā devā gha kṣetriyād*, and for c *yad astu daśvibho jātā*.

२३४. परि॒ धामा॑न्यासामा॒शुर्गाष्ठा॑मिवासरन्।
अजै॑षं॒ सर्वा॑ना॒जीन् वो॒ नश्य॑तेतः॒ स॒दान्वा॑:॥६॥

I have gone around the abodes (*dhaman*) of them as a swift [steed about] a race-course; I have won (*ji*) all your races (*āji*); disappear from here, O *sadānvās*.

The translation implies the evidently necessary emendation *asaram* at end of b; Ppp. has it, and also the comm; both editions give *asaran*, with all the mss. But Ppp. agrees with the mss. in giving just before it the false reading *gāṣṭhām* for *kā-* (our text emends, but, by an oversight, gives *-śur* instead of *-śuḥ* before it); and SPP. retains *gā-*. The comm. has instead *glāṣṭām*, and explains it as "the further goal, where one stops (*sthā*) wearied (*glāna*)."

15. Against fear.

Found also in Paipp. vi., but in a much fuller form, with thirteen verses, of which our six are, in their order, vss. 1. 4, 3, 7, 12, 13; the others deal with wind and atmosphere, cow and ox, Mitra and Varuṇa, Indra and Indra's might (*indirya*), hero and heroism, breath and expiration, and death and immortality (*amṛtam*); after *bibher* is added in vs. 1 *evā me 'pāna mā riṣayā*, and, at the end of the hymn, the same, but with *riṣa* for *riṣayā*. In Kauś. (54.11), the hymn is used, with vi.41, at the end of the *godāna* ceremony, on giving food to the boy. It is also counted by the Schol. (ib., note) to the *āyuṣya gaṇa*. The comm. makes no reference to the *godāna* rite, but declares the use to be simply by one desiring long life (*āyuṣkāma*).

[१५- अभयप्राप्ति सूक्त]

[ऋषि- ब्रह्मा। देवता-प्राण, अपान, आयु। छन्द- त्रिपाद् गायत्री।]

२३५. यथा॒ द्यौश्च॑ पृथि॒वी च॒ न बि॑भी॒तो न रि॑ष्य॒तः।
ए॒वा मे॑ प्राण॒ मा बि॑भेः॥१॥

As both the heaven and the earth do not fear, are not harmed, so, my breath, fear not.

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[MGS., at i.2.13, has evam me prāṇa mā bibha evam me prāṇa mā riṣ aḥ.]

२३६. यथाऽहश्च रात्री च न बिभीतो न रिष्यतः।
एवा मे प्राण मा बिभेः॥२॥

As both the day and the night do not fear etc. etc.

The comm. here applies for the first time the term *paryāya* to these sentences, correspondent but with elements in part different.

२३७. यथा सूर्यश्च चन्द्रश्च न बिभीतो न रिष्यतः।
एवा मे प्राण मा बिभेः॥३॥

As both the sun and the moon do not fear etc. etc.

२३८. यथा ब्रह्म च क्षत्रं च न बिभीतो न रिष्यतः।
एवा मे प्राण मा बिभेः॥४॥

As both sacrament (*brahman*) and dominion (*kṣatra*) do not fear etc. etc.

That is, the Brāhman and Kṣatriya castes (*brāmaṇajāti* and *kṣatriyajāti*, comm.), as the words might properly enough be translated.

२३९. यथा सत्यं चानृतं च न बिभीतो न रिष्यतः।
एवा मे प्राण मा बिभेः॥५॥

As both truth and untruth do not fear etc. etc.

२४०. यथा भूतं च भव्यं च न बिभीतो न रिष्यतः।
एवा मे प्राण मा बिभेः॥६॥

As both what is (*bhūta*) and what is to be (*bhavya*) do not fear etc. etc.

The comm. paraphrases *bhūtam* by *sattām prāptaṁ vastujātam*; the past would seem to be a better example of fixity than the future; but neither is "untruth" (vs. 5) to be commended as an example. [Weber would read *ca ṛtam*.]

16. For protection

[Not metrical.] Found (except vs. 5) in Paipp. ii. (in the verse-order 2, 1, 3, 4). The hymn, with the one next following, is used by Kauś. (54.12) immediately after hymn 15; and the comm. adds quoting for it the authority of Paiṭhīnasi, to accompany the offering of thirteen different

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substances, which he details. Both appear also in Vait. (4.20), in the *parvan* sacrifices, on approaching the *āhavanīya* fire; and vss. 2 and 4 further (8.7, 9) in the *āgrayaṇa* and *cāturmāsya* sacrifices.

[१६- सुरक्षा सूक्त]

[ऋषि- ब्रह्मा। देवता- प्राण, अपान, आयु। छन्द- १,३ एकपदासुरी त्रिष्टुप्, २ एकपदासुरी उष्णिक्, ४-५ द्विपदासुरी गायत्री।]

२४१. प्राणापानौ मृत्योर्मा पातं स्वाहा॥ १॥

O breath-and-expiration, protect me from death : hail (*svāhā*) !

The first extension of the notion of *prāṇa* 'breath,' lit. 'forth-breathing', is by addition of *apāna*, which also is lit. 'breathing away,' and so, when distinguished from the generalized *prāṇa*, seems to mean 'expiration.' The comm. here defines the two thus : *prāg ūrdhvamukho 'niti ceṣṭata iti prāṇaḥ; apā'nity avāṅmukhaś ceṣṭata ity apānaḥ.* For *svāhā* he gives alternative explanations, following Yāska. The verse (without *svāhā*)[1] is found also in Āp.xiv.19.3. "*Triṣṭubh*" in the Anukr. is doubtless a misreading for *pañkti*, as the verse has 11 syllables, and 1 and 3 would have been defined together if viewed as of the same meter.

२४२. द्यावापृथिवी उपश्रुत्या मा पातं स्वाहा॥ २॥

O heaven-and-earth, protect me by listening (*upaśruti*) : hail !

The *pada*-mss. read *upaśrutyā* (not *-yāḥ*), and, in the obscurity of the prayer, it is perhaps best to follow them ['by overhearing' the plans of my enemies?]; otherwise, 'from being overheard' [by my enemies?] would seem as suitable; and this is rather suggested by the Ppp. reading, *upaśrute* (for *-teḥ ?*).

Ppp. has after this another verse : *dhanāyā "yuṣe prajāyai mā pātaṁ svāhā.*

२४३. सूर्य चक्षुषा मा पाहि स्वाहा॥ ३॥

O sun, protect me by sight : hail !

Ppp. has *cakṣuṣī* '(protect my) two eyes'. Our O.Op., with some of SPP's mss., read *sūryas* for *-ya*.

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1. स्वाहेत्येतत् सु आहेति व स्वा वागाहेति वा स्वं प्राहेति वा स्वाहुतं हविर्जुहोतीति वा। (नि० ८.२०)

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२४४. अग्ने॑ वैश्वानर॒ विश्वै॑र्मा दे॒वैः पा॑हि॒ स्वाहा॑॥४॥

O Agni Vaiśvānara, protect me with all the gods : hail !

Ppp. makes, as it were, one verse out of our 4 and 5, by reading *agne viśvambhara viśvato mā pāhi svāhā*. The comm. gives several different explanations of *vaiśvānara*[1] 'belonging to all men,' one of them as *viśvān-ara = jantūn praviṣṭaḥ* !

२४५. विश्व॑म्भर॒ विश्वे॑न मा॒ भर॑सा पाहि॒ स्वाहा॑॥५॥

O all-bearing one, protect me with all bearing (*bharas*) : hail !

The sense is obscure; at xii.1.6 the epithet 'all-bearing' is, very properly, applied to the earth; but here the word is masculine. The comm. understands Agni to be meant (and this the Ppp. reading favors); but he relies for this solely on BAU.i.4.7 (which he quotes); and that is certainly not its meaning there. Weber conjectures Prajāpati. [The BAU. passage is i.4.16 in Bohtlingk's ed. See Whitney's criticism upon it at AJP.xi.432. I think nevertheless that fire may be meant - see Deussen's *Sechzig Upanishad's*, p. 394.] It does not appear why the last two verses should be called of two pādas.

17. For various gifts

[Not metrical.] Paipp. has a similar set of phrases in ii. For the use of the hymn by Kauś. and Vait., see under hymn 16. It is also, with 15 and others, reckoned by the schol. to Kauś. (54.11, note) to the *āyuṣya gaṇa*.

[१७- बलप्राप्ति सूक्त]

[ऋषि- ब्रह्मा। देवता- प्राण, अपान, आयु। छन्द- एकपदासुरी त्रिष्टुप्, ७ आसुरी उष्णिक्।]

२४६. ओजो॒ऽस्योजो॑ मे दा॒: स्वाहा॑॥१॥

Force are you; force may you give me : hail!

The Ppp. has no phrase corresponding to this. Some of our mss., as of SPP's, read *dā* instead of *dāḥ* before *svāhā*, in this hymn and the next, where they do not abbreviate the repetition by omitting both words. The comm. regards them both as addressed to Agni, or else to the article offered (*hūyamānadravyam*). [Cf. MGS. i.2.3, and p. 149 and citations.]

1. See Nirukta 7.23

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२४७. सहोऽसि सहो मे दाः स्वाहा॥ २॥

Power are you; power may you give me : hail!

Ppp. has *sahodā agnes saho me dhā svāhā.*

२४८. बलमसि बलं मे दाः स्वाहा॥ ३॥

Strength are you; strength may you give me : hail!

Ppp. gives *baladā agnir balaṁ me svāhā.*

२४९. आयुरस्यायुर्मे दाः स्वाहा॥ ४॥

Life-time are you; life-time may you give me : hail!

The corresponding phrase in Ppp. is : *āyur asyā āyur me dhā svāhā.*

२५०. श्रोत्रमसि श्रोत्रं मे दाः स्वाहा॥ ५॥

Hearing are you; hearing may you give me : hail!

There are no phrases in Ppp. answering to this and the two following verses; but others with *varcas* and *tejas* as the gifts sought.

२५१. चक्षुरसि चक्षुर्मे दाः स्वाहा॥ ६॥

Sight are you; sight may you give me : hail!

२५२. परिपाणमसि परिपाणं मे दाः स्वाहा॥ ७॥

Protection (*paripāṇa*) are you; protection may you give me : hail!

The anuvāka [3.] has 7 hymns, with 42 verses; the Anukr. says : *aṣṭ onaṁ tasmāc chatārdhaṁ tṛtīye.*

Here ends also the third *prapāṭhaka.*

18. For relief from demons and foes

[Not metrical.] Ppp. has some similar phrases in ii. The hymn belongs to the *cātanāni* (Kauś.8.25: the comm. regards only the last three verses as *cātana*, because vs. 3 is the one whose pratīka is cited in the Kauś. text; but it is perhaps more likely that *arāyakṣayaṇam* is an oversight for *bhrātṛvyakṣ-*); it is used by itself also in one of the witchcraft rites (*ābhicārikāṇi*), while adding fuel of reeds to the fire (48.1).

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[१८- शत्रुनाशन सूक्त]

[ऋषि- चातन। देवता- अग्नि। छन्द- द्विपदा साम्नी बृहती।]

२५३. भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा॥ १॥

Adversary-destroying are you; adversary-expulsion may you give me : hail!

'Adversary' is lit. 'nephew' or 'brother's son' (*bhrātṛvya*). The Ppp. phrases are after this model : *bhrātṛvyakṣīṇam asi bhrātṛvyajambhanam asi svāhā*, and concern successively the *piśācas, sadānvās*, and *bhrātṛvyas*. The Anukr. supports the comm. in regarding the hymn as addressed to Agni, and agrees with Kauś. in regard to the accompanying action, saying : *sapatnakṣayaṇīḥ samidha ādhāyā'gnim prārthanīyam aprārthayat*. [Instead of "destroying" W. has interlined "destruction."]

२५४. सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा॥ २॥

Rival-destroying are you; rival-expulsion may you give me : hail!

२५५. अरायक्षयणमस्यरायचातनं मे दाः स्वाहा॥ ३॥

Wizard-(? *arāya*-) destroying are you; wizard-expulsion may you give me : hail!

२५६. पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा॥ ४॥

Piśāca-destroying are you; *piśāca*-expulsion may you give me : hail!

२५७. सदान्वाक्षयणमसि सदान्वाचातनं मे दाः स्वाहा॥ ५॥

Sadānvā-destroying are you; *sadānvā*-expulsion may you give me : hail!

Read in our edition *sadānvācāt-*.

19. Against enemies : to Agni (fire)

[Not metrical.] This hymn (but not its four successors and counterparts) is found in Paipp.ii; also in MS. (i.5.2 : in verse-order 1, 4, 3, 2, 5) and Āp. (vi.21.1 : in verse-order 3, 4, 1, 2, 5); further, in K. Its first pratīka (but regarded by the schol. and by the comm. as including all the five hymns) is used by Kauś. (47.8) to accompany the *purastād homas* in the witchcraft rites. The Anukr. has a common description of the five hymns, 19-23, as *pañca sūktāni pañcarcāni pañcāpatyāni* (? or *-catapāty-*) *tripādgāyatrāṇy ekāvasānāni*. [The mss. blunder; but *pañcāpatyāni* is probably right; see note to Kauś. 47.8]

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[१९- शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- एकावसाना निचृत् विषमा त्रिपदा गायत्री, ५ एकावसाना भुरिक् विषमा त्रिपदा गायत्री।]

२५८. अग्ने॒ यत् ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॒३॒॑स्मान् द्वेष्टि॒ यं वयं॒ द्वि॒ष्मः॥१॥

O Agni! with the heat that is yours, be hot against him who hates us, whom we hate.

MS. leaves (in all the verse) the *a* of *asmān* unelided, and both MS. and Āp. insert *ca* before *vayam*.

२५९. अग्ने॒ यत् ते॒ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॒३॒॑स्मान् द्वेष्टि॒ यं वयं॒ द्वि॒ष्मः॥२॥

O Agni! with the rage (*haras*)[1] that is yours, rare against him who hates us, whom we hate.

Prati hara has to be strained in rendering, to preserve the parallelism of the expression. [Or, 'with the seizing-force that is yours, force back him' etc.?]

२६०. अग्ने॒ यत् ते॒ऽर्चिस्तेन॒ तं प्रत्य॑र्च॒ यो॒३॒॑स्मान् द्वेष्टि॒ यं वयं॒ द्वि॒ष्मः॥३॥

O Agni! with the gleam (*arcis*) that is yours, gleam against him who hates us, whom we hate.

२६१. अग्ने॒ यत् ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒३॒॑स्मान् द्वेष्टि॒ यं वयं॒ द्वि॒ष्मः॥४॥

O Agni! with the burning (*śocis*)[2] that is yours, burn against him who hates us, who we hate.

२६२. अग्ने॒ यत् ते॑ तेज॒स्तेन॒ तम॑ते॒जसं॑ कृणु॒ यो॒३॒॑स्मान् द्वेष्टि॒ यं वयं॒ द्वि॒ष्मः॥५॥

O Agni! with the brilliancy (*tejas*)[3] that is yours, make him unbrilliant who hates us, whom we hate.

Ppp. has *jyotis* for *tejas*, and *prati daha* for *atejasaṁ kṛṇu*; for the latter, MS. and Āp. read *prati titigdhi* (also K., *tityagdhi*).

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1. हरतीति हरः संहरणसामर्थ्यम्।
2. शोचिः शोकजननसामर्थ्यम्। शुच शोके।
3. तेजः तीक्ष्णं पराभिभवनसामर्थ्यम्। तिज निशाने।

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The meter is alike in the four hymns 19-22; the Anukr. restores the *a* of *asmān*, and in vss. 1-4 scans 6 +7 + 10 = 23, and in vs. 5, 6 + 9 10 = 25.

20. The same : to Vāyu (wind)

This and the three following hymns are mechanical variations of the one next preceding, differing from it only by the name of the deity addressed, and in hymn 23 by the pronouns and verbs being adapted to the plural deity. They are wanting in the other texts. The comm. does not deign to explain them in detail, but prefixes a few introductory words to the text of this one. For the Anukr. descriptions of the meter, and of the use of Kauś., see under hymn 19. It would be space wasted to write out the translation in full. [They should all be regarded as non-metrical.] They are briefly treated (not translated) by Weber, xiii.182, and Griffith, i.62.

[२०- शत्रुनाशन सूक्त]

[ऋषि-अथर्वा। देवता- वायु। छन्द-एकावसाना निचृत् विषमा त्रिपदागायत्री, ५ भुरिक् विषमा त्रिपदागायत्री]

२६३. वायो॒ यत् ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥ १॥

O Vāyu ! with the heat that is yours etc. etc.

२६४. वायो॒ यत् ते॒ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥ २॥

२६५. वायो॒ यत् ते॒ऽर्चिस्तेन॒ तं प्रत्यर्च॒ यो॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥ ३॥

२६६. वायो॒ यत् ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥ ४॥

२६७. वायो॒ यत् ते॒ तेज॒स्तेन॒ तम॑ते॒जसं॑ कृणु॒ यो॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥ ५॥

2-5. O Vāyu ! with etc. etc.

21. The same : to Sūrya (sun)

[२१- शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता-सूर्य। छन्द-एकावसाना निचृत् विषमा त्रिपदागायत्री, ५भुरिक् विषमा त्रिपदागायत्री]

२६८. सूर्य॒ यत् ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥ १॥

O Sūrya ! with the heat that is yours etc. etc.

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२६९. सूर्य यत् ते हरस्तेन तं प्रति हर योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥२॥

२७०. सूर्य यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥३॥

२७१. सूर्य यत् तें शोचिस्तेन तं प्रति शोच योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥४॥

२७२. सूर्य यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥५॥

2-5. O Sūrya ! with etc. etc.

22. The same : to the moon

[२२- शत्रुनाशन सूक्त]

[ऋषि– अथर्वा। देवता– चन्द्र। छन्द– एकावसाना निचृत् विषमा त्रिपदा गायत्री, ५ एकावसाना भुरिक् विषमा त्रिपदा गायत्री।]

२७३. चन्द्र यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥१॥

O moon ! with the heat that is yours etc. etc.

२७४. चन्द्र यत् ते हरस्तेन तं प्रति हर योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥२॥

२७५. चन्द्र यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥३॥

२७६. चन्द्र यत् तें शोचिस्तेन तं प्रति शोच योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥४॥

२७७. चन्द्र यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥५॥

2-5. O moon ! with etc. etc.

23. The same : to water

[२३- शत्रुनाशन सूक्त]

[ऋषि-अथर्वा। देवता-आपः। छन्द-एकावसाना समविषमा त्रिपदागायत्री, ५ स्वराट् विषमा त्रिपदागायत्री]

२७८. आपो यद् वस्तपस्तेन तं प्रति तपत योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥१॥

O waters ! with the heat that is yours etc. etc.

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२७९. आपो॒ यद् वो॒ हर॒स्ते॒न॒ तं प्रति॑ हरत॒ यो॑३॒ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥२॥

२८०. आपो॒ यद् वो॒ऽर्चिस्ते॒न॒ तं प्रत्यर्च॑त॒ यो॑३॒ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥३॥

२८१. आपो॒ यद् व॑: शो॒चिस्ते॒न॒ तं प्रति॑ शोचत॒ यो॑३॒ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥४॥

२८२. आपो॒ यद् व॒स्ते॒ज॒स्ते॒न॒ तम॑ते॒जस॑ं कृणुत॒ यो॑३॒ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः॥५॥

2-5. O waters ! with etc. etc.

Here the meter, owing to the plural verbs, is different; the Anukr. calls that of vss. 1-4 (6 + 8 + 10 = 24) *samaviṣamā*, a *gāyatrī* 'of uneven members', and vs. 5 (6 +10 + 10 = 26) the same, with two syllables in excess [*svarāḍ-viṣamā*.]

24. Against kimīdins, male and female

[Not metrical.] Part of the hymn is found in Paipp.ii., but in a very corrupt condition; see under the verses below. Kauś. makes no use of it that is characteristic, or that casts any light upon its difficulties, but prescribes it simply as to be employed in a certain ceremony (19.9-13) for prosperity (according to the comm., for removal of a bad sign), called "of the sea" (*sāmudra*: the comm. says, offering in a *śāpeṭastha* fire, in the midst of the sea); it is also reckoned (19.1, note) to the *mantras* called *puṣṭika* 'for prosperity'. The word that precede the refrain in each verse are apparently the name of *kimīdins*. The Anukr. says that Brahman in each verse praised with verses the deity mentioned in it; and gives a long description of the meters that is too confused and corrupt to be worth quoting in full.

[२४- शत्रुनाशन सूक्त]

[ऋषि- ब्रह्मा। देवता- आयु। छन्द- १-४ वैराजपरा पञ्चपदा पथ्यापंक्ति, (१-२ भुरिक् पुर उष्णिक्, ३-४ निचृत् पुरोदेवत्या पंक्ति), ५ चतुष्पदा बृहती, ६-८ चतुष्पदा भुरिक् बृहती।]

२८३. शेर॑भक॒ शेर॑भ॒ पुन॑र्वो॒ यन्तु॒ या॒तव॒: पुन॑र्हे॒तिः किमी॑दिनः।
यस्य॒ स्थ तम॑त्त॒ यो व॒: प्राहै॒त् तम॑त्त॒ स्वा मां॒सान्य॑त्त॥ १॥

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O *śerabhaka, śerabha !* back again let your familiar demons go; back again your missile, you *kimīdins!* whose you are, him eat you; who has sent you forth, him eat you; eat your own flesh.

Ppp. reads : *śarabhaka ṣeraśabha punar bho yānti yādavaṣ punar hatiṣ kimīdinaḥ yasya stha dam atta yo va prāhī tam uttam māsāṅsā manyatā*. The comm. in the last phrase gives *sā* instead of *svā*, and has much trouble to fabricate an explanation for it (as = *tasya*, or else for *sā hetiḥ*). *Śerabhaka* he takes as either *sukhasya prāpaka* or *śarabhavat sarveṣām hiṅsaka,* but is confident that it designates a "chief of *yātudhānas*". Of the refrain, the first part seems metrical, and the second prose, in three phrases; and it may be counted as 8 + 8 : 6 + 7 + 5 (or 7) = 34 (or 36) : the prefixed names add 7 syllables (vss. 1, 2), or 5 (vss. 3, 4), or 3 (vss. 6-8), or 2 (vs. 5). [Bloomfield comments on *ahait* and the like, ZDMG. x1viii.577.]

२८४. शेवृधक शेवृध पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥१॥२॥

O *śevṛdhaka, śevṛdha !* back again let your familiar etc. etc.

२८५. म्रोकानुम्रोक पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिन।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥३॥

O *mroka*[1] *anumroka*! back again let your familiar etc. etc.

२८६. सर्पानुसर्प पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥४॥

O *sarpa*[2], *anusarpa* ! back again let your familiar etc. etc.

२८७. जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥५॥

O *jūrṇī !* back again let your familiar demons go; back again your missile, you she-*kimīdins*; whose you are etc. etc.

२८८. उपब्दे पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥६॥

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1. म्रोचति धनादिकम् अपहृत्य छन्नः सन् गच्छतीति म्रोकः। म्रुचु म्लुचु गतौ।
2. सर्पति कुटिलं गच्छतीति सर्पः।

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O *upabdi*[1] ! back again let your familiar etc. etc.

२८९. अर्जुनि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥॥७॥

O *arjunī !* back again let your familiar etc. etc.

२९०. भरूजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥॥८॥

O *bharūjī*[2] ! back again let your familiar etc. etc.

To represent all these verses, we find in Ppp. *śevṛka śevṛdha sarpān sarpa mrokān mro jyarṇyatro jarjūnvapaprado punar vo yanti yādavaḥ : punar jūtiṣ kimīdinaḥ yasya stha dam atta yo na prāhī tam utvas sā māṅsāṇy attā*. It has not seemed worth while to try to translate the names, though most of them contain intelligible elements [see Weber, p. 184, 186], and the comm. forces through worthless explanations for them all. In vs. 8 he reads *bharūci*, and makes an absurd derivation from roots *bhṛ* and *añc* (''going to take away the body''). [In the first draft, W. notes that the four feminine names of vss. 5-8 might be combined to one *triṣṭubh* pāda, which with the common refrain would give us the normal five ''verses.'']

25. Against kaṇvas : with a plant

Found in Paipp. iv. Both Weber and Grill regard the hymn as directed against abortion; but no sufficient indications of such value are found in its language, though some of the native authorities intimate their discovery of such. Kauś. (8.25) reckons it to the *cātana* hymns; and it is employed, with ii.7 and other hymns, in a remedial ceremony (26.33-36) against various evils, specially accompanying the smearing of the designated plant with sacrificial dregs (*sampāta*) upon the patient.

[२५- पृश्निपर्णी सूक्त]

[ऋषि- चातन। देवता- वनस्पति पृश्निपर्णी। छन्द- अनुष्टुप्, ४ भुरिक् अनुष्टुप्।]

२९१. शं नो देवी पृश्निपर्ण्यशं निर्ऋत्या अकः।
उग्रा हि कण्वजम्भनी तामभक्षि सहस्वतीम्॥ १॥

Weal for us, woe (*aśam*) for Nirṛti ('perdition') had the divine spotted-leaf made; since it is a formidable grinder-up (*-jambhana*) of *kaṇvas*, it, the powerful, have I used (*bhaj*).

---

1. उपब्दे क्रूरशब्दकारिणि।
2. भरुः शरीरम्। तद् अपहर्तुम् अञ्चति गच्छतीति भरूची।

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The comm. makes no attempt to identify the *pṛśniparṇī* as any particular plant,[1] but simply paraphrases it with *citraparṇy oṣadhiḥ*. R. discusses the word as follows : "the *pṛśniparṇī* is, 1. according to the commentary to KŚS. xxv. 7.17, the same with *māṣaparṇī*, i.e. *Glycine debilis*; 2. according to other schol., the same with *lakṣmaṇā*, a plant having upon its leaves red spots, in which the form of a child is claimed to be seen. Bhāvapr., i.208, calls it also *putrajanī*, and Rājanigh., vii.114, *putrakandā*, or *putradā*, or *puṁkandā*, indicating a bulbous plant; it is credited with the power to cure barrenness of women; 3. according to Am. Koś. and the other Nighaṇṭus, it is a leguminous plant, identified by Chund Dutt (*Mat. medica*) with *Uraria lagopodioides Dec.*, having hairy leaves without colored spots. The second of these identifications would suit the hymn." *Abhakṣi* might mean 'I have partaken of or drunk'; but neither Kauś. nor the comm. know of such a use of the plant. The strange appearance in this hymn (only) of *kaṇva* as name of evil beings is passed by the comm. without a word of notice; he simply paraphrases the word with *pāpa*. [But see Bergaigne, *Rel. ved.* ii.465, and Hillebrandt, *Ved. Mythol.* i. 207.] Ppp. reads in b *nirṛtaye karat*, and in d *tvā 'harṣam* for *abhakṣi*.

२९२. सहमानेयं प्रथमा पृश्निपर्ण्यजायत।
तयाहं दुर्णाम्नां शिरो वृश्चामि शकुनेरिव॥२॥

This spotted-leaf was first born overpowering; with it do I hew [off] the head of the ill-named ones, as of a bird (*śakuni*).

[*Śaku-* is misprinted *śakṛ-*]. The reading *vṛścāmi*, without accent (which is given in both editions, on the authority of all the mss.) implies that the fourth pāda begins with *śiras*, the preceding three words being (as is easy) resolved into eight syllables; and the *pada*-mss. also mark the pāda-division before *śiras*. The Anukr., however, regards the verse as a simple *anuṣṭubh*, which it plainly is, *śiras* belonging to c; the accent should therefore be emended to *vṛścāmi*. Ppp. reads *sadānvāghnī pr-* for a, and in c, d *tayā kaṇvasyāṁ śiraś chinadmi śak-*. The comm. explains the "ill-named" as *dadruvisarpakaśvitrādikuṣṭharogaviśeṣās*, or varieties of leprosy.

२९३. अरायमसुक्पावानं यश्च स्फातिं जिहीर्षति।
गर्भादं कण्वं नाशय पृश्निपर्णि सहस्व च॥३॥

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1. Uraria Picta, Uraria Logopoides. पृश्निपर्णी त्रिदोषघ्नी वृष्योष्णा मधुरा सरा (भा० नि०)

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The blood-drinking wizard, and whoso wants ever to take away fatness, the embryo-eating *kaṇva* do you make disappear, O spotted-leaf, and overpower.

One or two of our mss. (W.I.), and several of SPP's, read in b *jthīriṣ ati* [I. has *-īrīṣ-*]. Ppp. has at the end *sahasvatī*.

२९४. गिरिमेनाँ आ वेशय कण्वाञ्जीवितयोपनान्।
तांस्त्वं देवि पृश्निपर्ण्यग्निरिवानुदहन्निहि॥ ४॥

Make them enter the mountain, the life-obstructing (*-yopana*) *kaṇvas*; do you, O divine spotted-leaf, go burning after them like fire.

[As to *kaṇvāṅ*, cf. i.19.4 n. As to *-yopana*, see Bloomfield, AJP. xii.423.] This verse and the next are too much defaced in Ppp. to admit comparison in detail; but its text differs somewhat from ours. The Anukr. refuses to sanction the common abbreviation to *agnir'va* in d.

२९५. पराञ्च एनान् प्र णुद कण्वाञ्जीवितयोपनान्।
तमांसि यत्र गच्छन्ति तत् क्रव्यादो अजीगमम्॥ ५॥

Thrust them forth to a distance, the life-obstructing *kaṇvas*; where the darknesses go, there have I made the flesh-eaters go.

26. For safety and increase of kine

Found in Paipp.ii. Used by Kauś. (19.14), with iii.14, iv.21, and ix.7 [not vi.11.3 - see comm. to ix.7 = 12], in a ceremony for the prosperity of cattle.

[२६- पशुसंवर्धन सूक्त]

[ऋषि- सविता। देवता- पशु समूह। छन्द- त्रिष्टुप्, ३ उपरिष्टात् विराट् बृहती, ४ भुरिक् अनुष्टुप्, ५ अनुष्टुप्।]

२९६. एह यन्तु पशवो ये परेयुर्वायुर्येषां सहचारं जुजोष।
त्वष्टा येषां रूपधेयानि वेदास्मिन् तान् गोष्ठे सविता नि यच्छतु॥ १॥

Hither let the cattle come that went away, whose companionship (*sahacāra*) Vāyu (the wind) enjoyed, whose form-givings Tvaṣṭā knows; in this cow-stall let Savitā make them fast (*ni-yam*).

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Or, 'whose forms,' *rūpadheya* being virtually equivalent to simple *rūpa*. Ppp. reads in b *sahatāram*. The "cow-stall" does not probably imply anything more than an enclosure. The Anukr. passes without notice the *jagatī* pāda d.

२९७. इ॒मं गो॒ष्ठं प॒शव॒: सं स्र॑वन्तु बृह॒स्पति॒रा न॑यतु प्रजा॒नन्।
सि॒नी॒वा॒ली न॑य॒त्वाग्र॑मेषामाज॒ग्मुषो॑ अनुम॒ते नि य॑च्छ॥ २॥

To this cow-stall let cattle flow-together [stream together] (*samsur*); let Bṛhaspati, foreknowing, lead them hither; let Sinīvālī[1] lead hither the van (*agra*) of them; make them fast when they have come, O Anumati.

[In the prior draft of 3, Mr. Whitney has 'stream'.] Ppp. has at the end *yacchāt*; one of SPP's mss., *yacchat*. The comm. gives *anugate* (= *he anugamanakāriṇī*) in d. The value of *pra* in the common epithet *prajānant* (rendered 'foreknowing') is obscure and probably minimal. [As to the deities here named, see Zimmer, p.352, and Hillebrandt, *Ved. Mythol.* i.422.]

२९८. सं सं स्र॑वन्तु प॒शव॒: समश्वा॒: सम॒ु पूरु॑षाः।
सं धा॒न्य॑स्य॒ या स्फा॒ति: संस्रा॒व्ये॑ण ह॒विषा॑ जुहोमि॥ ३॥

Together, together let cattle flow [stream], together horses, and together men, together the fatness that is of grain; I offer with an oblation of confluence.

For the oblation called 'of confluence', to effect the streaming together of good things, compare i.15 and xix.1. The change of meter in this hymn need not damage its unity, in view of its occurrence as one hymn in Ppp. Ppp. reads in b *pauruṣās*, and in c *sphātibhis* (for *yā sph-*). The metrical definition of the Anukr. seems to reject the obvious resolution *-vi-e-ṇa* in d.

२९९. सं सि॑ञ्चामि॒ गवां॑ क्षी॒रं समाज्ये॑न॒ बल॑ं॒ रस॑म्।
संसि॑क्ता अ॒स्माक॑ं॒ वी॒रा ध्रु॒वा गावो॒ मयि॒ गोप॑तौ॥ ४॥

I pour together the milk (*kṣīra*) of kine, together strength, sap, with sacrificial butter; poured together are our heroes; fixed are the kine in me [*rather*, with me] [as] kine-lord.

---

1. सिनीवाली। सिनम् अन्नं भवति। सिनाति भूतानि। वालं पर्व वृणोतेस्तस्मिन्नवती वालिनी वा वालेनैवास्याम् अणउत्वाद्यचन्द्रमाः सेवितव्यो भवतीति वा (नि० ११.३१)।

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Ppp. reads *valam* in b, combines *-ktā 'smākam* in c, and has for d *mayi gāvaś ca gopatau*. The redundant syllable in d (notices by the Anukr.) would be got rid of by changing *mayi* to the old locative *me* [; but with better metrical result, by adopting the Ppp. reading]. With the second half-verse is to be compared ĀŚS.iii.11.6 : *ariṣṭā asmākaṁ vīrā mayi gāvaḥ santu gopatau*. The comm. says that *gavām* in a means *gṛṣṭīnām* 'of heifers (having their first calf).'

३००. आ हरामि गवां क्षीरमाहार्षं धान्यं१ रसम्।
आह्ता अस्माकं वीरा आ पत्नीरिदमस्तकम्॥५॥

I bring (*ā-hṛ*) the milk of kine; I have brought the sap of grain; brought are our heroes, our wives, to this home (*astaka*).

Ppp. has *aharṣam* in b, in c *āhariṣam* (for *āhṛtās*) and *vīrān*, and in d *ā patnīm e'dam*. Our Bp. gives *ahāriṣam* (and H. *aharāriṣam*) in b, and *āhūtās* in c.

The *anuvāka* [4.] has this time 9 hymns, with 48 verses; the old Anukr. says *dvyūnaṁ* [*śatārdhaṁ*[*turīyaḥ*.

27. For victory in disputation : with a plant

Found in Paipp. ii. Kauś. uses the hymn in the rite or charm for overcoming an adversary in public dispute : one is to come to the assembly from the north-eastern direction (because of its name *aparājita* 'unconquered'), chewing the root of the plant, and to have it in his mouth while speaking; also to bind on an amulet of it, and to wear a wreath of seven of its leaves (38.18-21). Verse 6, again, is reckoned (50.13, note) to the *raudra gaṇa*. The comm. further quotes from the Nakṣ. [error for Śānti] K. (17, 19) a prescription of the use of the hymn in a *mahāśānti* called *aparājitā*.

Translated : Weber, xiii. 190; Ludwig, p.461; Grill, Ist edition, 18, 51; Bloomfield, JAOS, xiii., p.x1ii (PAOS. May, 1885), or AJP. vii.479; Grill, 2nd edition, 23, 93; Griffith, i.66; Bloomfield, SBE. x1ii.137, 304. - Bloomfield was the first to point out (on the authority of Kauś.) the connection of *prāś* with root *prach*, and to give the true interpretation of the hymn. Grill follows him in the second edition.

[२७- शत्रुपराजय सूक्त]

[ऋषि- कपिञ्जल। देवता- १-५ ओषधि, ६ रुद्र, ७ इन्द्र। छन्द- अनुष्टुप्।]

३०१. नेच्छत्रुः प्राशं जयाति सहमानाभिभूरसि।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे॥

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May [my] foe by no means win (*ji*) the dispute; overpowering, overcoming are you; smite the dispute of [my] counter-disputant; make them sapless, O herb.[1]

"Dispute" (*prāś*) is literally 'questioning'. The comm. renders the word in a by *praṣṭar* 'questioner', but in c gives us our choice between that and *praśna* 'question', and in 7 a acknowledge only the latter meaning. *Pratiprāśas* is translated here as genitive; the comm. takes it secondly as such, but first as accus. pl.; the Ppp. reading favours the latter : *sā'mūn pratiprāśo jaya rasā kṛ-*. With either understanding, the accent is anomalous; we ought to have *pratiprāśas. Arasān* also is in favour of the plural. If we could emend *prāśam* in c to *prāśi* 'in the disputation', it would make things much easier. For a Ppp. has *yaś catrūn saṁjayāt. Ned* in a is simply the emphasized negative.

३०२. सुपर्णस्त्वान्वविन्दत् सूकरस्त्वाखनन्नसा।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे॥२॥

The eagle discovered (*anu-vid*) you; the swine dug you with his snout : smite the dispute etc. etc.

Pāda b shows that the root is the part of the plant employed. If we struck off the impertinent refrain from vss. 2-5, and combined the lines into two verses, the hymn would conform to the norm of the second book (as in more than one case above [p. 37]).

३०३. इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे॥३॥

Indra put (*kṛ*) you on his arm, in order to lay low (*stṛ*) the Asuras : smite the dispute etc. etc.

The comm., both here and in the next verse, understands *-bhya (h) starītave* as *-bhyas tarī-*, though he then explains *tarītave* by *starītum*. Pāda a is rendered in accordance with the comm. and with Weber; Grill, 'took you into his arm.'

३०४. पाटामिन्द्रो व्याश्नादसुरेभ्य स्तरीतवे।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे॥४॥

Indra consumed (*vi-aś*) the *pāṭā*, in order to lay low the Asuras : smite the dispute etc. etc.

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1. ओषधय ओषद्धयन्तीति वा ओषत्येना धयन्तीति वा दोषं धयन्तीति वा इति। (नि० ९.२७)

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The comm. reads in a *pāṭhām*, and uses that form in all his explanations; *pāṭām* seems to be given in all the mss., and in Ppp., and both editions adopt it; but the mss. are very little to be trusted for the distinction of *ṭ* and *ṭh*. "The plant is the *Clypea hernandifolia*, whose bitter root is much used. It grows all over India, and is said to be applied to ulcers in the Punjab and in Sindh (W. Dymock, *Vegetable mat. med.*)" (R.) [In his note, Roth gives *pāṭām* as Ppp. form; but in his collation, he gives as Ppp. reading in a, b *pāyam indro*] *vyāṣṇān hantave as-*. The Anukr. apparently expects us to resolve *vi-ā-śn-āt* in a.

३०५. तयाहं शत्रून्त्साक्ष इन्द्रः सालावृकाँ इव।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे॥५॥

With it will I overpower the foes, as Indra did the *sālāvṛkas*: smite the dispute etc. etc.

The translation implies emendation of the inadmissible *sākṣe* to *sākṣye*, than which nothing is easier (considering the frequent loss of *y* after a lingual or palatal sibilant) or more satisfactory, for both sense and meter; it is favoured, too, by the Ppp. reading, *sakṣīye*. No other example of long *ā* in a future form of this verb appears to be quotable; but the exchange of *a* and *ā* in its inflection and derivation is so common that this makes no appreciable difficulty. The comm. accepts *sākṣe*, rendering it by *abhi bhavāmi*. The Anukr. notes no metrical irregularity in the verse. In our text, accent *sālāvṛkān* (an accent-mark out of place). [To Weber's note on *sālāvṛka*, add Oertel, JAOS. xix.[2] 123 f. This allusion adds to the plausibility of W's suggestion about the Yatis, note to ii.5.3.]

३०६. रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत्।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे॥६॥

O Rudra, you of healing (?) remedies, of dark (*nīla*) crests, deed-doer ! smite he dispute etc. etc.

Ppp. has for c, d *pṛṣṭaṁ durasyato jahi yo smāṅ abhidāsati*, which is plainly much better than the repetition of the refrain, and for which the latter has perhaps been substituted in out text. The comm. draws out to great length a series of derivations for *rudra*[1] , and gives two for *jalāṣa*[2], and three different explanations of *karmakṛt*. [Bloomfield discusses *jal-* etc. at length, AJP.xii.425 ff.]

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1. See Nirukta 10.5
2. जशब्दे उपपदे लषेः कर्मणि घञ्। जलाषं सुखकरं भेषजं यस्य।

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३०७. तस्य॒ प्राशं॒ त्वं ज॑हि॒ यो न॑ इन्द्राभि॒दास॑ति।
अधि॑ नो ब्रूहि॒ शक्ति॑भिः प्रा॒शि मामुत्त॑रं कृधि॥७॥

Do you smite the dispute of him, O Indra, who vexes us; bless us with abilities (*śakti*); make me superior in the dispute.

Ppp. reads *pṛṣṭam* for *prāśaṁ tvam* in a, and ends b with *-dāsate*. The comm. has *prāśam* instead of *prāśi* in d and is supported in it by two of SPP's authorities. The *prāśam* in a he explains by *vākyam*, and that in his d by *praṣṭāram*.

28. For long life for a certain person (child ?)

Found in Paipp. (vss. 1-4 in i.; vs. 5 in xv.) Used. by Kauś. in the *godāna* ceremony (54.13), as the parents pass the boy three times back and forth between them and make him eat balls of ghī; and the same is done in the *cūḍā* or *caula* (hair-cutting) ceremony (54.16, note); the schol. also reckon it to the *āyuṣya gaṇa* (54.11, note).

[२८- दीर्घायु प्राप्ति सूक्त]

[ऋषि- शम्भु। देवता- १ जरिमा, आयु, २ मित्रावरुण, ३ जरिमा, ४-५ द्यावापृथिवी, आयु। छन्द- १ जगती, २-४ त्रिष्टुप्, ५ भुरिक् त्रिष्टुप्।]

३०८. तुभ्य॑मे॒व ज॑रिमन् वर्धतामि॒यं मेमम॒न्ये मृ॒त्यवो॑ हिंसिषुः श॒तं ये।
मा॒तेव॑ पु॒त्रं प्रम॑ना उ॒पस्थे॑ मि॒त्र ए॑नं मि॒त्रिया॑त् पा॒त्वंह॑सः॥१॥

For just you, O old age, let this one grow; let not the other deaths, that are a hundred, harm him; as a forethoughful mother in her lap a son, let Mitra protect him from distress that comes from a friend (*mitriya*).

Ppp. has in b *tvat* for *śataṁ ye*, and combines in d *mitre'nam*. The omission of either *imam* or *anye* would rectify the meter of b. The comm. most foolishly takes *jariman*[1] first from *jṛ* 'sing,' and explains it as *he stūyamāna agne*! then adding the true etymology and sense. The "*jagatī*" is quite irregular : 12 + 13 : 11 + 12 = 48. [Bloomfield cites an admirable parallel from RV. iv.55.5; but in his version he has quite overlooked the verb-accent.]

1. See Nirukta 10.8

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३०९. मित्र एनं वरुणो वा रिशादा जरामृत्युं कृणुतां संविदानौ।
तदग्निर्होता वयुनानि विद्वान् विश्वा देवानां जनिमा विवक्ति॥२॥

Let Mitra or helpful (? *riśādās*) Varuṇa in concord make him one that dies of old age; so Agni the offerer (*hotar*), knowing the ways (*vayuna*), bespeaks all the births of the gods.

All our *pada*-mss. read in a *riśādā* instead of *-dāḥ*; SPP. properly emends to *-dāḥ*. This wholly obscure word is found independently only here in AV.; its rendering above is intended only to avoid leaving a blank; the comm. gives the ordinary etymology, as *hiṅsakānām attā*; Grill, emending to *ariśādas*, brings out an ingenious but unconvincing parallelism with Gr. epikudeis; and, as noticed by him, Aufrecht also would understand *ariśādas* 'very prominent.' Ppp. reads for a *mitraś ca tvā varuṇaś ca riṣādau,* and has at the end of d *-māni vakti.*

३१०. त्वमीशिषे पशूनां पार्थिवानां ये जाता उत वा ये जनित्राः।
मेमं प्राणो हांसीन्मो अपानो मेमं मित्रा वधिषुर्मो अमित्राः॥३॥

You are master (*īś*) of earthly cattle, that are born, or also that are to be born; let not breath leave this one, nor expiration; let not friends slay (*vadh*) this one, nor enemies.

All the mss., and the comm., read at end of b *janitrās*, which SPP. accordingly retains, while our text makes the necessary emendation to *janitvās*, which Ppp. also has. Ppp. [omits *vā* in b;] elides the initial *a* of *apāno* and *amitrāḥ* after *mo*; and it puts the verse after our vs.4. Pāda b lacks a syllable, unnoticed by the Anukr. [read *jātāsas ?*].

३११. द्यौष्ट्वा पिता पृथिवी माता जरामृत्युं कृणुतां संविदाने।
यथा जीवा अदितेरुपस्थे प्राणापानाभ्यां गुपितः शतं हिमाः॥४॥

Let father heaven, let mother earth, in concord, make you one that dies of old age; that you may live in the lap of Aditi, guarded by breath and expiration, a hundred winters.

Ppp. reads *te* for *tvā* in a, and *dīrgham āyuḥ* for *saṁvidāne* in b; also *ṛtyā* for *adites* in c. The Anukr. takes no notice of the irregularity of the matter (9 + 11 : 10 + 12 = 42 : a poor *triṣṭubh* !); the insertion of *ca* after *pṛthivī* in a, and emendation to *jīvāsi* in c, would be easy rectifications. [In order to bring the cesura of a in the right place, read *dyauṣ* and *tvā* each as one syllable and insert a *ca* also after *pitā*. Thus all is orderly, 11 + 11 : 11 + 12. The accent-mark over *pṛ-* is gone.]

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३१२. ड्रमर्मग्न आयुषे वर्चसे नय प्रियं रेतो वरुण मित्रराजन्।
मातेवास्मा अदिते शर्म यच्छ विश्वे देवा जरदष्टिर्यथासत्॥५॥

This one, O Agni, do you lead for life-time, for splendor, to dear seed, O Varuṇa, Mitra, king ! like a mother, O Aditi, yield (*yam*) him refuge; O all you gods, that he be one reaching old age.

All the *pada*-mss. read at end of b *mitrarājan*, as a compound; and SPP. so gives it; the comm. understands *rājan* correctly as an independent word, but perhaps only as he in general is superior to the restraints of the *pada*-readings. Ppp. (in xv.) has *priyo* for *-yam* in b. The verse is found also in TS. (ii.3.10[3]), TB. (ii.7.7[5]), TA.(ii.5.1), and MS.(ii.3.4). All these give *kṛdhi* for *naya* at end of a; TA. MS. have *tigmam ojas* instead of *priyaṁ retas* in b; TS. TB. MS. read *soma rājan* at end of b, while TA. offers instead *saṁ śiśādhi*; all accent *jaradaṣṭis* in d, and MS. leaves *asat* at the end unaccented. In ŚGS. (i.27), again, is a version of the verse, omitting *naya* in a, reading (with MS.) *tigmam ojas* and *soma* in b, and having *aditiḥ śarma yamsat* in c. [Von Schroeder gives the Kaṭha version, *Tübinger Kaṭha-hss.*, p.72-3.]

29. For some one's long life and other blessings

Found in Paipp., but in two widely separated parts : vss. 1-3 in xix., and vss.4-7 in i. (next following our hymn 28). Used in Kauś. (27.9 ff.) in a curious healing rite for one afflicted with thirst : the patient and a well person are set back to back, wrapped in one garment together, and the latter is made to drink a certain potion apparently prepared for the other; thus the disease will be transferred to the well person : a total perversion of the proper meaning of the hymn. Again, it is used (54.17) in the *godāna* and *cūḍā* ceremonies, and, according to the schol. (58.18, note), in that of name-giving; and the schol. (42.15) further add it in the rite on the return home of a Vedic student. And vs.3 accompanies in Vait. (22.16) the pouring of the *āsīr* milk into the clarified soma in the *pūtabhṛt* at the *agniṣṭoma* sacrifice [cf. comm. and Hillebrandt, *Ritual-litteratur*, p.129].

[२९- दीर्घायुष्य सूक्त]

[ऋषि- अथर्वा। देवता- १ वैश्वदेवी (अग्नि, सूर्य, बृहस्पति),२ आयु, जातवेदस्, प्रजा, त्वष्टा, सविता, धन, शतायु, ३ इन्द्र, सौप्रजा, ४-५ द्यावापृथिवी, विश्वेदेवा, मरुद्गण, आपोदेव, ६ अश्विनीकुमार, ७ इन्द्र। छन्द- त्रिष्टुप्, १ अनुष्टुप्, ४ पराबृहती निचृत् प्रस्तारपंक्ति।]

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३१३. पार्थिवस्य॒ रसे॑ देवा॒ भग॑स्य त॒न्वो॑३ बले॑।
आयु॒ष्यम॒स्मा अ॒ग्निः सूर्यो॒ वर्च॒ आ धा॒द् बृह॒स्पति॑:॥ १॥

In the sap of what is earthly, O gods, in the strength of Bhaga's self (*tanū*) - length of life to this man may Agni, Sūrya - splendour may Bṛhaspati impart.

Or it might be ' in the sap of earthly portion, in strength of body' (a, b); 'what is earthly' would refer to some characteristic product of earth applied in the rite; the comm. understands the god Bhaga, but his opinion is of no authority. As Weber suggests, the exchange of *āyuṣyam* here in c and *āyus* in 2 a would rectify the meter of both verses : in neither case does the Anukr. note an irregularity. Ppp. has here *āyur asmai*, but follows it with *somo varca dhātā bṛh-*. Some of our mss., with two or three of SPP's, accent *āyuṣyam*. The comm. takes *devās* in a for a nominative.

३१४. आयु॒रस्मै॑ धेहि जातवेदः प्र॒जां त्वष्टर॒धि॒नि॒धेह्य॒स्मै।
रा॒यस्पोषं॑ सवि॒तरा सु॑वा॒स्मै शं॒तं जी॑वाति॒ श॒रद॒स्तवा॒यम्॥ २॥

Length of life to him assign you, O Jātavedas; progeny, O Tvaṣṭar[1], do you bestow on him; abundance of wealth, O Savitā[2] ('impeller'), do you impel to him; may he live a hundred autumns of you.

The construction of a dative with *adhi-ni-dhā* in b seems hardly admissible; BR. [iii.917], in quoting the passage, reads *asme*, apparently by an intended emendation, which, however, does not suit the connection; *asmin* is the only real help.

३१५. आ॒शीर्ण॒ ऊर्ज॒मुत सौ॑प्रजा॒स्त्वं दक्षं॑ धत्तं द्रवि॑णं॒ सचे॑तसौ।
जय॑ं क्षे॒त्रा॑णि॒ सह॑सा॒यमि॑न्द्र कृण्वा॒नो अ॒न्यान॑धरा॒न्स॒पत्ना॑न्॥ ३॥

Our blessing [assign him] refreshment, possession of excellent progeny; do you (two), accordant, assign [him] dexterity, property (*draviṇa*); [let] this man [be] conquering fields with power, O Indra, putting (*kṛ*) other rivals beneath him.

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1. यावच्छो वै रेतसः सिक्तस्य त्वष्टा रूपाणि विकरोति तावच्छो वै तत् प्रजायते (तै० सं० १.५.९.१)
2. सवितुर्धनप्रदत्वम् 'स हि रत्नानि दाशुषे सुवाति सविता भगः' (ऋ० ५.८२.३)

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The verse is difficult, and, as the parallel texts show, badly corrupted. *Āśīr ṇas* (for which Weber ingeniously suggested *āśīrṇe*) is supported by *āśīr nas* in MS. (iv.12.3) and *āśīr me* in TS. (iii.2.85) and KŚS. (x.5.3); and all these versions give it a verb in b, *dadhātu*, instead of the impracticable dual *dhattam*, with which our *sceetasau* is in the same combination. The alternation of this to the *savarcasam* of TS. MS., or the *suvarcasam* of KŚS. and Ppp., would indicate that of *dhattam* to *-tām* (as middle), and allow sense to be made of the pāda. All the other texts, including Ppp., give in a *suprajāstvam* instead of the anomalous and bad *saupr-*. TS. MS. KŚS. have *iṣam* for *dakṣam* in b. The translation implies emendation of *jayam* in c to *jayan* in accordance with the *saṁjayan* of the other texts; but Ppp. has *saṁ jayat*, which would be even more acceptable - only not with *aham*, as all the four read for *ayam*. TS. MS., finally, combine *anyāṅ adh-* in d; KŚS. elides *'nyān*. In KŚS., as in Vait., the first word is to be understood as *āśīr*; the comm. interprets both ways [as from *āśis* 'blessing' or from *āśīr* 'milk']. He regards the *au* of *saupra-* in a as simply "Vedic," and heaven and earth as addressed in b.

३१६. इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन्।
एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत्॥४॥

Given by Indra, instructed by Varuṇa, sent forth by the Maruts, had the formidable one come to us; let this man, in your lap, O heaven-and-earth, not hunger, not thirst.

The "thirst" of the patient in Kauś. has no more substantial foundation than the last two words of this verse. The text is Ppp. is defaced, but shows *sṛṣṭas* for *śiṣṭas* in a, and in c, d, after *-thivī, pari dadāmi sa mā*. The Anukr. would have us scan 11 + 11 : 8 + 9 = 39, dividing before *upasthe*; but the *pada*-mss. mark the division correctly, after that word.

३१७. ऊर्जमस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम्।
ऊर्जमस्मै द्यावापृथिवी अधातां विश्वे देवा मरुत ऊर्जमापः॥५॥

Assign refreshment to him, you (two) that are rich in refreshment; assign milk to him, you rich in milk; refreshment have heave-and-earth assigned to him, [have] all the gods, the Maruts, refreshment [have] the waters.

'Refreshment' is the conventional rendering selected for the ambiguous word *ūrj* and its varieties. Nearly all our mss. (all save P.M.), and all of SPP's, have the false accentuation *devās* in d; both editions emend to *devās*, which the comm. also understands. So also with *dyāvāpṛthivī* in c, for which the mss. have either *dyāvāpṛthivī* (so nearly

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all of ours and one of SPP's) or *dyāvāpṛthivī* (so, according to SPP., all his save one, with our O.D.); only our H. has the true reading, which is given by emendation in both editions. The verse (10 + 10 : 12 + 11 = 43) is far from being a good *triṣṭubh*.

३१८. शिवाभिष्टे हृदयं तर्पयाम्यनमीवो मोदिषीष्ठाः सुवर्चाः।
सवासिनौ पिबतां मन्थमेतमश्विनौ रूपं परिधाय मायाम्॥६॥

With propitious things (f.) I gratify your heart; may you enjoy yourself (*mud*) free from disease, very splendid; let the two that dwell together (? *savāsin*) drink this stir-about (*mantha*), putting on [as] magic the form of the (two) Aśvins.

The second half-verse is said apparently of a married pair, who are by supernatural means to become as beautiful as the Aśvins. Of course, the comm. follows Kauś. in understanding it of the sick and well man, and taking *savāsin* as "dressed in one garment." The comm. supplies *adbhis* in a, which is plausible (so Weber). Ppp. reads in a *tarpayantu*, in b *modamānaś care 'ha*, and in d *aśvinau*. Several of SPP's mss. give *matham* in c.

३१९. इन्द्र एतां संसृजे विद्धो अग्र ऊर्जां स्वधामजरां सा त एषा।
तया त्वं जीव शरदः सुवर्चा मा त आ सुस्रोद् भिषजस्ते अक्रन्॥७॥

Indra in the beginning, being pierced, created this refreshment, [this] unaging *svadhā*; it is yours here; by it live you for autumns, very splendid; be there no flux of you; the healers have made [it] for you.

In d, *ā susrot* is here rendered as if it involved the idea of *āsrāva* 'flux'; the *ā* seems to forbid its being taken to mean "let it not be spilled"; the comm., however, so understands it : *pracyuto mā bhūt*. Some of our mss. (M.P.W.) read *tvayā* at beginning of c. The comm. has *ūrjam* in b. Ppp. gives, in a, b, *vidyo agram ūrjaṁ svadhām ajatām etam eṣā*.

30. To secure a woman's love

Found in Paipp. ii. (in the verse-order 1, 5, 2 4, 3). Used by Kauś. (35.12 ff.), with vi.8 and other hymns, in a rite concerning women, to gain control over a certain person : a mess of various substances is prepared, and her body smeared with it - which is much like the proverbial catching of a bird by putting salt on its tail.

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[३०- कामिनीमनोऽभिमुखीकरण सूक्त]

[ऋषि- प्रजापति। देवता- १ मन, २ अश्विनीकुमार, ३-४ ओषधि, ५ दम्पती। छन्द- अनुष्टुप्, १ पथ्यापंक्ति, ३ भुरिक् अनुष्टुप्।]

३२०. यथेदं भूम्या अधि तृणं वातो मथायति।
एवा मथ्नामि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः॥ १॥

As the wind here shakes the grass off the earth, so do I shake your mind, that you may be one loving me, that you may be one not going away from me.

The last half-verse is the same with the concluding pādas of i.34.5 and vi.8.1-3; SPP. again alters the *pada*-text to *apagāḥ* (see under i.34.5); Ppp. has here for e *evā mama tvāyasī*. Ppp. reads in a, b *bhūmyā 'dhi vatas* (!) *tṛ-*. We should expect in a rather *bhūmyām*, and this the comm. reads, both in his exposition and in his quotation of the pratīka from Kauś.; but Bloomfield gives no such variant in his edition

३२१. सं चेन्नयाथो अश्विना कामिना सं च वक्षथः।
सं वां भगासो अग्मत सं चित्तानि समु व्रता॥ २॥

May you, O Aśvins, both lead together and bring [her] together with him who loves her. The fortunes (*bhaga*) of you (two) have come together, together [your] intents, together [your] courses (*vrata*).

Notwithstanding the accent of *vakṣathas*, it does not seem possible to understand *ced* in a as 'if' (Grill, however, so takes it; Weber as above); since the second half-verse has no application to the Aśvins (we should like to alter *vām* in c to *nau*). [But see Bloomfield]. The translators take *kāminā* in a as for *kāminau* 'the (two) lovers,' which it might also well be; the comm. says *kāminā mayā*. He also calls *vrata* simply a *karmanāman*, which is very near the truth, as the word certainly comes from root *vṛt* (see JAOS. xi., p. ccxxix = PAOS. Oct. 1884). Ppp. reads *neṣitas* in b for *vakṣathas*; and in c, d, *sarvā 'ñganāsy agmata saṁ cakṣūṁṣi sam* etc. Both here and in vs. 5 *bhaga* might possibly have its other sense of *genitalia*, or imply that by double meaning; but the comm., who would be likely to spy out any such hidden sense, says simply *bhāgyāni*. [In a, *aśvinā* is misprinted. - W's implications are that if *vakṣathas* were toneless it might be taken as a case of antithetical construction and that there would be no need to join it with *ced*.]

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३२२. यत् सुपर्णा वक्षवो अनमीवा वक्षवः।
तत्र मे गच्छताद्धवं शल्य इव कुल्मलं यथा॥ ३॥

What the eagles [are] wanting to say, the free from disease [are] wanting to say - there let her come to my call, as the tip to the neck of the arrow (*kulmala*).

The first half-verse is very obscure, and very differently understood by the translators; the rendering above is strictly literal, avoiding the violence which they allow themselves; the comm. gives no aid; he supplies *strīviṣayaṁ vākyam* to *yat*, and explains *anamīvās* by *arogiṇo 'dṛptāḥ* (? SPP. understands *dṛptāḥ*) *kāmijanāḥ*. Ppp. has an independent text : *yas suparṇā rakṣāṇa vā na vakṣaṇa vā trātānpitaṁ manaḥ : śalye 'va gulmalūṁ yatā* - too corrupt to make much of. The Anukr. declines to sanction the contraction *śalye 'va* in d.

३२३. यदन्तरं तद् बाह्यं यद् बाह्यं तदन्तरम्।
कन्यानां विश्वरूपाणां मनो गृभायौषधे॥ ४॥

What [was] within, [be] that without; what [was] without, [be] that within; of the maidens of many forms seize you the mind, O herb.

In the obscure formalism of a, b the comm. thinks mind and speech to be intended. [Why not *retas* and *śepas* ?] 'Of all forms,' i.e., as often elsewhere, 'of every sort and kind.' [Ppp. reads *abāhyaṁ* for *bāhyaṁ yad bāhyaṁ*.]

३२४. एयमगन् पतिकामा जनिकामोऽहमागमम्।
अश्वः कनिक्रदद् यथा भगेनाहं सहागमम्॥ ५॥

Hither had this woman come, desiring a husband; desiring a wife have I come; like a loud-neighing (*krand*) horse, together with fortune have I come.

That is, perhaps, 'I have enjoyed her favour'. None of the mss. fail to accent *yathā* in c.

31. Against worms

Found also in Paipp. ii. Used by Kauś. (27.14 ff.) in an extended healing rite against worms; the detail of the ceremonial has nothing to do with that of the hymn, and does not illustrate the latter.

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[३१- कृमिजम्भन सूक्त]

[ऋषि– काण्व। देवता– मही अथवा चन्द्रमा। छन्द– १ अनुष्टुप्, २,४ उपरिष्टात् विराट् बृहती, ३,५ आर्षी त्रिष्टुप्।]

३२५. इन्द्रस्य या महो दृषत् क्रिमेर्विश्वस्य तर्हणी।
तया पिनष्मि सं क्रिमीन् दृषदा खल्वाँ इव॥ १॥

The great mill-stone that is Indra's, bruiser (*tarhaṇa*) of every worm - with that I mash (*piṣ*) together the worms, as *khalva*-grains with a mill-stone.

Our mss. and those of SPP., as well as Ppp., vary, in this hymn and elsewhere, quite indiscriminately between *krimi* and *kṛmi*, so that it is not at all worth while to report the details; SPP. agrees with us in printing everywhere *krimi*. Two of our mss. (O. Op.), with one of SPP's, read *dhṛṣat* in a. Ppp. gives at the end *khalvāñ iva*. The comm. explains *krimīn* by *śarīrāntargatān sarvān kṣudrajantūn*.

३२६. दृष्टमदृष्टमतृहमथो कुरूरुमतृहम्।
अल्गण्डून्त्सर्वाञ्छलुनान् क्रिमीन् वचसा जम्भयामसि॥ २॥

The seen, the unseen one have I bruised, also the *kurūru* have bruised; all the *algaṇḍus*, the *śalunas*, the worms we grind up with our spell (*vacas*).

The distinction of *-lga-* and *-lā-* in the manuscripts is very imperfect; I had noted only one of our mss. as apparently having *alganḍūn*, here and in the next verse; but SPP. gives this as found in all his authorities, including oral ones; and the comm. presents it, and even also Ppp.; so that it is beyond all question the true reading. The comm. explains it here as *etannāmnaḥ krimiviśeṣān*, but in vs. 3 as *śoṇitamāṁsadūṣakāñ jantūn* - which last is plainly nothing more than a guess. Instead of *kurūrum* in b, he reads *kurīram*, with three of SPP's mss., and Ppp.; other mss. differ as to their distribution of *u* and *ū* in the syllables of the word, and two of ours (Op. Kp.) give *kurūram*. Two of SPP's authorities give *varcasā* in d. Ppp. further has *adraham* for *atṛham* both times, and *śalūlān* in c. The omission of *krimīn* in d would ease both sense and meter. [As to *sarvāṁ ch-*, cf. iii.11.5, iv.8.3, and Prāt.ii.17, note.]

३२७. अल्गण्डून् हन्मि महता वधेन दूना अदूना अरसा अभूवन्।
शिष्टानशिष्टान् नि तिरामि वाचा यथा क्रिमीणां नकिरुच्छिषातै॥ ३॥

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I smite the *algaṇḍus* with a great deadly weapon; burnt [or] unburnt, they have become sapless; those left [or] not left I draw down by my spell (*vāc*), that no one of the worms be left.

It seems hardly possible to avoid amending at the end to *uchiṣyâtai*, passive. Ppp. reads in b *dunāddunā*, and its last half-verse is defaced.

३२८. अन्वान्त्र्यं शीर्ष्ण्यं१मथो पार्ष्ट्यं क्रिमीन्।
अवस्कवं व्यध्वरं क्रिमीन् वचसा जम्भयामसि॥ ४॥

The one along the entrails, the one in the head, likewise the worm in the ribs, the *avaskava*, the *vyadhvara* the worms we grind up with our spell (*vacas*).

The comm. and two of SPP's mss., read in b *pārṣṇeyam* 'in the heel'; and SPP. admits into his text after it *krimīn*, against the great majority of his mss. and against the comm.; none of ours have it, but three (O. Op. Kp.) give *krimīn*, which looks like an abortive attempt at it. For *vyadhvaram* in c. Ppp. has *yaraṁ*; all the mss. have *vyadhvaram*; unless it is to be emended to *vyadvaram* (cf. vi.50.3, note), it must probably be derived from *vyadh* 'pierce'; but the *pada*-reading *viadhvaram* points rather to *vi-adhvan*; the comm. takes it from the latter, and also, alternatively, from *vi* and *a-dhvara; avaskava* is, according to him, *avāggamanasvabhāva*; it seems rather to come from √*sku* 'tear'. The expression *prāgukta* 'as heretofore defined' is not used elsewhere in the Anukr.; it is used by abbreviation for *uparişṭādvirāḍ* (vs.2); but why the two verses were not defined together, to make repetition needless, does not appear. [In d, again, *krimīn* is a palpable intrusion.]

३२९. ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्व१न्तः।
ये अस्माकं तन्वमाविविशुः सर्वं तद्भिनद्मि जनिमं क्रिमीणाम्॥ ५॥

The worms that are in the mountains, in the woods, in the herbs, in the cattle, within the waters, that have entered our selves (*tanū*) - that whole generation (*janiman*) of worms I smite.

Two of SPP's mss. agree with the comm. in reading *te* for *ye* at beginning of c; and the comm. has further *tanvas* for *tanvam*. Ppp. inserts *ye* before *vaneṣu*, and *ye* (with an *avasāna* before it) also before *oṣadhīṣu*; for second half-verse it gives *ye 'smākaṁ tanno* (i.e. *tanvo*) *sthāma cakrir* (i.e. *cakrur* or *cakrire*) *indras tān hantu mahatā vadhena. Prāguktā* in the Anukr. apparently repeats this time the superfluous *ārṣī* of vs. 3.

The *anuvāka* [5.] has 5 hymns and 29 verses, and the extract from the old Anukr. says *tato 'parātai* or *'parānte*.

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32. Against worms

This hymn occurs in Paipp. ii. (with vs. 3 put last), next before the one that here precedes it. Kauś. applies it (27.21 ff.) in a healing ceremony against worms in cattle.

[The material appears in Ppp. in the order 1, 2, ab, 4 cdab, 5 ab, 6, 3 abc 5 d. The expression of Kauś. 27.22, "with the words *te hatāḥ* (vs. 5 d) at the end of the hymn," suggests the reduction of the hymn to the norm of the book, 5 vss. (sep p.37). This is borne out by Ppp., where the material amounts to 5 vss. and ends with our 5 d. But what the intruded portions are it is not easy to say. The parts missing in Ppp. are our 2 cd, 3 d, 5 c.]

[३२- कृमिनाशन सूक्त]

[ऋषि- काण्व। देवता- आदित्यगण। छन्द अनुष्टुप्, १ त्रिपात् भुरिक् गायत्री, ६ चतुष्पाद् निचृत् उष्णिक्।]

३३०. उद्यन्नादित्यः क्रिमीन् हन्तु निम्रोचन् हन्तु रश्मिभिः।
ये अन्तः क्रिमयो गवि॥ १॥

Let the sun (*āditya*), rising, smite the worms; setting, let him smite [them] with his rays - the worms that are within the cow.

The change of *ādityas* to *sūryas* in a would rectify the meter. But Ppp. has *adityas*; its b reads *sūrya nimrocan raśmibhir hantu*; and for c it has *ye 'ntaṣ krimayo gavī naḥ*.

३३१. विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ २॥

The worm of all forms, the four-eyed, the variegated, the whitish - I crush (*śṛ*) the ribs of it; I hew at (*api-vraśc*) what is its head.

The mss., as usual, vary between *prṣṭīs* and *prṣṭhīs* in c. Ppp. has a different version of the first half-verse : *yo dviśīrṣa caturakṣaṣ krimis śārgo arjunaḥ*, with our 4 c, d as second half. The Anukr. expects us to make the unusual resolution *a-si-a* in c.

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३३२. अत्रिवद् वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन्॥३॥

Like Atri I slay you, O worms, like Kaṇva, like Jamadagni; with the incantation of Agastya I mash together the worms.

Ppp. rectifies the meter of a by reading *tvā kṛme*; it has *agastyaṁ* in c, and for d, our 5 d. The Anukr. ignores the redundant syllable in our a. Compare TA. iv.36 (which the comm. quotes, though the editor does not tell from whence) : *atriṇā tvā krime hanmi kaṇvena jamadagninā : viśvāvasor brahmaṇā*; also MB.ii.7.1 a, b : *hatas te atriṇā krimir hatas te jamadagninā*. Spp. writes in a *attrivad*. Vss.3-5 are repeated below as v.23.10-12.

३३३. हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा॥४॥

Slain is the king of the worms, also the chief (*sthapati*) of them is slain; slain is the worm, having its mother slain, its brother slain, its sister slain.

Ppp. has in b *sthapacis*, and in c, d (its 2 c, d) *-trātā* for *-mātā*, and *-mahatā* for *bhrātā*. TA.(iv.36) has again a parallel verse : *hataḥ krimīṇāṁ rājā apy eṣāṁ sthapatir hataḥ : atho mātā 'tho pitā;* cf. also MB. ii.7.3 a, b : *hataḥ krimīṇāṁ kṣudrako hatā mātā hataḥ pitā*. The comm. explains *sthapati* by *saciva*.

३३४. हतासो अस्य वेशसो हतासः परिवेशसः।
अथो ये क्षुल्लका इव सर्वे ते क्रिमयो हताः॥५॥

Slain are its neighbors (? *veśas*), slain its further neighbors (? *pariveśas*), also those that are petty (*kṣullaka*), as it were - all those worms are slain.

The translation of d implies the emendation of *te* to *te*; all the mss. have the former, but SPP. receives the latter into his text on the authority of the comm., who so understands the word. Ppp. reads in a, b *'sya veṣaso hatāsaṣ p-*; our c is wanting in its text; our d it puts in place of our 3 d. Our *kṣullaka* is a kind of Prākritization of *kṣudraka*, quoted from MB. under vs.4; TA. (ib.) also has *atho sthūrā atho kṣudrāḥ*. The comm. explains *veśasas* as "principal houses," and *pariveśasas* as "neighboring houses." We might suspect *-veṣ-*, from root *viṣ*, and so 'attendants, servants.'

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३३५. प्र ते शृणामि शृङ्गे॒ याभ्यां॑ वितु॒दायसि॑।
भि॒नद्मि॑ ते कु॒पुष्पं॒ यस्ते॑ वि॒षधा॑नः॥ ६॥

I crush up (*pra-śṛ*) your (two) horns, with which you thrust; I split your receptacle (?), which is your poison-holder.

The decided majority, both of our mss. and of SPP's, give in c *kuṣ umbham*, which is accordingly accepted in both editions; other sporadic readings are *kuṁsumbham*, *kuṣabham*, *kaśabham*, *kuṣubham*, *kuṣ ambham*; and two of SPP's mss. give *ṣukumbham*, nearly agreeing with the *ṣukambham* of the comm. Our P.M.E. have *vinud-* in b. Ppp's version is as follows : *pa te śśṛṇāmi śṛñge yābhyāyattaṁ vitadāyasi : atho bhinadmi taṁ kumbhaṁ yasmin te nihataṁ viṣaṁ*, which in c is better than our text, and is supported by the MB. (ii.7.3) form of c, d : *athai'ṣām bhinnakaḥ kumbho ya eṣāṁ viṣadhānakaḥ*. The metrical definition of the verse (7 + 7 : 7 + 6 = 27) given by the Anukr. is only mechanically correct.

33. For expulsion of yaksma from all parts of the body

Found in Paipp. iv. Corresponds, with important variations, to most of RV.x.163 (found also in MP., the *mantra*-text to ĀpGS.: see Winternitz, 1.c., p.99). [Namely, our vss. 1, 2, 4 ab with 3 cd, and 5 correspond to MP.i.17.1, 2, 3 and 4: the MP. version follows most nearly that of RV.] The hymn is called by Kauś. (27.27) *vībarha* (from vs. 7d), and is prescribed in a healing ceremony; it is also reckoned (54.11, note) to the *āyuṣya gaṇa*; but the comm. makes up an *aṅholiñga gaṇa* of it and iii.11; iv.13; v.30; ix.8, which is quite different from the one reported by Bloomfield from the *gaṇa-mālā* in note to Kauś. 32.27 [on page 89, but agrees with the one reported in B's supplement, page 334, except that for i.10.4 should be put iii.11.1]. It (or vs. 1) is also employed by Vait. (38.1) in the *puruṣamedha*.

[३३- यक्ष्मविबर्हण सूक्त]

[ऋषि- ब्रह्मा। देवता- यक्ष्मविबर्हण (पृथक्करण) चन्द्रमा, आयुष्य। छन्द- अनुष्टुप्, ३ ककुम्मती अनुष्टुप्, ४ चतुष्पाद् भुरिक् उष्णिक्, ५ उपरिष्टात् बृहती, ६ उष्णिक् गर्भानिचृत्अनुष्टुप्, ७ पथ्यापंक्ति।]

३३६. अ॒क्षीभ्यां॑ ते॒ नासि॑काभ्यां॒ कर्णा॑भ्यां॒ छुबु॑का॒दधि॑।
यक्ष्मं॑ शी॒र्ष॒ण्यं॑ म॒स्तिष्का॑ज्जि॒ह्वाया॒ वि वृ॑हामि ते॥ १॥

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Forth from your (two) eyes, (two) nostrils, (two) ears, chin, brain, tongue, I eject (*vi-vṛh*) for you the) for you the *yakṣma* of the head.

The verse is RV. x.163.1, without variant. Two or three of SPP's mss., with the comm. read in b *cubukāt*; MP. has *cibukāt* [in the Whish ms.]; Ppp. substitutes for it *nāsyāt* (i.e. *āsyāt*), has *uta* for *adhi*, and has for d *lalāṭād vi vayemasi*.

३३७. ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात्।
यक्ष्मं दोषण्यꣳसाभ्यां बाहुभ्यां वि वृहामि ते॥ २॥

From your neck (*grīvās*), nape (*uṣṇihās*),[1] vertebrae (*kīkasā*), back-bone, (two) shoulders, (two) fore-arms, I eject for you the *yakṣma* of the arms.

This, again, is precisely RV.x.163.2. Ppp. reads in b *anūkyās*, and in d *urastas* (for *bāhubhyām*) and *vṛhāmasi*. The Pl. *grīvās* for 'neck' designates, according to the comm., the 14 small bones found there; and he quotes ŚB. xii.2.4.10 for authority. The *uṣṇihās* he declares to be certain vessels (*nāḍī*); the *kīkasās*, to be *jatruvakṣogatāsthīni*, which is quite indefinite.

३३८. हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वाभ्याम्।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि॥ ३॥

Forth from your heart, lung (*kloman*)[2] *halīkṣṇa*, (two) sides, (two) *matasnas*, spleen, liver, we eject for you the *yakṣma*.

Weber conjectures "gall" for *halīkṣṇa* (Ppp. *halīkṣma*), and "kidney" for *matasna*. The comm. defines *kloman* as "a kind of flesh-mass in the neighborhood of the heart," *halīkṣṇa* as *etatsaṁjñakāt tatsambandhān māṁsapiṇḍaviśeṣāt*, and *matasnābhyām* as *ubhayapārśvasambandhābhyāṁ vṛkyābhyāṁ tatsamīpasthapittādhārapātrābhyāṁ vā*. For a, Ppp. has *klomnas te hṛdayābhyo*. Of this verse, only the latter half has a parallel in RV., namely x.163.3 c, d, where d is varied to *yaknaḥ plāśibhyo vi vṛhāmi te*. The Anukr. foolishly rejects all resolution in b.

३३९. आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते॥ ४॥

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1. उष्णिग् उत्स्नाता भवति स्निह्यतेर्वा स्यात् कान्तिकर्मणः (नि० ७.१२)। उष्णिनेव उष्णिहा।
2. क्लोम्नः हृदयसमीपस्थो मांसपिण्डविशेषः क्लोमा। तस्मात्।

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Forth from your entrails, guts, rectum, belly (two) paunches, *plāśi*, navel, I eject for you the *yakṣma*.

The comm. explains *gudābhyas* by *āntrasamīpasthebhyo malamūtrapravahaṇamārgebhyaḥ*, and *plāśes* by *bahucchidrān malapātrāt*; and he quotes ŚB.xii.9.1.3, where many of the names in the verse occur. RV. (also MP.) has the first half-verse, as 163.3 a, b, reading *hṛdayāt* for *udarāt*. For b, c [d], Ppp. substitutes our 6 b, c [d, but with *pāṇyor* in c and *vṛhāmasi* at the end]. The Anukr. again rejects all resolutions, which would make the verse a fair *anuṣṭubh*, and counts 7 + 8 : 7 + 7 = 29.

३४०. ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम्।
यक्ष्मं भसद्यं श्रोणिभ्यां भासदं भंससो वि वृहामि ते॥५॥

From your (two) thighs, knees, heels, front feet, hips, fundament (? *bhaṅsas*), I eject for you the *yakṣma* of the rump.

In the translation here is omitted *bhāsadam*, the pure equivalent of *bhasadyam*, and hence as superfluous in sense as redundant in meter. [Is not *prapada* 'toe'?] The verse is nearly RV.x.163.4, which, however, omits *bhasadyam*, and reads, after *śroṇibhyām, bhāsadāt*, indicating the whole region of *anus* and *pudenda*. Ppp. ends the verse (like 2 and 4) with *vṛhāmasi*. Several of our mss., with two or three of SPP's, carelessly begin with *uru-*. MP. has in b *jaṅghābhyām* for *pārṣṇibhyām*, and in d *dhvaṅsasas*. The verse seems to be scanned by the Anukr. as 8 + 7 : 11 = 34.

३४१. अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते॥६॥

From your bones, marrows, sinews, vessels, (two) hands, fingers, nails, I eject for you the *yakṣma*.

Pāṇi is distinctively 'palm', and might properly be so rendered here. Nearly all our *saṁhitā*-mss., with most of SPP's, omit the *visarga* before *snāvabhyo*. Ppp. has a different a, c, d : *hastebhyas te māṅsebhyas....yakṣ mam prṣṭibhyo majjabhyo nādyāṁ virvahāmasi*. The Anukr. scans as 7 + 7 : 9 + 8 = 31.

३४२. अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि।
यक्ष्मं त्वचस्यं ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि॥७॥

What [*yakṣma* is] in your every limb, every hair, every joint - the *yakṣma* of your skin do we, with Kaśyapa's ejector (*vībarha*) eject away (*viṣvañc*).

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The first half-verse corresponds to RV. x.163.6. a, b, which (as also MP.) reads thus : *añgād-añgāl lomno-lomno jātam parvaṇi-parvaṇi*; and Ppp. agrees with it, except in having *baddham* for *jātam*; Ppp. also omits d. In d our P.M., with some of SPP's mss., read *vibar-*, as does also the comm. [*vivarham*]. In our edition, as accent-mark has fallen out under *ñcaṁ* in e.

34. Accompanying the sacrifice of an animal

Found in Paipp. iii.; and also in the Black-Yajus texts, TS. (iii.1.4[1-3]), and K. (xxx.8, in part). Used by Kauś. (44.7) in the *vaśāśamana* ceremony, accompanying the anointing of the *vaśā*; in the same, vs. 5 accompanies (44.15) the stoppage of the victim's breath; and the same verse appears in the funeral rites (81.33), with verses next following are further employed Agni, by one who "desires the world" (59.21 : "desires over-lordship of all the world," comm.). In Vait. (10.16), the hymn (so the comm.) is said on the release of the victim from the sacrificial post in the *paśubandha*.

[३४- पशुगण सूक्त]

[ऋषि- अथर्वा। देवता- १ पशुपति, २ देवगण, ३ अग्नि, विश्वकर्मा, ४ वायु, प्रजापति, ५ आशीर्वचन। छन्द- त्रिष्टुप्।]

३४३. य ईशे॑ पशु॒पति॑: पशू॒नां चतु॑ष्पदामु॒त यो द्वि॒पदा॑म्।
निष्क्री॑त॒: स य॒ज्ञिय॑ं भा॒गमे॑तु रा॒यस्पोषा॒ यज॑मानं सचन्ताम्॥ १॥

The lord of cattle, who rules over (*īś*) the cattle, the four-ooted, and who also over the two-footed - let him, bought off, go) [his] sacrificial portion; let abundances of wealth attach iemselves to (*sac*) the sacrificer.

In the TS. version, this verse comes second (the verse-order 5, 1, 3, 4, .). Both TS. and K. have at the beginning *yeṣām*, which Ppp. supports by eading *eṣām*, and which rectifies the meter of a : this gives quite a lifferent application to c, and a different cast to the meaning of the verse. TS. has also *ca* for *yas* in b, *ayam* (*'yam*) for *sa* in c, and it ends (better) with *yajamānasya santu*. K. (Weber) has for b *catuṣpāda uta ye dvipādaḥ*, and for c *niṣkrītās te yajñiyam bhāgaṁ yantu*; and Ppp. differs from it only slightly, adding *vā* after *uta* in b, and ending c with *yajñiyā yānti lokam*. Apparently it is the lord of cattle who is to be bribed to content himself with his sacrificial share, in lieu of taking the whole. The Anukr. does not heed the irregularities of meter in a, b. [The Ppp. form of b seems to be *catuṣpadām uta vā ye dvipadaḥ !*].

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३४४. प्रमुञ्चन्तो भुवनस्य रेतो गातुं धत्त यजमानाय देवाः।
उपाकृतं शशमानं यदस्थात् प्रियं देवानामप्येतु पाथः॥२॥

Do you, releasing (*pra-muc*) the seed of being, assign progress (*gātu*) to the sacrificer, O gods; what had stood brought hither (*upākṛta*), strenuous (*śaśamāna*), let it go upon the dear path of the gods.

TS. (and K.?) rectifies the meter of a (whose irregularity the Anukr. ignores) by reading *pramuñcamānās*; it also has *jīvam* for *priyam* in d. Ppp. gives *gopā* for *retas* in a, and in b makes *dhatta* and *devās* change places; in d it reads *eit. Priyam* may qualify the subject in d : 'let it, dear [to the gods], go' etc. *Upākṛta* and *śaśamāna* have their usual technical senses, 'brought to the sacrifice' and 'efficient in the performance of religious duty'; the latter is explained by the comm. alternatively, as "being put to death" or "leaping up" (root *śaś*)! *Devās* is, according to him, first "the breaths, sight etc.," then "the gods, Agni etc." [E. Sieg discusses *pāthas, Gurupūjākaumudī*, p. 98.]

३४५. ये बध्यमानमनु दीध्यानाः अन्वैक्षन्त मनसा चक्षुषा च।
अग्निष्टानग्रे प्र मुमोक्तु देवो विश्वकर्मा प्रजया संरराणः॥३॥

They who, giving attention to (*anu-dhī*) the one being bound, looked after [him] with mind and with eye - let the divine Agni at first (*agre*) release them, he the all-working, in unison with (*saṁ-rā*) progeny.

TS. and MS. (i.2.15) have *badhyamānās* for *dīdhyānās*, and TS. follows it with *abhyaikṣ*; and in c combines *agnis tān*; MS. also has *tān*. Both read in d *prajāpatis* for *viśvakarmā*; and TS. ends with *saṁvidānas*. Ppp. ahs in c *mumukta devās*, and, for d, *prajāpatiṣ prajābhis saṁvidānāṁ;* it then adds another verse : *yeṣāṁ prāṇo na badhnanti baddhaṁ gavāṁ paśūnām uta pauruṣāṇām : indras tāṁ* (i.e. *tān agre pra* etc.). The comm. reads in a *vadhyamānam*, which is better; he explains *saṁrarāṇas* by *saha śabdāyamānas*, as if from the root *rā* 'bark'! Comparison with the next verse seems to show the other animals, comrades of the victim, to be aimed at in the verse. [Cf. Weber's notes, p.209, and esp. his reference to ŚB. iii.7.45.-MS. has *taṁ*, p. *tān* : see above, page xc.]

३४६. ये ग्राम्याः पशवो विश्वरूपा विरूपाः सन्तो बहुधैकरूपाः।
वायुष्टानग्रे प्र मुमोक्तु देवः प्रजापतिः प्रजया संरराणः॥४॥

The cattle that are of the village, all-formed, being of various

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forms, manifoldly of one form - let the divine Vāyu at first release them, Prajāpati, in unison with progeny.

TS. and K. have *āraṇyās* 'of the forest' in a, for *grāmyās*, and TS. combines *vāyus tāṁ* in c, and ends again with *-vidānaḥ*. TA. (iii.11) has two versions (vss.29, 32), of which the second precisely agrees with TS., while the first has *grāmyās*, like our text (and *agnis tāṁ* in c). Ppp. is quite different : *ya āraṇyāṣ paśavo viśvarūpā uta ye kūrūpāḥ :.....mumukta devaḥ prajāpatiṣ prajābhis saṁvidānāṁ*.

३४७. प्रजानन्तः प्रति गृह्णन्तु पूर्वे प्राणमङ्गेभ्यः पर्याचरन्तम्।
दिवं गच्छ प्रति तिष्ठा शरीरैः स्वर्गं याहि पथिभिर्देवयानैः॥५॥

Foreknowing, let them first (*pūrva*) receive the breath (*prāṇa*) coming to [them] forth from the limbs. Go to heaven; stand firm with your bodies; go to paradise (*svarga*) by god-traveled roads.

Ppp. has *devās* for *pūrve* in a, *tābhyām* for *divam* in c, and at the end *-bhiś śivebhiḥ*. TS. reads *gṛhṇanti* in a; and TS. K. MS. (ii.5.10 c, d) invert the order of c and d, and give the better reading *oṣadhīṣu* for *divaṁ gacha* [cf. RV.x.16.3]; MS. also has *hutas* for *svargam*. The comm. makes *pūrve* mean "the gods previously stationed in the atmosphere"; perhaps it is 'before the demons get hold of it.'

35. To expiate errors in the sacrifice : to Viśvakarman

Found (except vs.5, and in the verse-order 2, 3, 1, 4) in Paipp. i. The same four verses are found in TS. (iii.2.8[1-3] : in the order 2, 4, 3, 1), and the first three in MS. (ii.3.8 : in the order 1, 3, 2). The hymn is used by Kauś. (38.22) in a rite intended, according vent rain," *vṛṣṭinivāraṇāya*; perhaps his text is corrupt), accompanying the eating of something in an assembly. Its employment (59.21) with the hymn next preceding was from the edited text of Kauś.) declares it to be used in all the *sava* sacrifices, to accompany the *purastād homas* (59.23-4 : *uttareṇa savapurastāddhomān*); and vs. 5 is used (3.16) with a *purastād homa* in the *parvan* sacrifices. In Vait. the hymn appears respectively; and again (29.22) in the *agnicayana*. In all these applications there is nothing that suits the real character of the hymn

[३५-विश्वकर्मा सूक्त]

[ऋषि- अङ्गिरा। देवता- विश्वकर्मा। छन्द- त्रिष्टुप्, १ बृहतीगर्भा त्रिष्टुप्, ४-५ भुरिक् त्रिष्टुप्।]

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३४८. ये भक्षयन्तो न वसून्यानृधुर्याऩग्नयो अन्वतप्यन्त धिष्ण्याः।
या तेषामवया दुरिष्टिः स्विष्टिं नस्तां कृणवद् विश्वकर्मा॥ १॥

They who, partaking [of soma] (*bhakṣ*), did not prosper (*ṛdh*) in good things, whom the fires of the sacrificial hearth were distressed about (*anu-tapya-*) - what was the expiation (*avayā*) of their ill-sacrifice, may Viśvakarman ('the all-worker') make that for us a good sacrifice.

The translation implies emendation of *duriṣṭis* in c to *-ṭes*, and of *tān* in d to *tām*; *tām* is read by the comm., as well as by TS. and MS., and SPP. even admits it into his text, though nearly all his mss., as well as ours, read *tān*. Our P. and M. read *āvṛdhus* at end of a; TS. has *ānṛhus*, MS. *ānaśus*. TS. elides the *a* of *anu* in b; it begins c with *iyam* for *yā*, and ends it with *duriṣṭyai*, thus supporting our emendation. Both TS. and MS. give *kṛṇotu* in d, and MS. puts it after *viśvakarmā*. The *pada*-mss. read in c *avayā*, but SPP. alters his *pada*-text to *ava-yāḥ*, on the authority of the comm.; it is a matter of indifference, as the concluding element, in spite of the native grammarians, is doubtless the root *yā*. Ppp. gives *duriṣṭā sviṣ ṭam* in c, d. The various readings, here and in the following verses, are in good part of the kind which show that the text-makers were fumbling over matter which they did not understand. The comm. is no better off. Here, in a, he is uncertain whether to take *na* as 'as if' or 'not,' and to make *vasūni* object of *bhakṣayantas* or of *ānṛdhus* (= *vardhitavantas*, which is not bad). [The fires, pāda b, are personified in like fashion at AGS. iv.1.2, 3.] The verse (12 + 12 : 9 + 11 = 44) is much more irregular than the definition of the Anukr. admits.

३४९. यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम्।
मथव्यान्स्तोकानप यान् रराध सं नष्टेभिः सृजतु विश्वकर्मा॥ २॥

The seers declare the master (*-pati*) of the sacrifice by reason of sin disportioned, distressed about [his] offspring. What honeyed drops he offended in (? *apa-rādh*), with them let Viśvakarman unite (*sam-sṛj*) us.

MS. has in a the equivalent *yajamānam*; its b reads *vihāya prajām anutapyamānāḥ*; while TS. has *prajā(ḥ) nirbhaktā(ḥ) anutapyamānāḥ*, and Ppp. *nirbhāgatā bhāgād anutapyamānā*. TS. and MS. make the lost drops only two : *madhavyau stokau....tābhyām*, with *tau* instead of *yān*, and hence *rarādha*. The translation implies correction to *madhavy-*, as read by both the parallel texts and the comm. SPP's text agrees with ours in reading the *mathavy-* of all the mss. (except three of SPP's, which follow the comm.). All the *saṁhitā*-mss. make the absurd combination

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naṣ ṭebhiḥ in d, seeming to have in mind the participle *naṣṭa*; SPP. retains *naṣṭebhis* in his text, while ours emends to *nas tebhis*, as given in the comment to Prāt.ii.31. Ppp. has our second half-verse as its 3 c, d; it reads *madhavyāṅ stokān upa yā rarādha saṁ mā tarais sṛjad viśvakarmā*. The comm. takes *anu* and *tapy-* in b as two independent words; he explains *apa rarādha* in c by *antaritān kṛtavān*, which is doubtless its virtual meaning. [W's prior draft reads: "what honeyed drops he failed of" - that is, 'missed.']

३५०. अदान्यान्सोमपान् मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः।
यदेनश्चकृवान् बद्ध एष तं विश्वकर्मन् प्र मुञ्चा स्वस्तये॥३॥

Thinking the soma-drinkers to be unworthy of gifts (? *adānya*), [though] knowing of the sacrifice, [he is] not wise (*dhīra*) in the conjuncture (*samāya*); in that this man is bound having committed a sin, do you, O Viśvakarman, release him for his well-being.

The offense here had in view is far from clear. Instead of *adānyān* (which occurs only here), TS. has the apparently unintelligent *ananyān*; MS. reads *ayajñiyāṅ yajñiyān manv-* 'thinking the unfit for offering to be fit for offering' (or *vice versa*); both have in b *prāṇasya* for *yajñasya*, and *samare* for *-ye*. Ppp. gives the second half-verse as 2 c, d, and ends it with *pra mumugdhy enaṁ*. TS. MS. have no *yat* at beginning of c; TS. gives *enaś cakṛvān mahi*, and MS. *eno mahac cakṛvān b-*, and TS. *eṣam* for *eṣa*. The comm. explains *adānyān* as *ajñatvāropeṇa dānānarhān*, takes *na* in b as particle of comparison, and makes *samaya* equal *saṁgrāma* : "as if one by confidence in the strength of his own arm should think the opposing soldiers despicable"! The verse (11 + 11 : 10 + 12 = 44) has marked irregularities which the Anukr. ignores.

३५१. घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम्।
बृहस्पतये महिष द्युमन्नमो विश्वकर्मन् नमस्ते पाह्यस्मान्॥४॥

Terrible [are] the seers; homage be to them ! what sight [is] theirs, and the actuality (*satya*) of their mind. For Bṛhaspati, O bull (*mahiṣa*), [be] bright (*dyumant*) homage; O Viśvakarman, homage to you! protect you us.

The translation follows our text, though this is plainly corrupted. TS. makes b less unintelligible by reading *cākṣuṣas* for *cakṣur yat*, and *saṁdhau* for *satyam*; Ppp. has in the half-verse only minor variants : *bhīma* for *ghorās*, *'stu* for *astu*, *saṁdṛk* for *satyam*. In c, TS. has *mahi śat* for the senseless *mahiṣa*, and the comm. presents the same; Ppp. reads

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bṛhaspate mahiṣāya dive : namo viśv-. TS. gives for d *namo viśvakarmaṇe sa u pātv asmān*. In d all the *pada*-mss. have the strange blunder *pāhi*, for *pāhi* as required by the sense and by the *saṁhitā*-text; and SPP. adopts the blunder, thus giving a *pada*-reading that is inconvertible into his own *saṁhitā*. The comm. takes *ṛṣayas* in a as "the breaths, sight etc.," and *satyam* in b as *yathārthadarśi*; and he founds on this interpretation the use in Kauś. 38.22, "against faults of vision."

३५२. यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि।
इमं यज्ञं वितंतं विश्वकर्मणा देवा यंतु सुमनस्यमानाः॥५॥

The sacrifice's eye, commencement, and face: with voice, hearing, mind I make oblation. To this sacrifice, extended by Viśvakarman, let the gods come, well-willing.

The verse is found in no other text, and is perhaps not a proper part of the hymn; it is repeated below as xix.58.5. A few of the *saṁhitā*-mss. (including our O.) ignore the *ā* at beginning of d. The comm. is not certain whether the three nominatives in a designate Agni or sacrificial butter; but he has no scruple about making them objects to *juhomi*.

36. To get a husband for a woman

Found (except vss. 6, 8) in Paipp. ii. (in the verse-order 1, 3, 2, 4, 5, 7). Used by Kauś. (31.13 ff.) among the women's rites, in a ceremony for obtaining a husband; vss. 5 and 7 are specially referred to or quoted, with rites adapted to the text. It is further regarded by the schol. and the comm. as signified by *pativedana* (75.7), at the beginning of the chapters on nuptial rites, accompanying the sending out of a wooer or paranymph.

[३६- पतिवेदन सूक्त]

[ऋषि- पतिवेदन। देवता- १ अग्नि, २ सोम, अर्यमा, धाता, ३ अग्नीषोम, ४ इन्द्र, ५ सूर्य, ६ धनपति, ७ हिरण्य, भग, ८ ओषधि। छन्द- अनुष्टुप्, १ भुरिक् अनुष्टुप्, ३-४ त्रिष्टुप्, ८ निचृत् पुर उष्णिक्।]

३५३. आ नो अग्ने सुमतिं संभलो गमेदिमां कुमारीं सह नो भगेन।
जुष्टा वरेषु समनेषु वल्गुरोषं पत्या सौभगमस्त्वस्यै॥१॥

Unto our favor, O Agni, may a wooer come, to this girl, along with our fortune (*bhaga*). Enjoyable (*juṣṭa*) [is she] to suitors (*vara*), agreeable at festivals (*samana*): be there quickly good-fortune for her with a husband.

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The text is not improbably corrupt. Ppp. reads in a, b *sumatiṁ skandaloke idam āṁ kumāryāmāno bhagena;* but it combines c and d much better into one sentence by reading for d *oṣaṁ patyā bhavati (-tu ?) subhage 'yam*. The comm. explains *sambhalas* as *sambhāṣakaḥ samādātā vā;* or else, he says, it means *hiṁsakaḥ pūrvam abhilāṣavighātī kanyām anicchan puruṣaḥ*. He quotes ĀpGS. i.4 to show that *vara* also means paranymph. *Juṣṭā* he quotes Pāṇini to prove accented *juṣṭā*. In d he reads *ūṣam*, and declares it to signify *sukhakaram*. [Bergaigne, *Rel. ved.* i.159, takes *samana* as = 'marriage'.]

३५४. सोमजुष्टं ब्रह्मजुष्टमर्यम्णा संभृतं भगम्।
धातुर्देवस्य सत्येन कृणोमि पतिवेदनम्॥ २॥

Fortune enjoyed by Soma, enjoyed by Brahman, brought together by Aryaman;[1] with the truth of divine Dhātā, the husband-finder I perform (*kṛ*).

Ppp. has a mutilated first half-verse : *somajuṣṭo aryamṇā saṁbhṛto bhaga*; and at the end *patirvedanam*. The comm. understands in a *brahma-* to mean the Gandharva, who and Soma are the first husbands of a bride (xiv.2.3, 4). He does not see in *bhaga* anything but *kanyārūpam bhāgadheyam*; but the meaning "favor" is not impossible.

[Both *bhagam* ("fortune" or "favors") and *pativedanam* (the ceremony called "husband-finder") are objects of *kṛṇomi*; which, accordingly, needs to be rendered by 'make' or 'procure' for the one combination and by 'perform' for the other. It is hardly a case of zeugma. - Bloomfield notes that *saṁbhṛta* contains a conscious allusion to *sambhala*, vs. 1.].

३५५. इयमग्ने नारी पतिं विदेष्ट सोमो हि राजा सुभगां कृणोति।
सुवाना पुत्रान् महिषी भवाति गत्वा पतिं सुभगा वि राजतु॥ ३॥

May this woman, O Agni, find a husband; for king Soma makes her of good-fortune; giving birth to sons, she shall become chief consort (*mahiṣī*); having gone to a husband, let her, having good-fortune, bear rule (*vi-rāj*).

Three mss. (including our P.O.) read *nāri* in a. [For *videṣṭa* in a (*Grammar*2 §850 a),] Ppp. has *videṣṭu*; at end of b it reads *-gaṁ kṛṇotu*; and it changes the second half-verse into an address by reading *bhavāsi*,

1. अर्यमशब्देन विवाहाग्निरुच्यते। 'अर्यमणं नु देवं कन्या अग्निम् अयक्षत' (आश्व० गृ० १.७.९०).

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and *subhage vi rājā*. The comm. explains *mahiṣī* as *mahanīyā śreṣṭhā bhāryā*. The fourth pāda is best scanned as *jagatī*, with resolution *ga-tu-ā* [or insert *sā* before *subhagā*].

३५६. यथाखुरो मघवञ्छारुरेष प्रियो मृगाणां सुषदा बभूव।
एवा भगस्य जुष्टेयमस्तु नारी सम्प्रिया पत्याविराधयन्ती॥४॥

As, O bounteous one (*maghavan*), this pleasant cover has been dear to the well-settled (*suṣad*) wild beasts, so let this woman be enjoyed of Bhaga, mutually dear, not disagreeing with her husband.

The translation here involves emendation of the unmanageable *suṣ adā* in b to *suṣadām*, as suggested by iii.22.6. SPP. has in his *pada*-text *susadāḥ* (as if nom. of *suṣadas*), and makes no note upon the word - probably by an oversight, as of our *pada*-mss. only Op. has such a reading; the comm. understands *suṣadās*, and explains it by *sukhena sthātuṁ yogyaḥ* 'comfortable to dwell in'; which is not unacceptable. The comm. also has in a *maghavān*, and in d *abhirādhayantī* (= *abhivardhayantī*, or else *putrapaśvādibhiḥ samṛddhā bhavantī*). Ppp. has at the beginning *yathā khaṁraṁ maghavaṅ cārur eṣu*, and, in c, d, *yaṁ vayaṁ juṣṭā bhagasyā'stu saṁpr-*. All our *saṁhitā*-mss. save one (H.), and half of SPP's, give *eṣaḥ pr-* in a-b; but the comment to Prāt.ii.57 quotes this passage as illustration of the loss of its final *visarga* by *eṣas*. Kauś. (34.14) evidently intends an allusion to this verse in one of its directions : *mṛgākharād vedyām mantroktāni* 'the articles mentioned in the text on the sacrificial hearth from a wild beast's covert,' but the comm. does not explain the meaning. The Anukr. ignores the redundancy of a syllable in c. [Pronounce *juṣṭā iyam* and reject *nārī ?*- The use of *sampriya* in dual and plural is natural : its extension to the singular is rather illogical (cf. TS. iv.2.4), unless we assign intensive value to *sam* ('very dear').]

३५७. भगस्य नावमा रोह पूर्णामनुपदस्वतीम्।
तयोपप्रतारय यो वरः प्रतिकाम्यः॥५॥

Ascend you the boat of Bhaga, full, unfailing; with that cause to cross over hither a suitor who is according to your wish.

Or *pratikāmya* may perhaps mean 'responsive to your love.' Ppp. has in a *ā ruha*, in b *anuparas-*, and for c, d *trayo pūṣā hitaṁ yaṣ patiṣ patikāmyaḥ*. The comm. understands *upa-* in c as an independent word. With this verse, according to the comm. the girl is made to ascend a properly prepared boat.

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३५८. आ क्र॑न्दय धनपते व॒रमाम॑नसं कृणु।
सर्वं॑ प्रदक्षि॒णं कृ॑णु॒ यो व॒रः प्र॑तिका॒म्यः॥६॥

Shout to [him], O lord of riches; make a suitor hither-minded; turn the right side to every one who is a suitor according to your wish.

Circumambulation with the right side toward one is a sign of reverence. *Ā krandaya* in a is perhaps a real causative, 'make him call out to us'; the comm. takes it so. His explanation [page 332] of the accompanying rite is : "offering rice in the night, one should make the girl step forward to the right."

३६९. इ॒दं हिर॑ण्यं॒ गुल्गु॑ल्व॒यमौ॒क्षो अथो॒ भगः॑।
ए॒ते पति॑भ्य॒स्त्वाम॑दुः प्रतिका॒माय॒ वेत्त॑वे॥७॥

Here [is] gold, bdellium; here [is] *aukṣa*, likewise fortune; these have given you unto husbands, in order to find one according to your wish.

Āukṣa (cf. *aukṣagandhi*, iv.37.3) seems to be some fragrant product of the ox; or it may perhaps come from *ukṣ* 'sprinkle', but not through *ukṣ an*. The mss. vary here, as everywhere else, in an indiscriminate manner between *guggulu* and *gulgulu*[1]; here the majority of ours have *-lg-*, and the great majority of SPP's have *-gg-*; but *-gg-* is accepted (as elsewhere) in our edition, and *-lg-* in the other; Ppp. reads *-lg-*; the comm. *-gg-*. Ppp. has further *vayam ukṣo atho bhaga*; and, in c-d, *adhuḥ patik-*. The comm. defines *guggulu* as "a well-known kind of article for incense," and for *aukṣa* he quotes from Keśava (*kauśikasūtrabhāṣyakārās*) the couplet given in Bloomfield's Kauśika on p.335 (but reading *surabhīn gandhān kṣīraṁ*). The comm. p. 332, explains that with this verse is to be performed a binding on and fumigation and anointing of the girl with ornaments, bdellium, and *aukṣa* respectively. [BR., iv.947, suggest *pratikāmyāya*.]

३६०. आ ते॑ नयतु सवि॒ता न॑यतु॒ पति॒र्यः प्र॑तिका॒म्यः।
त्वम॑स्यै धेह्योषधे॥८॥

Hither let Savitā conduct for you, conduct a husband that is according to your wish; do you assign [him] to her, O herb.

---

1. गुग्गुलु धूपनद्रव्यविशेषः प्रसिद्धः।

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The second *nayatu* is a detriment equally to sense and to meter; the Anukr. counts it to a, and the *pada*-mss. mark the division accordingly. Emendation of *tvam* in c to *tam* is strongly suggested. The verse hardly belongs to the hymn as originally made up; there has been no reference elsewhere to an "herb"; nor does Kauś. introduce such an element.

In the concluding *anuvāka* [6.] are 5 hymns, 31 verses : the Anukr. says accordingly *triṅśadekādhiko 'ntyaḥ*.

॥इति द्वितीयं काण्डं समाप्तम्॥

This is the end also of the fourth *prapāṭhaka*.

[One or two mss. sum up the book as 36 hymns and 207 verses.]

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॥अथ तृतीयं काण्डम्॥

Book III

[The third book is made up largely of hymns of 6 verses each. It contains 13 such hymns, but also six hymns (namely 4, 7, 13, 16, 24, 30) of 7 verses each, six hymns (namely 5, 6, 11, 15, 19, 29) of 8 verses each, two hymns (namely 12, 17) of 9 verses each, two hymns (namely 20, 21) of 10 verses each, one hymn (namely 31) of 11 verses, and one hymn (namely 10) of 13 verses. See Weber's introduction to his translation, p. 178. The possibility of critical reduction to the norm is well illustrated by hymn 31 - compare pages 1 and 37. The whole book has been translated by Weber, *Indische Studien*, vol.xvii. (1885), pages 177-314.]

1. Against enemies

Found in Paipp. iii., next after the one which here follows it. In Kauś. (14.17) this hymn and the next are called *mohanāni* 'confounders', and are used in a rite (14.17-21) for confounding an enemy's army; its details have nothing to do with those of the hymns.

[१- शत्रुसेनासंमोहन सूक्त]

[ऋषि- अथर्वा। देवता- सेनामोहन (१ अग्नि, २ मरुद्गण, ३-६ इन्द्र)। छन्द- १,४ त्रिष्टुप्, २ विराट्गर्भाभुरिक्त्रिष्टुप्, ३,६ अनुष्टुप्, ५ विराट् पुरउष्णिक्।]

३६१. अग्निर्नः शत्रून् प्रत्येतु विद्वान् प्रतिदहन्नभिशस्तिमरातिम्।
स सेनां मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः॥ १॥

Let Agni,[1] knowing, go against our foes, burning against the imprecator, the niggard; let him confound (*mohaya-*) the army of our adversaries (*para*); and may Jātavedas make them handless.

Ppp. makes *śatrūn* and *vidvān* in a change places. SPP. reports that the next used by the comm. reads *naḥ* after *agnir* both here and in 2. 1 a. The comm. signalizes the beginning of the book by giving absurd

1. अङ्गति गच्छति सर्वं व्याप्नोतीति अग्निः। अङ्गं नयति संनममानः। अक्नोपनो भवतीति स्थौलाष्ठीविः। न क्नोपयति न स्नेहयति। (नि० ७.१४)

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etymologies of *agni* at the length of nearly a page. Pāda c lacks a syllable, unless we allow ourselves to resolve *se-na-ām*.[1]

३६२. यूयमुग्रा मरुत ईदृशे स्याभि प्रेत मृणत सहध्वम्।
अमीमृणन् वसवो नाथिता इमे अग्निर्हेषां दूतः प्रत्येतु विद्वान्॥ २॥

You, O Maruts, are formidable for such a plight; go forward upon [them], kill, overcome ! The Vasus have killed [them]; suppliant [are] these; for let Agni, their messenger, go against [their foes], knowing.

The second half-verse is rendered literally as it stands, but is certainly badly corrupt. Ppp. has *amīmṛdaṁ vasavo nāthitebhyo agnir hy eṣāṁ vidvān pratyetu śatrūn*, which is much more acceptable; *nāth*-would be 'for [us] who supplicate.' *Dūtas* seems to have blundered in here out of 2. 1 a. Ludwig emends *nāthitās* to *-tān*, which would improve c, but leave it unconnected with d. In our edition *praty etu* is an erratum for *pratyetu*, which all the mss. read. The comm., with his customary neglect of accent, takes *ugrās* in a as vocative. He takes *īdṛśe* as a locative (= *apradhṛṣye saṁgrāmalakṣaṇe karmaṇi*), against the testimony of the other passages where the word occurs, and supplies *matsahāyās*. In b, he reads (with a couple of SPP's mss. that follow him) *mṛṇatas*, and takes it (again against the accent) as accus. pl. *Amīmṛṇan* in c he renders as an imperative. The meter of the verse (11 +11 : 12 +13 = 47) is capable of being fitted to the description of the Anukr. [11 + 10 : 12 + 12 = 45] by duly managing the resolution. [Aufrecht, KZ. xxvii.219 (1885), reconstructs the vs., putting *mṛḍayata* for *mṛṇata* in b and reading c, d thus : *amīmṛḍan vasavo nāthitāso agnir hi śatrūn pratyeti vidhyan*. Cf. Bloomfield, 326. - Roth gives (in his notes) *mṛḍata* for *mṛṇata* and (in his collation) *yeṣām* for *hy eṣām*, as Ppp. readings.]

३६३. अमित्रसेनां मघवन्नस्माञ्छत्रूयतीमभि।
युवं तानिन्द्र वृत्रहन्नग्निश्च दहतं प्रति॥ ३॥

The army of enemies, O bounteous one, playing the foe against us - do you (two), O Vṛtra-slaying Indra, Agni also, burn against them.

The verse is found also as SV. ii.1215, which reads *chatruyatīm* in b, and begins c with *ubhau tām* (*tām* is read by the comm., and is called for as an emendation in our verse); it also has the correct accent *amitrasenām*, which is found in only two of our mss. (O.Op.) and three of

1. सेना सेश्वरा समानगतिर्वा (नि० २.११)।

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SPP's; both editions read *-senām*. In our text, *āgniś* in d is a misprint for *agniś*. [SPP. combines *asmān ch-*, badly : cf. i.19.4, note.]

३६४. प्रसूत इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून्।
जहि प्रतीचो अनूचः पराचो विष्वक् सत्यं कृणुहि चित्तमेषाम्॥४॥

Impelled, O Indra, forwards (? *pravatā*) by your (two) bays - let your thunderbolt go forth, slaughtering (*pra-mṛ*) the foes; smite the on-coming, the following, the fleeing (*parāñc*); scatter their actual intent.

The verse is RV. iii.30.6; which, however, reads at the beginning *pra sū te* (as does also the comm.), accents in c *pratīco anūcaḥ* (and the comm. claims the same for our text), and has for d *viśvaṁ satyaṁ kṛṇuhi viṣṭam astu*, which is even more unintelligible than our text. Weber proposes *viṣvaksatyam* as a compound, "turning itself in every direction"; this, however, makes nothing out of *-satyam*. Ludwig translates "fulfil their design in all [both] direction," which is not very clear. Ppp. reads *viśvaṁ viṣṭaṁ kṛṇuhi satyam eṣām*; also quite obscure. The comm. takes *satyam* as "established, settled," and *viṣvak kṛṇuhi* as "scatter, unsettle, make uncertain." One would like to take *viṣvak-* as something like 'contrariwise', with the general sense "turn their plans against themselves." Ppp. has further *nūaḥ* for *anūcas* in c.

३६५. इन्द्र सेनां मोहयामित्राणाम्।
अग्नेर्वातस्य ध्राज्या तान् विषूचो वि नाशय॥५॥

O Indra, confound the army of our enemies; with the blast of fire, of wind, make them disappear, scattering.

The defective first half-verse is completed by Ppp. in this form : *manomohanaṁ kṛṇva* (i.e. *kṛṇavas ?) indrā'mitrebhyas tvam*. The second half -verse is also 2.3 c, d. The comm. explains *dhrājyā* by *dahanaviṣaye yā vegitā gatis tathāvidhayā vegagatyā tayor eva vā gatyā*.

३६६. इन्द्रः सेनां मोहयतु मरुतो घ्नन्त्वोजसा।
चक्षूंष्यग्निरा दत्तां पुनरेतु पराजिता॥६॥

Let Indra confound the army; let the Maruts slay with force; let Agni take away its eyes; let it go back conquered.

All the mss. read *indra*, vocative, at the beginning of the verse; but SPP's text, as well as ours, emends to *indraḥ s-*; and this the comm. also has. The comm. further in c *dhattām* instead of *dattām*.

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2. Against enemies

Found in Paipp. iii., next before the hymn here preceding. Used in Kauś. only with the latter, as there explained.

[२ - शत्रुसेनासंमोहन सूक्त]

[ऋषि- अथर्वा। देवता- सेनामोहन (१-२ अग्नि, ३-४ इन्द्र, ५ द्यौ, ६ मरुद्गण)। छन्द- त्रिष्टुप्, २-४ अनुष्टुप्।]

३६७. अग्निर्नो दूतः प्रत्येतु विद्वान् प्रतिदहन्नभिशस्तिमरातिम्।
स चित्तानि मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः॥ १॥

Let Agni our messenger, knowing, go against [them], burning against the imprecator, the niggard; let him confound the intents of our adversaries; and may Jātavedas make them handless.

All the mss. have in a the false accent *praty etu* (seemingly imitated from 1.2 d, where *hi* requires it), and SPP. retains it; our edition makes the necessary emendation to *praty etu*. Ppp. appears to have *śatrūn* instead of *vidvān* at end of a.

३६८. अयमग्निरमूमुहद् यानि चित्तानि वो हृदि।
वि वो धमत्वोकसः प्र वो धमतु सर्वतः॥ २॥

Agni here has confounded the intents that are in your heart; let him blow (*dham*) you away from [our] home; let him blow you forth in every direction.

Ppp. has *dhamātu* for *-tv etu* both times. The comm. renders *amūmuhat* by *mohayatu*, in accordance with his doctrine that one verbal form is equivalent to another.

३६९. इन्द्र चित्तानि मोहयन्नधराङ्काकूत्या चर।
अग्नेर्वातस्य ध्राज्या तान् विषूचो वि नाशय॥ ३॥

O Indra ! confounding [their] intents, move hitherward with [their] design (*ākūti*); with the blast of fire, of wind, make them disappear, scattering.

The second half-verse is identical with 1.5 b, c. Pāda b apparently means 'take away their design, make them purposeless'; the comm., distorting the sense of *arvāñ*, makes it signify "go against [their army[, with the design [of overwhelming it]." Ppp. reads *ākūtyā 'dhi* (i.e. *-tyās*

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adhi ?). In our edition, restore the lost accent-mark over the *-dra* of *indra* in a.

३७०. व्याकूतय एषामि॒ताथो॑ चि॒त्तानि॑ मुह्यत।
अथो॒ यदु॒द्यैषां॑ हृ॒दि तदे॑षां॒ परि॒ निर्ज॑हि॥४॥

Go asunder, you designs of them; also, you intents, be confounded; also what is today in their heart, that smite you out from them.

All the mss. have in b *cittāni*, as if not vocative, and SPP. retains the accent, while our text emends to *cittāni*; the comm. understands a vocative. The comm. further takes *vyākūtayas* as one word, explaining it as either *viruddhāḥ saṁkalpāḥ* or else (qualifying *devās* understood) as *śatrūṇāṁ vividhākūtyutpādakāḥ*. [For d, rather, 'that of them smite you out from [them].']

३७१. अ॒मीषां॑ चि॒त्तानि॑ प्रतिमो॒हय॑न्ती गृहा॒णाङ्गा॑न्यप्वे॒ परे॑हि।
अ॒भि प्रेहि॒ निर्द॑ह हृ॒त्सु शोकै॒र्ग्राह्या॒मित्रां॑स्तमसा विध्य॒ शत्रू॑न्॥५॥

Confounding the intents of those yonder, seizing their limbs, O Apvā[1], go away; go forth against [them]; consume [them] in their hearts with pangs (*śoka*); pierce the enemies with seizure (*grāhi*), the foes with darkness.

The verse is RV. x.103.12, which reads in a *cittam pratilobhayantī*, and, for d, *andhenā 'mitrās tasmasā sacantām*; and SV. (ii.1211) and VS. (xvii.44) agree with RV. Both *pada*-texts give in b *gṛhāṇa*, as impv.; but the word is translated above (in accordance with Grassmann's suggestion) as aor. pple. fe. *gṛhāṇā*, because this combines so much better with the following *pare 'hi*. A number of the *saṁhitā*-mss. (including our P.s.m.E.s.mI.H.p.m.) make the curious blunder of accenting *apve* in b: the comm. explains it as a *pāpadevatā*, adding the precious etymology *apavāyayati apagamayati sukham prāṇāṁś ca*. [Weber, ix.482, thinks *apvā* has reference to impurity (root *pū*) and to diarrhoea as caused by fear. To Weber's citation (xvii.184) from the Purāṇa, add the line near the beginning of the Bhīṣma book, MBh. vi.1.18, *śrutvā tu ninadaṁ yodhāḥ śaṅkha-mūtram prasusruvuḥ*.] The Anukr. ignores the redundancy in a; emendation to *cittā* would remove it.

३७२. अ॒सौ या सेना॑ मरुतः॒ परे॑षाम॒स्मानै॑त्य॒भ्योज॑सा॒ स्पर्ध॑माना।
तां वि॑ध्यत॒ तम॒सापव्र॑तेन॒ यथै॑षाम॒न्यो अ॒न्यं न जा॒नात्॥६॥

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1. अप्वा यद् एनया विद्वोऽपवीयते व्याधिर्वा भयं वा (नि० ६.१२)।

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Yonder army of our adversaries, O Maruts, that comes contending against us with force - pierce you it with baffling darkness, that one of them may not know another.

The verse is an addition (as vs.14) to Rv.x.103 [Aufrecht, 2d ed'n, vol. ii.p.682], but forms a proper part of SV. (ii.1210) and VS. (xvii.47). RV. VS. read in b *abhyāti nas* (for *asmāṅ aity abhi*); SV. has *abhyeti*; all have in c *gūhata* for *vidhyata;* and with the latter Ppp. intends to agree, but has *guhata*. For *eṣām* in d, RV. gives *amīṣām*, SV. *eteṣām*, and VS. *amī* and accordingly at the end *jānan*. It takes violence to compress our b into a *triṣṭubh* pāda.

3. For the restoration of a king

Found in Paipp. ii. (our vs. 5 coming last). Used by Kauś. (16.30), with the hymn next following, in a ceremony for the restoration of a king to his former kingdom. In Vait. (9.2), vs. 1 accompanies a morning oblation to Agni *anīkavant* in the *sākamedha* rite of the *cāturmāsya* sacrifice; and again (30.27), vs. 2 is used at the end of the *sautrāmaṇi* ceremony.

[३ - स्वराजपुनः स्थापन सूक्त]

[ऋषि- अथर्वा। देवता- १ अग्नि, २, ६ इन्द्र, ३ वरुण, सोम, इन्द्र, ४ श्येन, अश्विनीकुमार, ५ इन्द्राग्नी, विश्वेदेवा। छन्द- त्रिष्टुप्, ३ चतुष्पदा भुरिक् पंक्ति, ५-६ अनुष्टुप्।]

३७३. अचिक्रदत् स्वपा इह भुवदग्ने व्यचस्व रोदसी उरूची।
युञ्जन्तु त्वा मरुतो विश्ववेदस आमुं नय नमसा रातहव्यम्॥ १॥

He had shouted (? *krand*); may he be protector of his own here; O Agni, bend apart the two widened firmaments (*rodasī*); let the all-possessing Maruts harness (*yuj*) you; lead you hither with homage yon man of bestowed oblation.

This is a very literal translation of the obscure verse, which is plainly an adaptation or corruption, or both, of a RV. verse in a hymn to Agni (vi.11.4 : it is repeated, without variant, in MS.iv.14.15) : *adidyutat sv apāko vibhāvā'gne yajasva rodasī urūcī : āyuṁ na yaṁ namasā rātahavyā añjanti suprayasam pañca janāḥ*; and, what is very noteworthy, the latter half-verse of RV. is decidedly more closely reflected in the Ppp. version : *amuṁ naya namasā rātahavyo yujanti suprajasaṁ pañca janāḥ*; Ppp. has also *bhavat* at end of a. It could not be

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expected to find concinnity and sense in a verse so originated: the address seems to be changed from Agni to Indra, and some sort of comparison aimed at between the latter and the reinstated king. The *pada*-text divides in a *svapāḥ*, and, as the word may be a part of the adaptation [of the original to the purpose of this hymn], the translation so treats it, instead of substituting, as Weber and Ludwig do, *suapāḥ*; the comm. explains it both ways : *svakīyānām prajānām pālakaḥ sukarmā vā*. The comm. makes the king subject of *acikradat* in a, apparently takes *vyacasva* in b as one word (=*vyāpnuhi*), *tvā* in c as designating Agni (*yuñjantu* = *prāpnuvantu, tvatsahāyā bhavantu*), and *amum* in d as the king. The Anukr. ignores the *jagatī* pāda (c) [or lets it offset a counted as 10!]. [The usual compound is *sv-apās*; but *sv-apās*; though not quotable, is quite possible.]

३७४. दूरे चित् सन्तमरुषास इन्द्रमा च्यावयन्तु सख्याय विप्रम्।
यद् गायत्रीं बृहतीमर्कमस्मै सौत्रामण्या दधृषन्त देवाः॥ २॥

Indra, the inspired one, however far away, let the ruddy ones set in motion hither (*ā-cyāvaya-*) in order to friendship, when the gods venture (?) for him a *gāyatrī*, a *bṛhatī*, a song (*arka*), with the *sautrāmaṇī* (ceremony).

This verse is nearly as obscure as the preceding and probably as hopelessly corrupt. The "ruddy ones" in a are, according to the comm. priests (*ṛtvij*); Weber understands "horses," Ludwig "somas." The comm. takes *dadhṛṣanta* in d first from root *dhṛ* (! = *adhārayan*), then apparently from *dhṛṣ* (*pūrvaṁ visrastāvayavam indram punaḥ sarvāvayavopetam akurvan*, citing TS.v.6.3[4]); Ppp. has *dadṛśanta*; perhaps *dadṛhanta* might be made to yield the best sense; restoration of the augment would fill out the deficient meter, which the Anukr. fails to remark. R. conjectures "made firm for him the mighty *gāyatrī* as bol." About half the mss. (including our Bp.E.I.H.K.) accent in b *sakhyāya*; the same uncertainty as to this word appears elsewhere.

३७५. अब्द्यस्त्वा राजा वरुणो ह्वयतु सोमस्त्वा ह्वयतु पर्वतेभ्यः।
इन्द्रस्त्वा ह्वयतु विड्भ्य आभ्यः श्येनो भूत्वा विश आ पतेमाः॥ ३॥

For the waters let king Varuṇa call you; let Soma call you for the mountains; let Indra call you for these subjects (*viś*); becoming a falcon, fly unto these subjects.

"For" may of course be "from" in a and b, as preferred by [the four] translation and comm. Ppp. reads, in a, b *varuṇo juhāva somas tvā'yaṁ hvayati*; and again in c, *indras tvā'yaṁ hvayati*. With the proper

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resolutions, this verse is a decent *triṣṭubh*; the Anukr. scans it as 11 + 10 : 10 + 10 = 41. The verse in our text are wrongly numbered from this one on.

३७६. श्येनो हव्यं नयत्वा परस्मादन्यक्षेत्रे अपरुद्धं चरन्तम्।
अश्विना पन्थां कृणुतां सुगं त इमं सजाता अभिसंविशध्वम्॥४॥

Let the falcon lead hither from far (*para*) the one to be called, living exiled in others' territory (*kṣetra*); let the (two) Aśvins make the road for you easy to go; settle together about this man, you his fellows.

The translation follows both previous translators, and the comm. (= *hvātavyam*), in implying *havyam* in a instead of *havyam* 'oblation'; yet Ppp. reads *havis*, which supports *havyam*. The comm. with several of SPP's mss., has *avaruddham* in b; for [the technical] *aparuddhaś caran* (and *ava-gam*, 6 d) compare especially PB.xii.12.6.

३७७. ह्वयन्तु त्वा प्रतिजनाः प्रति मित्रा अवृषत।
इन्द्राग्नी विश्वे देवास्ते विशि क्षेममदीधरन्॥५॥

Let your opponents call you; your friends have chosen [you] against [them] (? *prati*); Indra-and-Agni, all the gods, have maintained for you security (*kṣema*) in the people (*viś*).

The comm., and a few of SPP's mss. that follow it, have at the beginning *vayantu* (= *sāṁtatyena sevantām*). Several *saṁhitā*-mss. (including our P.M.O.Op.) read *pratijānāḥ*; Ppp. has the easier reading *pañca janāḥ*, with *hvayanti* for *-ntu*, and, in b, *varṣata* for *avṛṣata*; also it ends with *adīdharas*. As in more than one other case, all the mss. accent *te* in the second half-verse, and the *pada*-text puts its double stroke of pāda-division before the word; and both editions read *te*; but it should plainly be *te*, as our translation renders, and as the comm. also explains it. The comm. combines in b *pratimitrās*, making it mean "opposing friends"; the combination of *vṛ* 'choose' with *prati* is strange and obscure.

३७८. यस्ते हवं विवदत् सजातो यश्च निष्ट्यः।
अपाञ्चमिन्द्र तं कृत्वाथेममिहाव गमय॥६॥

Whatever fellow disputes your call, and whatever outsider - making him go away (*apāñc*), O Indra, then do you reinstate (*ava-gamaya*) this man here.

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The comm. explains *sajāta* and *niṣṭya* as *samabala* and *nikṛṣṭabala* (!) [as at i.19.3], and *ava gamaya* as *bodhaya*.The Anukr. takes no notice of the metrical deficiency in a; emendation to *-vadati* would fairly rectify it. [For *ava-gam*, see note to vs. 4.]

4. To establish a king

Found in Paipp.iii. Used in Kauś. only with the next preceding hymn (as there explained), although the two are of essentially different application, this one referring to a king who has been called or chosen, and has to be inaugurated as such. In Vait. (13.2), in the *agniṣṭoma* sacrifice, vs. 7 accompanies, with vii.28, oblations to *pathyā svasti* and other divinities.

[४ - राजासंवरण सूक्त]

[ऋषि- अथर्वा। देवता- इन्द्र। छन्द- त्रिष्टुप्, १ जगती, ४, ५ भुरिक् त्रिष्टुप्।]

३७९. आ त्वा॑ गन् रा॒ष्ट्रं स॒ह वर्च॒सोदि॑हि प्राङ् वि॒शां पति॑रेकरा॒ट् त्वं वि रा॑ज।
सर्वा॑स्त्वा राजन् प्र॒दिशो॑ ह्वयन्तूप॒सद्यो॑ नम॒स्यो भ॑वे॒ह॥ १॥

Unto you has come the kingdom; with splendour rise forward; [as] lord of the people (*viśas*), sole king, bear you rule (*vi-rāj*); let all the directions call you, O king; become you here one for waiting on, for homage.

The translation implies in a *agan*, which is very probably the true reading, though the *pada*-mss. divide *tvā : gan*. The metrical redundancy in a, b is best removed by omitting *prāñ* (for which Ppp. and the comm. read *prāk*), which seems (as meaning also 'in the east') to have been added in order to make yet more distinct the comparison with the sun implied in *ud ihi*; the *pada*-text reckons the word wrongly to b, and the comm. renders it *pūrvam* 'formerly'; he takes *vi rāja* as "be resplendent," which is of course possible. The verse has but one real *jagatī* pāda (a). [With d (=vi.98.1 d), cf. *namasopasadyas*, used twice in RV.]

३८०. त्वां विशो॑ वृणतां रा॒ज्याय॒ त्वामि॒माः प्र॒दिश॒: पञ्च॑ दे॒वीः।
वर्ष्मन् रा॒ष्ट्रस्य॑ ककु॒दि श्रय॑स्व॒ ततो॑ न उ॒ग्रो वि भ॑जा॒ वसू॑नि॥ २॥

You let the people (*viśas*) choose unto kingship (*rājya*), you these five divine directions; rest (*śri*) at the summit of royalty, at the pinnacle (*kakud*); from thence, formidable, share out good things to us.

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The verse is found also in TS. (iii.3.9[2]) and MS. (ii.5.10), with nearly accordant differences of reading : *gāvo 'vṛṇata rāyjāya* in a; *tvām havanta* (MS. *vardhanti*) *marutaḥ svarkāḥ* for b; *kṣ-atrasya kakubhi* (MS. *kakubbhiḥ*) *śiśriyāṇas* in c. TB., moreover, has the second half-verse (in ii.4.7[7]; the first half is our iv.22.2 a, b), agreeing with AV. except by giving *kṣatrasya kakubhis*. Ppp. further varies the word by reading *kakudhi*; it also has in a *vṛṇutām*, and for d *ato vasūni vi bhajāsy ugraḥ*. A number of the mss. (including our O.Op.) read in a *rājyāya*, as, indeed, they generally disagree [in threefold wise] as to the accent of this word. P.M.W. have in a *vṛṣatām*. The comm. renders *varṣman* by *śarīre*, *śrayasva* by *āssva*.

३८१. अच्छा त्वा यन्तु हविनः सजाता अग्निर्दूतो अजिरः सं चरातै।
जाया: पुत्रा: सुमनसो भवन्तु बहुं बलिं प्रति पश्यासा उग्रः॥३॥

Unto you let your fellows come, calling [you], Agni shall go along as speedy messenger; let the wives, the sons, be well-willing; you, formidable, shall see arrive (*prati-paś*) much tribute.

Ppp. has in a, b *yantu bhuvanasya jālā 'gnir dūto 'va jarase dadhāti*, and combines in c *jāyāṣ p-*. The comm. finds in b an incomplete simile : "your messenger, unassailable like fire, shall" etc.

३८२. अश्विना त्वाग्रे मित्रावरुणोभा विश्वे देवा मरुतस्त्वा ह्वयन्तु।
अधा मनौ वसुदेयाय कृणुष्व ततो न उग्रो वि भजा वसूनि॥४॥

Let the (two) Aśvins you first, let Mitra-and-Varuṇa both, let all the gods, the Maruts, call you; then put (*kṛ*) your mind unto the giving of good things; from thence, formidable, share out good things to us.

With c compare RV. i.54.9 d, which rectifies the meter by reading *kṛṣva*. The second half-verse is quite different in Ppp. : *sajātānāṁ madhyameṣṭhe 'ha masyā* (cf. ii.6.4 c; iii.8.2 d) *sve kṣetre savite vi rāja*. The third pāda is made *bhurij* by the change of *kṛṣva* to *kṛṇuṣva*.

३८३. आ प्र द्रव परमस्याः परावतः शिवे ते द्यावापृथिवी उभे स्ताम्।
तदयं राजा वरुणस्तथाह स त्वायमह्वत् स उपेदमेहि॥५॥

Run forth hither from the further distance; propitious to you be heaven-and-earth both; king Varuṇa here says this thus; he here has called you; [therefore (*sa*) do you come to this place.

Ppp. has *babhūtām* for *ubhe stām* at end of b, and *ahvat svenam ehi* at end of d. SPP. reports all his *pada*-mss. as reading *aha* instead of *āha* in c; no such blunder has been noted in ours. His ms. of the comm. also

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appears to have *āhvat* in d, but doubtless only by an oversight of the copyist (under the next verse it gives *ahvat* in an identical phrase of exposition). MS. (ii.2.11; p.24.3) gives a *pratīka* reading *ā prehi paramasyāḥ parāvataḥ*, while no corresponding verse is found in its text or elsewhere, so far as is known, unless here.

३८४. इन्द्रेन्द्र मनुष्या३ः परेहि सं ह्यज्ञास्था वरुणैः संविदानः।
सत्वायमह्वत् स्वे सधस्थे स देवान् यक्षत् स उ कल्पयाद् विशः॥६॥

Like a human Indra, go you away; for you have concurred (*samjñā*) in concord with the castes (?); he here has called you in his own station; he shall sacrifice to the gods, and he shall arrange the people (*viśas*).

The translation of this obscure and difficult verse implies much and venturesome emendation in the first half : namely, in a, *indra iva manuṣ yaḥ*, and in b *varṇais*. Weber also takes *manuṣyās* as meant for a nom. sing., and renders it "menschengestaltet"; the other translators understand *manuṣyā viśas*, as does the Pet. Lex. The Ppp. version, *indro idam manuṣ-ya pre 'hi*, suggests *-ṣyaḥ*, and is decidedly better in *prehi* (to be resolved into *pr-e-hi*, whence perhaps the corruption of *parehi*); the repeated vocative *indraindra* (so the *pada*-text) is not to be tolerated. For b, Ppp. has *saṁ hi yajñiyās tvā varuṇena saṁvidānaḥ*, which is too corrupt to give as aid; the emendation to *varṇais* is a desperate and purely tentative one, as there is no evidence that *varṇa* had assumed so early the sense of 'caste.' Weber suggests that *varuṇa* here is equal to *varaṇa* 'elector'; Zimmer takes it as virtually for *devais* : both entirely unsatisfactory. Ppp. ends the verse with *so kalpayād diśaḥ*. To the comm. there is no difficulty; the repeated vocative is out of reverence (*ādarārtham*); *manuṣyās* is a Vedic irregularity for *-ṣyān*, or else qualifies *prajās* understood; the plural *varuṇais* is *plur. majestaticus* for *varuṇena*; *kalpayāt*, finally, is *svasvavyāpāreṣu niyuñktām*. The Anukr. passes without notice the *jagatī* pāda d, it being easy to read the verse into 44 syllables.

३८५. पथ्या रेवतीर्बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन्।
तास्त्वा सर्वाः संविदाना ह्वयन्तु दशमीमुग्रः सुमना वशेह॥७॥

The wealthy roads, of manfoldly various form, all, assembling, have made wide room for you; let them all in concord call you; to the tenth [decade of life] abide here formidable, well-willing.

Pathyā revatīs,[1] divinities of good roads and welfare, are explained

1. रेवतीः रैमत्यः धनवत्यः। रेवतीः आपः। तदभिमानिन्यो देवताः। 'आपो वै रेवतीः' (तै० ब्रा० ३.२.८.२)

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by the comm. as *patho 'napetā mārgahitakāriṇya etatsaṁjñā devatāḥ*; or else *pathyās* is *pathi sādhavaḥ* and *revatīs* is *āpas*. Both editions read in d *vaśe 'ha*, but the comm., with SPP's *śrotriyas* V. and K., read *vase 'ha*, and the translation implies this. Ppp. offers no variants for the verse. Many of our *saṁhitā*-mss. (P.M.W.E.I.H.) retain the final *visarga* of *saṁvidānāḥ* before *hv-* in c; SPP. does not report any of his as guilty of such a blunder. [V. and K. recognize *vaśeha* as a variant.]

Ppp. appends another verse : yadi jareṇa haviṣā datvā gamayāmasi : atrā ta indraṣ kevalīr viśo balihṛtas karat (cf. RV.x.173.6 c, d).

5. For prosperity : with a parṇa-amulet

Found (except vs. 8) in Paipp. iii. Used by Kauś. (19.22), with viii.5 and x.3, 6, to accompany the binding on of an amulet for general prosperity (*tejobalāyurdhanādipuṣṭaye*, comm.). And the comm. quotes it from Nakṣ. K. [comm. should say Śānti K. - Bloomfield] as employed in a *mahāśānti* named *āṅgirasī*. [In the prior draft, W. writes "For success of a king : with" etc. as title of this hymn. Its place in the collection, next after iii.3 and 4, and its second vs., seem to justify that title.]

[५ - राजा और राजकृत सूक्त]

[ऋषि- अथर्वा। देवता- सोम या पर्णमणि। छन्द- अनुष्टुप्, १ पुरोऽनुष्टुप्त्रिष्टुप्, ४ त्रिष्टुप्, ८ विराट्उरोबृहती।]

३८६. आयमगन् पर्णमणिर्बली बलेन प्रमृणन्त्सपत्नान्।
ओजो देवानां पय ओषधीनां वर्चसा मा जिन्वत्वप्रयावन्॥ १॥

Hither has come this *parṇa*-amulet, strong, by strength slaughtering our rivals; force of the gods, milk of the herbs, let it quicken me with splendour unremittingly.

Ppp. has for d *mayi rāṣṭraṁ jinvatv aprayucchan*. *Āprayāvan* in d, which is read by all the mss. (hence by both editions) and the comm., is unquestionably to be emended (as suggested by BR., v.1015) to *-yāvam* [*Skt. Gram.*[2] § 995 b, root *yu*; cf. *yuch*]; the word is quoted in the Prāt. text (iv. 56), but not in a way to determine its form (*aprayāvādi-*). As the later verses show, *parṇa* is to be understood here as the tree of that name (*Butea frondosa* : comm. *palāśavṛkṣa*). The comm. raises no objection to *aprayāvan*, and explains it as either *māṁ vihāyā 'napagantā san* (with irregular exchange of case-forms), or else *aprayātar*, i.e. *sarvadā dhāryamāṇa*.

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३८७. मयि॑ क्ष॒त्रंप॑र्णमणे॒ मयि॑ धारयताद् र॒यिम्।
अ॒हं रा॒ष्ट्रस्या॑भीव॒र्गे नि॒जो भू॑यासमुत्त॒मः॥ २॥

In me [maintain] dominion, O *parṇa*-amulet, in me maintain wealth; may I in the sphere of royalty be familiar (? *nija*), supreme.

Compare the nearly corresponding vi.54.2, which suggests emendation of *nijas* to *yujas* ['may I be supreme above [any] ally *or* fellow-king' (*yujas* as abl.). Ppp. has *rāṣṭram* for *kṣatram* in a, and its d reads *yajā bhūyāsam uttarā*, supporting the emendation. Our Bp. reads in c *vargre*, as some of the mss. do in the other occurrences of this obscure word: the comm. explains it by *āvarjane svādhīnī-karaṇe* 'appropriation', and *nija* by *ananyasahāya*. [BR. give 'bestandig' for *nija*.]

३८८. यं नि॑दु॒धुर्व॒नस्पतौ॒ गुह्यं॑ दे॒वाः प्रि॒यं म॒णिम्।
तम॒स्मभ्यं॑ स॒हायु॑षा दे॒वा द॑दतु॒ भर्त॑वे॥ ३॥

The dear amulet which the gods deposited hidden in the forest-tree - that let the gods give to us to wear, together with length of life (*āyus*).

Ppp. has for b *vājiṁ devāḥ priyaṁ nidhim*, and its second half-verse is *taṁ ma indras sahā''yuṣā maṇiṁ dadātu bhartave*.

३८९. सोम॑स्य॒ प॒र्णः सह॑ उ॒ग्रमा॒गन्निन्द्रे॑ण दत्तो॒ वरु॑णेन शि॒ष्टः।
तं प्रि॑यासं ब॒हु रोच॑मानो दीर्घायु॒त्वाय॑ श॒तशा॑रदाय॥ ४॥

The *parṇa*, Soma's formidable power, has come, given by Indra, governed (*śās*) by Varuṇa; may I, shining greatly, wear it in order to length of life for a hundred autumns.

The translation implies emendation in c of the unmanageable *priyāsam* to *bhriyāsam*, an obvious improvement, adopted also by Weber, and supported by the reading of Ppp., *tam aham bibharmi*; the comm., too, though reading *priy-*, glosses it with *bhriyāsaṁ dhārayeyam*. In b, Ppp. has *sakhyas* for *śiṣṭas*. The comm. finds in *somasya parṇas* in a allusion to the origin of the *parṇa*-tree from a leaf (*parṇa*) of soma, and quotes for it TS. iii.5.7[1]. *Rocamānas* in c he uses as *-nam*, qualifying *tam*. The metrical definition of the verse is wanting in the Anukr. mss.; we may call it a *nicṛt triṣṭubh*. [See Weber's note on *parṇa*.]

३९०. आ मा॑रुक्षत् पर्ण॒म॒णिर्म॒ह्या अ॑रि॒ष्टता॑तये।
यथा॒हमु॑त्त॒रोऽसा॑न्यर्य॒म्ण उ॒त सं॒विदः॥ ५॥

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The *parṇa*-amulet has ascended me, in order to great unharmedness, so that I may be superior to patron (*aryaman*) and to ally (*saṁvid*).

Saṁvid is here taken as corresponding noun to the common adjective *saṁvidāna* (the Pet. Lex., "possession"; Weber, "favor"); the comm. makes it *samānajñānāt* or *samabalāt*; and *aryaman*, according to him, comes from *arīn yamayati*, and means *adhikabalaḥ purupradātā ca*. Ppp. combines *mahyā 'riṣṭ-* in b, and has for d *manuṣyā adhi saṁśataḥ* (or *saṁmataḥ*). All the mss., and SPP's text, read *uttaras* in c; our *uttaras* is a necessary emendation. [As to *aryaman*, cf. Weber's note.]

३९१. ये धीवानो रथकारा: कर्मार ये मनीषिण:।
उपस्तीन् पर्ण मह्यं त्वं सर्वान् कृण्वभितो जनान्॥६॥

They that are clever chariot-makers,[1] that are skilful smiths - subjects to me do you. O *parṇa*, make all people (*jana*) round about.

Ppp. begins *yat takṣāṇo rath-*, and its second half-verse is *sarvāṁs tvā 'nṛṇa randhayo 'pastiṁ kṛṇu medinam*. The comm. renders *dhīvānas* by *dhīvarā mātsikāḥ* 'fisher-men,' and gives the technical definition of the caste of *rathakāras*. Weber (9.196 ff.) treats with much fullness of these and other caste matters. *Upastīn* the comm. explains, nearly enough correctly, by *sevārthaṁ samīpe vidyamānān upāsīnān vā*.

३९२. ये राजानो राजकृत: सूता ग्रामण्यश्च ये।
उपस्तीन् पर्ण मह्यं त्वं सर्वान् कृण्वभितो जनान्॥७॥

They that are kings, king-makers, that are charioteers and troop-leaders -subjects to me do you, O *parṇa*, make all people round about.

Our Bp. reads in b *grāmaṇyaḥ*, emended to *nyaḥ*; Kp. has *grāmaṇyaḥ*; Op. and D. (and, so far as appears, all SPP's *pada*-mss.) *grāmaṇyaḥ*; the word is divided by the RV. *pada*-text (*grāmanīḥ*), as in all reason it should be; and its division seems favoured, if not required, by our Prāt. iii.76. Ppp. has a quite different text : *upastir astu vaiśya uta śūdra utā ''ryaḥ* for a, b, with c, d as in its version of vs. 6 (but with *tān ṛṇa* [intending *tān parṇa ?*] instead of *tvā 'nṛṇa*). Weber, on authority of ŚB. iii.4.1.7, proposes to emend a to *ye 'rājāno*; the comm. explains the *rājānas* by *anyadeśādhipāḥ*; and *rājakṛtas* by *rājye 'bhiṣiñcantī 'ti*

1. ये च रथकारा: रथनिर्मातारो जातिविशेषा:। वतकारस्तु माहिष्यात् करण्यां यस्य संभव: (अमर) वैश्यायां क्षत्रियाद् उत्पन्नो माहिष्य:।

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sacivāḥ. [In SPP's *Corrections* (to p. 364), his J.P., are reported as dividing *grāmanyaḥ*.]

३९३. पुर्णोऽसि तनूपानः सयोनिर्वीरो वीरेण मया।
संवत्सरस्य तेजसा तेन बध्नामि त्वा मणे॥८॥

Parṇa are you, body-protecting; a hero, from the same womb (*yoni*) with me a hero; with the year's brilliancy - therewith I bind you on, O amulet.

Wanting in Ppp. The second pāda is damaged, in meter and in sense, by the apparently intruded *vīras*.

The *anuvāka* [1.] ends here, having 5 hymns and 33 verses; the old Anukr. says : *triṅśannimittāḥ ṣaḍṛceṣu* (mss. *-ḍarc-) kāryās tisraḥ*.

6. Against enemies : with aśvattha

Found (except vs. 6) in Paipp. iii. Used by Kauś. (48.3 ff.) in a rite of sorcery against enemies; vss. 7, 8 are specially quoted (48.6, 5), with actions adapted to the text. The comm. also describes it as employed by the Nakṣ. [comm. again errs; should be Śānti - Bloomfield] K. (17, 19) in a *mahāśānti* called *āṅgirasī*.

[६- शत्रुनाशन सूक्त]

[ऋषि- जगद्बीज पुरुष। देवता- अश्वत्थ (वनस्पति)। छन्द- अनुष्टुप्।]

३९४. पुमान् पुंसः परिजातोऽश्वत्थः खदिरादधि।
स हन्तु शत्रून् मामकान् यानहं द्वेष्मि ये च माम्॥१॥

The male (*pumāṅs*) [is] born out of the male– the *aśvattha*[1] forth from the *khadira*; let it smite my foes, whom I hate and who [hate] me.

A very acceptable emendation would be *pari jātas*, since *pari* is plainly accessory to the ablative *puṁsas*, as *adhi* to *khadirāt* in b (cf. *asatas pari jajñire*, x.7.25). Ppp. retains the initial *a* of *aśvatthas*, and begins d with *yāṅś cā 'haṁ*. The *aśvattha* begins as a parasite, usually on the *śamī* (fem.), this time from the hard *khadira* (masc.).

३९५. तानश्वत्थ निः शृणीहि शत्रून् वैबाधदोधतः।
इन्द्रेण वृत्रघ्ना मेदी मित्रेण वरुणेन च॥२॥

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1. अश्वत्थः अश्वरूपः सन् अग्निस्तिष्ठत्यत्रेति अश्वत्थः। अश्वो रूपं कृत्वा ..... तद् अश्वत्थस्याश्वत्थत्वम्। (तै० ब्रा० १।३।९)

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Crush them out, O *aśvattha*, our violent foes, O expelling one, allied with Vṛtra-slaying Indra, with Mitra, and with Varuṇa.

The translation implies the reading of *vaibādha* in b as an independent word; it is so regarded by BR., Weber, the later translators, and the comm.; all the *pada*-mss. make it into a compound with *dodhatas*, and both editions so write it. Ppp. reads instead, for b, *śatrūn mayi bādha todhata*. Some of our mss. (P.M.W.E.) read in a *ni śṛ-*; one of SPP's has *sṛṇīhi*. The comm. explains *dodhatas* as *bhṛśaṁ kampayitṛn*; [but see *Ved. Stud.* ii.10].

Ppp. adds a verse of its own : *yathā 'śvattha niṣṇāmi pūrvāṅ jātān utā 'parān* (cf.x.3.13-15) : *evā pṛdanyatas tvam abhi tiṣṭha sahasvatā*.

३९६. यथाश्वत्थ निरभनोऽन्तर्महत्यर्णवे।
एवा तान्सर्वान्निर्भिन्द्धि यानहं द्वेष्मि ये च माम्॥३॥

As you, O *aśvattha*, did break out [the *khadira*][1] within the great sea, so do you break out all these, whom I hate and who [hate] me.

"The sea," doubtless the atmosphere, as explained by the comm. (and Weber). The comm. reads *abhinas* in a, and two or three of SPP's mss. so far agree with him as to give the (blundering) *nirabhinnas*; this reading exhibits a much less startling and anomalous crowding-out of the root-final by the personal ending than does *-abhanas* (see my *Skt. Gr.* § 555), and so is more acceptable. Some of SPP's mss. similarly mix up *bhindi* and *bhañdhi* in c; the comm., of course, has the former. A part of the mss. (including our Bp.P.M.E.H.) leave *mahati* in b unaccented (as again at xi.8.2, 6). Ppp. *yathā 'śvattha vibhinaccham tahaty arṇave : evā me śatro cittāni viṣvag bhidhi sahasvatā* (cf. our vs.6 c, d).

३९७. यः सहमानश्चरसि सासहान इव ऋषभः।
तेनाश्वत्थ त्वया वयं सपत्नान्त्सहिषीमहि॥४॥

You that go about overpowering, like a bull that has overpowered– with you here, O *aśvattha*, may we overpower our rivals.

Ppp. reads in a *carati*, as does also the comm., followed by two or three of SPP's mss. Ppp. further combines in b *sāsahānai' va ṛṣ-*, and ends d with *saṁviṣīvahi*. [The *saṁhitā*-mss. all combine *iva ṛṣ-* in b; see note to Prāt. iii.46.]

1. Acacia Catechu.

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३९८. सिनात्वेनान् निर्ऋतिर्मृत्योः पाशैरमोक्यैः।
अश्वत्थ शत्रून् मामकान् यानहं द्वेष्मि ये च माम्॥५॥

Let perdition bind them, with unreleasable fetters of death - my foes, O *aśvattha*, whom I hate and who [hate] me.

Ppp. has *avimokyais* in b, and (as in vs. 1) begins d with *yāṁś cā 'ham*. Several of our mss. (P.M.W.E.) have at the beginning the senseless reading *simātu*.

३९९. यथाश्वत्थ वानस्पत्यानारोहन् कृणुषेऽधरान्।
एवा मे शत्रोर्मूर्धानं विष्वग् भिन्द्धि सहस्व च॥६॥

As, O *aśvattha*, ascending them of the forest-trees, you do put them beneath you (*adhara*), so the head of my foe do you split apart and overcome.

Ppp. (as we saw above) has the second half of this verse, with variants, as its 3 c, d. What the *vānaspatya* is, as distinguished from *vanaspati*, is as obscure as the similar relation of *ṛtu* and *ārtava* [iii.10.9 note]; possibly 'they of that sort, they and their kind'; our translation marks, rather mechanically, the distinction. The comm. says that here *vanaspati* means "the place where trees grow," and *vānaspatya* the trees themselves - which is an explanation quite after this kind.

४००. तेऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात्।
न वैबाधप्रणुत्तानां पुनरस्ति निवर्तनम्॥७॥

Let them float forth downward, like a boat severed from its mooring (*bandhana*); of them thrust forth by the expelling one, there is no returning again.

Ppp. reads in c *nurbādha*; our Op. has *vaibādha : pranuttānām. Astu* in d, for *asti,* would be an improvement. The comm. gives a double explanation of *bandhana,* as either place or instrument of fastening. [The vs. recurs at ix.2.12, with *sāyaka-* for *vaibādha*.- W's Collation of Op. gives *pra,* not *pra*!]

४०१. प्रैणान् नुदे मनसा प्र चित्तेनोत ब्रह्मणा।
प्रैणान् वृक्षस्य शाखयाश्वत्थस्य नुदामहे॥८॥

I thrust them forth with mind, forth with intent and incantation; forth with branch of tree, of *aśvattha*, we thrust them.

Ppp. has in a *prai 'nān nudāmi* (which makes the meter easier), and at the end correspondingly the active *nudāmasi*; for b it gives *pra śṛtyena*

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brāhmaṇā. The lingualizaiton of the first *n* of *enān* is noted in Prāt. iii.80. and the comment on that rule quotes the instance in c, but not that in a. According to Kauś. the thing "mentioned in the text" (perhaps an effigy of the person aimed at, in the "vitals" of which something has been buried by the preceding rule) [having been put upon a boat] is with this verse and ix.2.4 pushed forth with a branch, and with vs. 7 made to float away.

7. Against the disease kṣetriya

Found in Paipp. iii., with few variants, but with vs. 5 at the end. Used by Kauś. (27.29) in a healing ceremony (its text does not specify the disease); and reckoned (26.1, note) to the *takmanāśana gaṇa*. And the comm. quotes it as employed by the Nakṣ. [Śānti?] K. (17, 19) in the *mahāśānti* called *kaumārī*.

[७- यक्ष्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- यक्ष्मनाशन (१-३ हरिण, ४ तारागण, ५ आपः, ६-७ यक्ष्मनाशन)। छन्द- अनुष्टुप्, १ भुरिक् अनुष्टुप्।]

४०२. हरिणस्य रघुष्यदोऽधि शीर्षणि भेषजम्।
स क्षेत्रियं विषाणया विषूचीनमनीनशत्॥ १॥

On the head of the swift-running gazelle (*harina*) is a remedy; he by his horn has made the *kṣetriya* disappear, dispersing.

Viṣāṇā is divided (*visānā*) in the *pada*-text, as if from *vi* + *sā* 'unfasten' - which is, indeed, in all probability its true derivation, as designating primarily a deciduous horn, one that is dropped off or shed; and in this peculiarity, as distinguished from the permanent horns of the domestic animals, perhaps lies the reason of its application to magical remedial uses. The verse occurs also in ĀpŚS.xiii.7.16 [where most mss. have *raghuṣyato*]. For the *kṣetriya*, see above, ii.8. [See p. 1045.]

४०३. अनु त्वा हरिणो वृषा पद्भिश्चतुर्भिरक्रमीत्।
विषाणे वि ष्य गुष्पितं यदस्य क्षेत्रियं हृदि॥ २॥

After you has the bull-gazelle stridden with his four feet; O horn, do you unfasten (*vi-sā*) the *kṣetriya* that is compacted (?) in his heart.

Ppp. has a different d : *yadi kiṁcit kṣetriyaṁ hṛdi*. The word-play in c, between *viṣāṇā* and *vi-sā*, is obvious; that any was intended with *viṣ*

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ūcīna in 1 d is very questionable. This verse, again is found in ĀpŚS. ib., but with considerable variants : *anu tvā hariṇo mṛgaḥ paḍbhiś caturbhir akramīt : viṣāṇe vi ṣyai 'taṁ granthiṁ yad asya gulphitaṁ hṛdi;* here it is a "knot" that is to be untied by means of the horn. One of our mss. (O.) has in c *paḍbhis*, like ĀpŚS. The comm., followed by a couple of SPP's mss., further agrees with ĀpŚS. by reading *gulphitam* in c, and explains it as *gulphavad grathitam*. The occurrence of the rare and obscure *guṣpita* [misprinted *guṣṭitam*] in ŚB. iii.2.2.20 is also in connection with the use of a deer's horn.

४०४. अदो यदवरोचते चतुष्पक्षमिवच्छदिः।
तेना ते सर्वं क्षेत्रियमङ्गेभ्यो नाशयामसि॥ ३॥

What shines down yonder, like a four-sided roof (*chadis*), therewith we make all the *kṣ-etriya* disappear from your limbs.

In our edition, *tena* in c should be *tenā*, as read by nearly all the *saṁhitā*-mss. (all save our P.M.), and by SPP. The sense of a, b is obscure to the comm., as to us; he guesses first that it is "the deer-shaped thing extended in the moon's disk," or else "a deer's skin stretched on the ground"; *chadis* is "the mat of grass with which a house is covered." Weber takes it as a constellation; Grill (mistranslating *pakṣa* by "post"), as the gazelle himself set up on his four legs, with his horns for roof! If a constellation, it might be the Arab "manzil" γζηπ Aquarii, which its shape and name connect with a tent : see *Sūrya-Siddhānta*, note to viii.9 (under 25th asterism); this is not very far from the stars mentioned in the next verse [λ and υ Scorpions].

४०५. अमू ये दिवि सुभगे विचृतौ नाम तारके।
वि क्षेत्रियस्य मुञ्चतामधमं पाशमुत्तमम्॥ ४॥

The two blessed stars named Unfasteners (*vicṛt*), that are yonder in the sky - let them unfasten of the *kṣetriya* the lowest, the highest fetter.

The verse is nearly identical with ii.8.1 above, which see [b recurs at vi.121.3 b; v. Schroeder gives the Kaṭha version of a, b, *Zwei hss.*, p.15, and *Tubinger Kaṭha-hss.*, p.75]. Ppp. makes it in part yet more nearly so, by beginning with *ud agātām bhagavatī*, but reads in c *vi kṣetriyaṁ tvā 'bhy ānaśe* [cf. our 6 b]; and its end and part of vs. 6 (which next follows) are defaced.

४०६. आपो इद् वा उ भेषजीरापो अमीवचातनीः।
आपो विश्वस्य भेषजीस्तास्त्वा मुञ्चन्तु क्षेत्रियात्॥ ५॥

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The waters verily [are] remedial, the waters disease-expelling, the waters remedial of everything; let them release you from *kṣetriya*.

The first three pādas are RV.x.137.6 a, b, c, save that RV. has *sarvasya* in c; but vi.91.3 below represents the same verse yet more closely.

४०७. यदासुतेः क्रियमाणायाः क्षेत्रियं त्वा व्यानशे।
वेदाहं तस्य भेषजं क्षेत्रियं नाशयामि त्वत्॥ ६॥

If from the drink (? *āsuti*) that was being made the *kṣetriya* has come upon (*vi-aś*) you, I know the remedy of it; I make the *kṣetriya* disappear from you.

The word *āsuti* is of doubtful and disputed sense; Weber says "infusio seminis" [as immediate cause of the "Erb-übel," which is Weber's version of *kṣetriya*]; Grill, "gekochter Zaubertrank"; the comm. *dravībhūtam annam* 'liquidized food.'

४०८. अपवासे नक्षत्राणामपवास उषसामुत।
अपास्मत् सर्वं दुर्भूतमप क्षेत्रियमुच्छतु॥ ७॥

In the fading-out of the asterisms, in the fading-out of the dawns also, from us [fade] out all that is of evil nature, fade out (*apa-vas*) the *kṣetriya*.

Ppp. has *tato 'ṣasām* at end of b, and in c *āmayat* for *durbhūtam*. Emendation of *asmat* in c to *asmāt* (as suggested by Weber) would notably improve the sense. The second pāda has a syllable too many, unless we make the double combination *vāso 'ṣasām*.

8. For authority

Verses 1-4 found in Paipp. i., but defaced. The hymn is used by Kauś. (55.17-18; also 55.1, note), with i.9, 30 etc., in the ceremony of reception of a Vedic student, and according to the schol. (10.19, note), in that for the generation of wisdom (the comm. says, as belonging to the *āyuṣya gaṇa*). Verses 5 and 6 are the same with vi.94.1, 2, and it is vi.94, rather than these verses here, that is used in Kauś. 12.5 (the comm. blunderingly prescribes the use under both passages). Verse 4 has the same pratīka as xiv.1.32 and one or the other of the two verses is taught in Vait. (2.1) as used "by Kauśika" in the *agniṣṭoma*' but our Kauś. has no such use, and it is doubtless xiv.1.32, 33 that he prescribes (79.17 ff.) in the nuptial ceremonies; but the comm. reports the use here, as if it referred to vss. 4 and 5. The comm. further regards the hymn as employed

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by the Nakṣ. K. (18), in the *airāvatī* rite, and by Pariśiṣṭa 5.3; in both cases as an *āyuṣya* hymn.

[८ - राष्ट्रधारण सूक्त]

[ऋषि– अथर्वा। देवता–मित्र (१ पृथिवी, वरुण, वायु, अग्नि, २ धाता, सविता, इन्द्र, त्वष्टा, अदिति, ३ सोम, सविता, आदित्य, अग्नि, ४ विश्वेदेवा, ५-६ मन)। छन्द- त्रिष्टुप्, २, ६ जगती, ४ चतुष्पदा विराट् बृहतीगर्भा त्रिष्टुप्, ५ अनुष्टुप्।]

४०९. आ यातु मित्र ऋतुभिः कल्पमानः संवेशयन् पृथिवीमुस्रियाभिः।
अथास्मभ्यं वरुणो वायुरग्निर्बृहद् राष्ट्रं संवेश्यं दधातु॥ १॥

Let Mitra[1] come, arranging with the seasons, uniting (?*saṁveśaya-*) the earth with the ruddy ones (*usriyā*); then to us let Varuṇa, Vāyu, Agni, assign great royalty of union (? *saṁveśya*).

The verse is very obscure, and probably corrupt, though found almost without variant (only *tat* for *atha* in c) in Ppp. also. The epithet *saṁveśya* (found only here) seems fashioned to correspond to the participle *saṁveśayan* in b; but Weber renders the ppl. by ''umlagernd'' and the epithet by ''ruhsam''; the comm., by ''pervading'' (*vyāpnuvan*) and ''suitable for abiding in'' (*saṁveśārham avasthānayogyam*). The comm. takes *usriyās* as *gāvas*, i.e. *kiraṇās* 'rays.' R. ventures heroic emendations : ''Let Mitra come after ordering of the time, enlivening (*saṁhāpayan* or something equivalent, since 'putting to rest' is no result of the action of Mitra's rays) the earth with his rays; but let Varuṇa make wind and fire (*vāyum agnim*), make our great realm go to rest.'' The first pāda is redundant, unless we make the double combination *mitra rtubhiḥ*. [BR. take *kalp-* as 'sich richtend nach.']

४१०. धाता रातिः सविता इदं जुषन्तामिन्द्रस्त्वष्टा प्रति हर्यन्तु मे वचः।
हुवे देवीमदितिं शूरपुत्रां सजातानां मध्यमेष्ठा यथासानि॥ २॥

Let Dhātā, Rāti, Savitā enjoy here (*idam*); let Indra, Tvaṣṭā, welcome my words (*vacas*); I call the divine Aditi, mother of heroes (*śūra-*), that I may be midmost man of my fellows.

The first pāda is also vii.17.4 a, and VS. viii.17 a. The plural verb in b seems to imply that all the deities mentioned in the line are to be regarded as its subjects. *Madhyameṣṭhā* (like *madhyamaśī*, iv.9.4),

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1. मीतेर्मरणात् त्रायते इति मित्रः एतन्नामको देवः। 'सर्वस्य वा अहं मित्रम् अस्मि (तै० सं० ६.४.८.१)

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probably the one whom the others gather about as chief; the comm. has nothing valuable (*samṛddhakāmaḥ san svasamānaiḥ sevyaḥ*). The comm. takes *rāti* in a as = Aryaman. Ppp. has *gṛhṇantu* for *haryantu* in b. The meter of d would be rectified by reading *syām* (or *asam*, as is perhaps assumable in this stage of the language) for *asāni*. The verse as it stands (11 + 12 : 11 + 12 = 46) is ill described as a *jagatī*.

४११. हुवे सोमं॑ सवि॒तार॑ं नमो॑भि॒र्विश्वा॑नादि॒त्याँ अ॒हमु॑त्त॒रत्वे।
अ॒यम॒ग्निर्दी॑दायद् दी॒र्घमे॒व सं॑जा॒तैरि॒द्धोऽप्र॑तिब्रुवद्भिः॥ ३॥

I call, with acts of homage, Soma, Savitā, all the Ādityas, in the contest for preeminence; may this fire shine for very long, kindled by [my] fellows who gainsay not.

The translation implies in b emendation [cf. iii.18.4] to *ahamuttaratve* (against all the mss. and both editions), as proposed by BR., i.891; the comm. also takes it as two words, and renders *uttaratve* by *yajamānasya śraiṣṭhye*. Ppp. reads *devān* for *ādityān* in b. The comm. has *didayat* in *saṁhitā*; our *pada*-text has it, and Prāt. iii.22 and iv.89 deal with its conversion to *dīdāyat* in *saṁhitā*.

४१२. इ॒हेद॑साथ॒ न प॒रो ग॑मा॒थेर्यो गो॒पाः पु॑ष्ट॒पति॑र्व॒ आज॑त्।
अ॒स्मै कामा॒योप॑ का॒मिनी॒र्विश्वे॑ वो दे॒वा उ॑प॒संय॑न्तु॥ ४॥

May you be just here; may you not go away (*paras*); may an active herdsman (*gopā*), lord of prosperity, drive you hither; do you, with [your] desires, [attend] upon (?) his desire; let all the gods conduct you together hither.

The translation implies emendation in d of *-yantu* to *-nayantu*, as called for by both meter and sense, and also the addition of a verb, *sta* or *ita*, at end of c, for a like reason. If, as seems very probable, the verse is originally addressed to kine, *kāminīḥ* in c is quite natural; if not, we may regard *viśas* as understood : the sense is 'be your desires subject to his.' Ppp. has a different reading : *asmai vaṣ kāmā upa kāminīr viśve devā upasatyām iha*. The comm. regards *kāminīs* as addressed throughout, and explains it finally as meaning *striyaḥ gāvaḥ* (perhaps the text is defective or incorrect; the general explanation of the verse implies *striyaḥ*). The comm. reads *puras* for *paras* in a, and in b divides *īryas*, deriving it from root *īr*, and rendering it *mārgaprerakas* [*pada* has *iryas*]. The Anukr. calls for 11 + 11 : 9 + 11 = 42 syllables, and strictly requires at the end *-i-antu*; but no inference as to a difference of reading is to be drawn from this. [Ppp. combines in b *vājat*. - Weber says : "*asmai* diesem, dem Hausherrn, *kāmāya* zu Liebe; oder gehort *asmai* zu *kāmāya* selbst?"]

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४१३. सं वो॒ मनां॑सि॒ सं व्र॒ता समाकू॑तीर्नमामसि।
अ॒मी ये विव्र॑ता॒ स्थन॒ तान् व॒: सं न॑मयामसि॥ ५॥

We bend together your minds, together your courses (*vrata*), together your designs; you yonder who are of discordant courses, we make you bend [them] together here.

This and the following verse, not found with the other in Ppp., occur again below as iv.94.1, 2 [cf. also ii.30.2], and vs. 1 occurs in Ppp. xix., with the other material of our sixth book; they are so far discordant in subject with the preceding verses that we may fairly call them out of place here. This one exists in MS. (ii.2.6), with *anaṁsata* for *namāmasi*, and *stha* for *sthana*. A RV. *khila* to x.191 has *jānatām* in a for *saṁ vratā,ākūtis* in b, and for c, d, *asau yo vimanā janas taṁ samāvartayāmasi*. The first half-verse further, nearly accords with VS.xii.58 a, b, Ts. iv.2.5[1] a, b, MS. ii.7.11 a, b (they have *vām* for *vas*, and, for b, *sam u cittāny ā'karam*). Nearly all our *saṁhitā*-mss. read *-tāḥ* before *sthana*, nor is there anything in the Prāt. to prescribe the omission of the *visarga* in such a situation, while the comment to ii.40 expressly quotes the passage as an example of the assimilation of it to a following initial sibilant. The comm. reads *stana* instead of *sthana*. Three of our mss. (P.M.E.) read at the end *-nayāmasi*.

४१४. अ॒हं गृ॑भ्णामि॒ मन॑सा॒ मनां॑सि॒ मम॑ चि॒त्तमनु॑ चि॒त्तेभि॒रेत॑।
मम॒ वशे॑षु हृद॒यानि व: कृणोमि॒ मम॑ या॒तमनु॑वर्त्मान॒ एत॑॥ ६॥

I seize [your] minds with [my] mind; come you after my intent with [your] intents; I put your hearts in my control; come with [your] tracks following my motion (*yāta*).

The comm. reads *gṛhṇāmi* in a, and three or four of SPP's mss. follow him; he also makes in b a compound of *anucittebhis*. Quite a number of mss. (including our P.M.W.H.s.m.I.) very strangely combine at the end *-mānar eta*. MB. has a somewhat similar verse at i.2.21. How heedless the Anukr. is of metrical irregularity is well illustrated by c, where the desirable alteration of *vaśeṣu* to *vaśe*, and the abbreviation of *hṛdayāni* to the equivalent *-yā* (both suggested by Weber) would leave a good *triṣṭubh* pāda; there is no *jagatī* character to any part of the verse. [The combination *-mānareta* looks as if it had blundered in from the end of b.]

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9. Against viṣkandha and other evils

Found in Paipp. iii. (with vs. 6 at the beginning). Used by Kauś. (43.1) in a charm against demons and the hindrances caused by them.

[९- दुःखनाशन सूक्त]

[ऋषि- वामदेव। देवता- द्यावापृथिवी, विश्वेदेवा। छन्द- अनुष्टुप्,

४ चतुष्पदा निचृत् बृहती, ६ भुरिक् अनुष्टुप्।]

४१५. कर्शफस्य विशफस्य द्यौष्पिता पृथिवी माता।
यथाभिचक्र देवास्तथाप कृणुता पुनः॥ १॥

Of the *karśapha*, of the *viśrapha*, heaven [is] father, earth mother : as, O gods, you have inflicted (*abhi-kṛ*), so do you remove (*apa-kṛ*) again.

The whole hymn contains much that is obscure and difficult, and the comm. gives no real help anywhere, being as much reduced to guessing as we are. Ppp. begins with *karṣabhasya viṣabhyasya*, which rather favours Weber's opinion, that the *apha* of the two names is a suffix, related with *abha*; probably two varieties of *viṣkandha* are intended, though none such are mentioned in the later medicine. The comm. finds *śapha* 'hoof' in both : one = *kṛśaśaphasya* (*vyāghrādeḥ*), the other either *vigataśaphasya* or *vipaṣṭaśaphasya*. SPP. reads in b *dyauḥ p-*, which is doubtless preferable to our *dyauṣ p-*; it is read by the majority of his mss. and by part of ours (H.I.K.); Ppp. also has it. Ppp. further omits *abhi* in c, and reads *api* for *apa* in, d.

४१६. अश्रेष्माणो अधारयन् तथा तन्मनुना कृतम्।
कृणोमि वध्रि विष्कन्धं मुष्काबर्हो गवामिव॥ २॥

Without claspers they held fast (*dhāraya*); that was so done by Manu; I make the *viṣkandha* impotent, like a castrater of bulls.

Ppp. begins with *aśleṣamāṇo 'dh-*; some of the mss. (including our O.) also give *aśleṣmāṇas*, and it is the reading of the comm.; he gives two different and equally artificial explanations; and, what is surprising even in him, three diverse ones of *vadhri*, without the least regard to the connection; one of the three is the right one. Ppp. adds *ca* after *vadhri* in c. Weber plausibly conjectures a method of tight tying to be the subject of the verse; castration is sometimes effected in that way.

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४१७. पि॒शङ्गे॒ सूत्रे॒ खृग॑लं॒ तदा ब॑ध्नन्ति वे॒धसः॑।
श्र॒व॒स्यु॑ शुष्मं॑ काब॒वं वघ्रिं॑ कृण्वन्तु ब॒न्धुरः॑॥ ३॥

On a reddish string a *khṛgala*[1] - that the pious (*vedhas*) bind on; let the binders (?) make impotent the flowing (?), puffing (?) *kābava*.

All obscure and questionable. Ppp's version is : for a, *sūtre piśuñkhe khugilaṁ*; in b, *yad* for *tad*; for c, *śravasyaṁ śuṣma kābadam* (the nāgarī copyist writes *kāvardham*). The comm. also has in c *śravasyam*, and three or four of SPP's mss. follow him; the translation assumes it to be for *srav-*

The comm. explains *khṛgalam* by *tanutrāṇam* 'armour', quoting RV.ii.39.4 as authority; *śravasyam* by *bālarūpam annam arhati* (since *śravas* is an *annanāman* !); *śuṣmam* by *śoṣakam* [see Bloomfield, ZDMG. xlviii.574]; *kāhava* as a hindrance related with a *kabu*, which is a speckled (*karburavarṇa*) cruel animal; and *bandhuras* is either the amulet bound upon us, or it is for *-rās*, "the amulet, staff, etc., held by us."

४१८. येना॑ श्रवस्यव॒श्चर॑थ दे॒वा इ॑वासुरमा॒यया॑।
शुना॑ कपि॒रिव॒ दूष॑णो॒ बन्धु॑रा काब॒वस्य॑ च॥ ४॥

Wherewith, O flowing one, you go about (*car*), like gods with Asura-magic (*-māya*), like the ape, spoiler of dogs, and with the binder (?) of the *kābava*.

Or *śravasyu* is 'quick, lively' (Pet. Lexx.); the comm., "seeking either food or glory." Ppp. reads in c, d *dūṣaṇaṁ vandharā kābhavasyaṁ ca*. The comm. explains *bandhurā* by *sambaddhā dhṛtā khaḍgādirūpā hetiḥ*. The verse is scanned by the Anukr. as 9 + 9 : 9 + 8 = 35; the usual abbreviation of *iva* to *'va* would make b and c good *anuṣṭubh* pādas. [Read *śravasyāś*, voc., in a ?]

४१९. दुष्ट्यै॒ हि त्वा॑ भ॒त्स्यामि॑ दूषयि॒ष्यामि॑ काब॒वम्।
उदा॒शवो॒ रथा॑ इव शपथे॒भिः स॑रिष्यथ॥ ५॥

Since I shall bind you [on] for spoiling, I shall spoil the *kābava*; you shall go up with curses, like swift chariots.

The translation implies emendation of *bhartsyāmi* (our edition) or *bhatsyāmi* (SPP's and the comm.) to *bhantsyāmi*, from root *bandh*, which seems plainly indicated as called for; the comm. explains *bhats-* first as *badhnāmi*, and then as *dīpayāmi*; the great majority of mss. give *bharts-*. Ppp. is quite corrupt here : *juṣṭī tvā kāṁcchā'bhi joṣayitvā bhavaṁ*. The

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[1] खृगल॑म॒ तनुत्राणम्। 'स्यालेव विप्रः मातरम् अस्मान्' (ऋ० ३.३९.४)।

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comm. has at the end *cariṣyatha* (two or three of SPP's mss. agreeing with him), and he combines in c *udāśavas* into one word, "harnessed with speedy horses that have their mouths raised for going."

४२०. एकशतं विष्कन्धानि विष्ठिता पृथिवीमनु।
तेषां त्वामग्र उज्जहरुर्मणिं विष्कन्धदूषणम्॥ ६॥

A hundred and one *viṣkandhas* [are] distributed over the earth; you have they first taken up, of them the *viṣkandha*-spoiling amulet.

That is, 'an amulet that spoils those *viṣkandhas*' (Weber otherwise). In c, for the *jaharus* of all the mss. and of both editions, we ought of course to have *jahrus*; this the comm. reads : such expansions of *r* with preceding or following consonant to a syllable are not rare in the manuscripts. Ppp. has a different second half-verse : *teṣāṁ ca sarveṣām idam asti viṣkandhadūṣaṇam*. The second pāda is found, in a different connection, as MB.ii.8.4 b. The comment on Prāt. ii.104, in quoting this verse, appears to derive *viṣkandha* from root *skand*. The verse is made *bhurij* only by the false form *jaharus*. [For "101," see note to iii.11.5.]

10. To the ckāṣṭakā (day of moon's last quarter)

Found, except vss. 9 and 13, in Paipp. i., but with a very different order of verses (1-4, 6, 11, 10, 8, 5, 12, 7). Used by Kauś. in connection with the *aṣṭakā* ceremony, or celebration of the festival of the moon's last quarter (19.28, and again, with more fullness, 138.1-16), or of a particular last quarter, regarded as of special importance. The details of the Kauś. are expanded and explained by the comm.; they are not of a nature to cast light upon the interpretation of the verses. Weber (pp. 219 ff.) discusses at considerable length the questions connected with the festival. Vait., which does not concern itself with the *āṣṭakā*, yet employs vs. 6 (13.6) at the *agniṣṭoma* sacrifice, in connection with the *somakrayaṇī* cow; and also vs. 7 c-f (9.4) in the *sākamedha* rite of the *cāturmāsya* sacrifice. The comm. quotes vss. 2, 3, 7 as employed by Pariśiṣṭa 6.1.

[१० - रायस्पोषप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- अष्टका (१ धेनु, २-४ रात्रि, धेनु, ५ एकाष्टका, ६ जातवेदा, पशुसमूह, ७ रात्रि, यज्ञ, ८ संवत्सर, ९ ऋतुएँ, १० धाता- विधाता, ऋतुएँ, ११ देवगण, १२ इन्द्र, देवगण, १३ प्रजापति)। छन्द-अनुष्टुप्, ४-६, १२ त्रिष्टुप्, ७ त्र्यवसाना षट्पदा विराट् गर्भातिजगती।]

४२१. प्रथमा हव्या वास सा धेनुरभवद् यमे।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥ १॥

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She first shone out; she became a milch-cow at Yama's; let her, rich in milk, yield (*duh*) to us each further summer (? *samā*).

The verse occurs also in several other texts : in TS. (iv.3.11[5]), MS. (ii.13.10), K. (xxxix.10), PGS. (iii.3.5), and MB. (ii.2.1; 8.1); and its second half is RV.iv.57.7 c, d, and MB. i.8.8 c, d; ii.2.17 c, d, and also found below as 17.4 c, d. The version of K. agrees (Weber) throughout with ours; TS. has, for a, *yā prathamā vyauchat*, with *dhukṣva* at end of c, and PGS. agrees with it; MS. has *duhe* at end of c; MB. (in all four occurrences) has *duhā utt-*, and in 8.1 also *arhaṇā putra vāsa* for a. The comm. takes *samām* in d as an adverbial accus. (= *sarveṣu vatsareṣu*), as does Weber. [Cf. Hillebrandt, *Ved. Mythol.* i.500.]

४२२. यां देवाः प्रतिनन्दन्ति रात्रिं धेनुमुपायतीम्।
संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली॥ २॥

The night which the gods rejoice to meet, [as] a milch-cow coming unto [them], which is the spouse (*patnī*) of the year - let her be very auspicious to us.

The verse is found also in PGS. (iii.2.2), HGS. (ii.17.2) [MP. (ii.20.27) and MGS. (ii.8.4[c])], and its second half in MB. (ii.2.16 c, d); the first four have the better readings *janās* in a and *ivā ''yatīm* in b [and MGS. has *rātrīm*]. Ppp. has in b *dhenu rātrim up-*, and at the end *-galā*. For *saṁvatsarasya patnī* (cf. vs. 8 a, b) the comm. quotes TS. vii.4.8[1].

४२३. संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज॥ ३॥

You, O night, whom we worship (*upa-ās*) as model (*pratimā*) of the year - do you unite our long-lived progeny with abundance of wealth.

Or, perhaps better (so the comm. and Weber), 'do you [give] us long-lived progeny; unite [us] with abundance of wealth.' Ppp. has for b *ye tvā rātrim upāsate*, and in c *teṣām* for *sā nas*. [MGS. has the vs. ii.8.4[d] (cf. p.156), agreeing nearly with Ppp.] The first half-verse is read also in TS. (v.7.2[1]), K. (x1.2), PGS. (iii.2.2), and MB. (ii.2.18) : TS. gives at end of b *upāsate*, MB. *yajāmahe*; PGS. has *pratimā yā tāṁ rātrīm upāsmahe*. In our edition, restore a lost accent-mark over the *sṛ* of *sṛja* in d.

४२४. इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा।
महान्तौ अस्यां महिमानौ अन्तर्वधूर्जिगाय नवगज्जनित्री॥ ४॥

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This same is she that first shone out; among these other ones (f.) she goes about (*car*), having entered; great greatnesses [are] within her; the bride (*vadhū*), the new-going generatrix, has conquered.

This verse is repeated below as viii.9.11. It occurs, with considerable variants, in a whole series of other texts: TS. (iv.3.11[1]), MS. (ii.13.10), K. (xxxix.10), ŚGS. (iii.12.3), and MB. (ii.2.15). For *āsv itarāsu*, TS. and ŚGS. have *antar asyām*; MS., also Ppp., *sā 'psv antas*; MB. *se 'yam apsv antas*. All of them, with Ppp., invert the order of c and d; and they have a different version of our c : *traya* (but Ppp. *trita*) *enām mahimānaḥ sacante* (ŚGS. *-ntām*), but MB. *viśve hy asyām mahimāno antaḥ*; while for *jigāya* in d, TS. and ŚGS. give *jajāna*, and MS. and Ppp. *mimāya*, ŚGS. following it with *navakṛ*; and MB. reads *prathamā* for our *navagat*. ŚGS., moreover, has in a *vyuchat*. These variants speak ill for the tradition. The comm. gives four diverse explanations of *navagati* : going in company with each new or daily rising sun; pervading the new originating kind of living creatures; going to a daily originating new form; or, finally, going to the nine-fold divisions of the day; and the comment to TS. [report by Weber] adds a fifth, "newly married"; if the last is the meaning, *jajāna* is better with it than *jigāya* : "as soon as wedded to the new year, she bears the days that follow." The meter is really redundant by a syllable in a [*iyaiva* ?]. [Further, MB. has in a *eṣai 'va sā yā pūrvā vy-*; and Ppp. ends d with *janitrīm*. - BR., v.1538, give 'erst-gebarend' for *navagat*.]

४२५. वानस्पत्या ग्रावाणो घोषमक्रत हविष्कृण्वन्तः परिवत्सरीणम्।
एकाष्टके सुप्रजसः सुवीरा वयं स्याम पतयो रयीणाम्॥५॥

The forest-tree pressing-stones have made their sound, making the oblation of the complete year (*parivatsarīṇa*); O sole *aṣṭakā*, may we, having good progeny and good heroes, be lords of wealths.

"Stones": i.e. probably, blocks of wood used instead of stones [see Hillbrandt, *Ved. Mythol.* i.162, 161]; or the wooden mortar and pestle (so the comm.). Ppp. reads for c *ekāṣṭakayī* (= *-kāyai*) *haviṣā vidhema*. Some of the mss. combine *haviḥ kṛ-* in b; the comment to Prāt. ii.63 requires *haviṣ k-*, which both editions accept. Some of our mss. (P.M.W.Op.) gives in c *suprajāsas*. HGS. (ii.14.4) and MB. (ii.2.13) have a corresponding verse : HGS. begins with *ulūkhalās*, combines *haviḥ k-* and reads *-rīṇām* in b, and has *suprajā vīravantas* in c; MB. gives for a *aulūkhalāḥ*

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sampravadanti grāvāṇas, ends b with *-rīṇām,* and has for d *jyog jīvema balihṛto vayaṁ te.* [It recurs also at MP. ii.20.34 and MGS. ii.8.4^{b}.] The first pāda is *jagatī,* unnoted in the Anukr. [As to *aṣṭakā,* cf. Zimmer, p.365.]

४२६. इडायास्पदं घृतवत् सरीसृपं जातवेदः प्रति हव्या गृभाय।
ये ग्राम्याः पशवो विश्वरूपास्तेषां सप्तानां मयि रन्तिरस्तु॥६॥

The track (*pada*) of Idā [is] full of ghī, greatly trickling; O Jātavedas, accept you the oblations. The cattle of the village that are of all forms - of those seven let the willing stay (*raṁti*) be with me.

Versions are found in AŚS. (ii.2.17), ĀpŚS. (vi.5.7), HGS. (ii.17.2), and MB. (ii.2.14), and of the latter half in TA. (iii.11.12, vs.31 a, c). MB. agrees with our text throughout; the three others have *carācaram* at end of a, and all three *havir idaṁ juṣasva* (for *prati* etc.) in b; HGS. begins with *iḍāyai sṛptam,* and ĀpŚS. combines *iḍāyāḥ p-*; then, in d, ĀpŚS., HGS., and TA. read *iha* instead of *mayi*; and AŚS *puṣṭis* for *raṁtis*; HGS. ends with *raṁtir astu puṣṭiḥ.* The comm. reads *ilāyās* in a; he renders *sarīsṛpam* by *atyarthaṁ sarpat, raṁtis* by *prītis,* and specifies the seven village (i.e. domestic) animals as cow, horse, goat, sheep, man, ass, camel; but the number seven is doubtless used only as an indefinite sacred one. Pada a is again *jagatī,* as in vs. 5. [pāda c is our ii.34.4 a; between *viśvarūpās* and *teṣām* ĀpŚS. inserts *virūpās* (a fragment of our ii.34.4 b!). - Prāt. ii.72 requires *iḍāyās p-*.]

४२७. आ मा पुष्टे च पोषे च रात्रि देवानां सुमतौ स्याम।
पूर्णा दर्वे परा पत सुपूर्णा पुनरा पत।
सर्वान् यज्ञान्त्संभुञ्जतीषमूर्जं न आ भर॥७॥

[Set] you me in both prosperity and abundance; O night, may we be in the favour of the gods.

O spoon, fly away full; fly back hither well-filled; jointly enjoying all sacrifices, bring to us food (*iṣ*), refreshment (*ūrj*).

The first two pādas, which seem to have nothing to do with the rest of the verse, are wanting in Ppp. What follows them is a complete *anuṣṭubh,* and quoted by its pratīka in Vait. (see above); its first half is found in several other texts : VS. (iii.49), TS. (i.8.4^{1}), MS. (i.10.2), K. (ix.5), AŚS. (ii.18.13); of these, VS. TS. AŚS. read *darvi* for *darve,* as does also the comm., with a few of SPP's mss. Ppp. has *saṁpṛñcatī iṣam* in the last half-verse. The comm. understands *ā sthāpaya* in a, as in the translation;

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bhaja would answer an equally good purpose. He explains that the spoon is to go forth with oblation and to return with the answering blessings. *Sambhuñjatī* he renders by *haviṣā samyak pālayantī prīṇayantī*. Finally, he points out that, as c is quoted as a pratīka, a and b have a right to the character of a separate verse; but that in the *pañcapaṭalikā* the whole is made a verse, with three *avasānas*; the statement, but not the title, appears to fit our Anukr.; this scans as 8 + 10 : 8 + 1 : 8 + 8 = 50, needlessly counting only 10 syllables in b. In our ed., read *mā* for *me*. [Cf. iv.15.12 n.]

४२८. आयमगन्त्संवत्सरः पतिरेकाष्टके तव।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज

8. Hither had come the year, your spouse, O sole *aṣṭakā*; do you unite our long-lived progeny with abundance of wealth.

Instead of repeating the second half-verse of vs. 3, Ppp. gives for c, d *tasmai juhomi : haviṣā ghṛtena śau naś śarma yacchatu*. Against his usual habit, the comm. explains c, d anew, but quite in accordance with his former explanation.

४२९. ऋतून् यज ऋतुपतीनार्तवानुत हायनान्।
समाः संवत्सरान् मासान् भूतस्य पतये यजे॥ ९॥

I sacrifice to the seasons, the lords of the seasons, them of the seasons (*ārtava*), and the winters (*hāyana*), to the summer (*samā*), the years, the months; for the lord of existence I sacrifice.

The change of case, from accusative to dative in d, doubtless intends no change of construction. The verse, as noted above, is wanting in Ppp.; it is in part repeated below, as xi.6.17. According to the comm., the "lords of the seasons" are the gods, Agni etc.; the *ārtavas* [cf. iii.6.6 note] are "parts of seasons' other unspecified divisions of time, sixteenths, *kāṣṭhās*, etc."; and although *samā saṁvatsara*, and *hāyana* are synonymous, yet *hāyana* here signifies "days and nights", and *samā* "half-months."

४३०. ऋतुभ्यष्ट्वार्तवेभ्यो मार्द्धवः संवत्सरेभ्यः।
धात्रे विधात्रे समृधे भूतस्य पतये यजे॥ १०॥

To you for the seasons, them of the seasons, the months, the years, the Creator (*dhātar*), the Disposer (*vidhātar*), the Prosperer (?*samṛdh*), the lord of existence, do I sacrifice.

All the *saṁhitā*-mss. combine in a *-bhyaṣ ṭvā*, and SPP. accepts the reading in his text; ours emends to *-bhyas tvā*; such treatment of final *as* is

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common in Ppp., and sporadic examples of it are found among the AV. mss., but it is hardly to be tolerated in a text like ours; and the comment to Prāt.iv.107 quotes the passage as *-bhyas tvā*. The comm. [at xix.37.4] deems this verse [and not v.28.13] to be one repeated as xix.37.4; see under the verse. Ppp. has, for a, b, *yajur ṛtvigbhya ārtavebhyo mābhyas saṁvatsarāya ca*, which at any rate rids the text of the embarrassing *tvā*. Here the comm. declares the *ārtavas* to be "days and nights etc."; *samṛdh* he explains as *samardhayitre etannāmne devāya*.

४३१. इडया जुह्वतो वयं देवान् घृतवता यजे।
गृहानलुभ्यतो वयं सं विशेमोप गोमतः॥ ११॥

We, making oblation with *iḍā* - I sacrifice to the gods with what is rich in ghī; unto houses not disorderly (*?alubhyant*), rich in kine, may we enter together.

Or, it might be, 'may we lie down, go to rest'; the translation would imply more naturally *sam upa viśema* [the *Index Verborum* takes *upa* as an independent "case-governing" preposition]; the comm. says *upe 'tya saṁ viśema sukhena ni vasema*; he comfortably removes the anacoluthon in a, b by declaring *yaje = yajāmahe*, and takes *alubhyatas* as either nom. (*gārdhyam akurvāṇās*) or accus. (*gārdhyarahitān*). Ppp. reads for d *dṛṣ adesvpagomata*.

४३२. एकाष्टका तपसा तप्यमाना जजान गर्भं महिमानमिन्द्रम्।
तेन देवा व्यसहन्त शत्रून् हन्ता दस्यूनामभवच्चीपतिः॥ १२॥

The sole *aṣṭakā*, paining herself (*tapya-*) with penance, generated an embryo, a greatness, Indra; by him the gods overcame their foes; slayer of the barbarians became the lord of might (*śacī-*).

The verse is found also in TS. (iv.3.11[3]), K. (xxxix.10), PGS. (iii.3.5), and MB. (ii.3.21); and a is identical with HGS. ii.15.9 a [and MP. ii.20.35 a]; TS. accents *tapya-* in a (the comm. does the same), and its c, d read : *tena dasyūn vy asahanta devā hantā'surāṇām abhavac chacībhiḥ*, and K. PGS. have the same version; Ppp. agrees with them in reading *asurāṇām* for *dasyūnām*, and MB. has their d, but our c, except *asahanta* for *vy aṣah-*. The *ṣ* of *vy aṣ-* is distinctly required by Prāt.ii.92; but SPP. gives in his text *vy as-*, against a majority of the mss. reported by him. Our P.M.W. are corrupt at the end, but P.M. show distinctly *-ibhiḥ*, indicating the reading of TS. etc. The comm. gives three different explanations of *garbham* in b, adding *garaṇīyam* or *stutyam* (from *gṛ* 'sing'), and then *garbhasthavad adṛśyam* (from *gṛ* 'swallow'), to the true meaning. The *ekāṣṭakā* he defines to be "eighth day of the dark half of Māgha." The concluding pāda is *jagatī*.

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४३३. इन्द्रपुत्रे सोमपुत्रे दुहितासि प्रजापतेः।
कामानस्माकं पूरय प्रति गृह्णाहि नो हविः॥ १३॥

You whose son is Indra, whose son is Soma, daughter are you of Prajāpati; fulfil you our desires; accept our oblation.

Wanting in Ppp., as above noted.

The second *anuvāka* contains 5 hymns, 40 verses; and the quotation from the old Anukr. is simply *daśa*.

11. For relief from disease, and for long life

The first four verses are found in Paipp. i., with the bulk of the 4 verse hymns; they are also RV.x.161.1-4 (RV. adds a fifth verse, which occurs below as viii.1.20). The hymn is used by Kauś. (27.32, 33) in a general healing ceremony (without specification of person or occasion; the schol. and comm. assume to add such), and, in company with many others (iv.13.1 etc. etc.), in a rite for length of life (58.11); and it is reckoned to the *takmanāśana gaṇa* (26.1, note) and to the *āyuṣya gaṇa* (54.11, note; but the comm. ignoring these, counts it as one of the *aṅholiṅga gaṇa*). In Vait. (36.19), vs. 8 accompanies the setting free of the horse at the *aśvamedha* sacrifice; and the hymn (the edition says, i.10.4; the pratīkas are the same) is employed, with ii.33 etc., in the *puruṣ amedha* (38.1). - [See also W's introduction to ii.33.]

[११ - दीर्घायुप्राप्ति सूक्त]

[ऋषि- ब्रह्मा, भृग्वङ्गिरा। देवता- इन्द्राग्नी, आयु, यक्ष्मनाशन। छन्द- त्रिष्टुप्, ४ शक्वरीगर्भा जगती, ५-६ अनुष्टुप्, ७ उष्णिक् बृहतीगर्भा पथ्यापंक्ति, ८ त्र्यवसाना षट्पदा बृहतीगर्भा जगती।]

४३४. मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात्।
ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम्॥ १॥

I release you by oblation, in order to living, from unknown *yakṣma* and from royal *yakṣma*; if now seizure (*grāhi*) has seized him, from it, O Indra-and-Agni, do you release him.

RV. inserts *vā* after *yadi* in c. Ppp. has, in the second half-verse, *grāhyā gṛhīto yady eṣa yatas tata ind-*. The comm. explains *rājayakṣma* as either[1] "king of *yakṣmas*" or else "the *y.* that seized king Soma first," quoting for the latter TS. ii.5.6.5 [see references in Bloomfield's comment]. The first pāda is *jagatī*.

1. राजयक्ष्मात् यक्ष्माणां रोगाणां राजा क्षयरोगो राजयक्ष्मः।

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४३५. यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव।
तमा हरामि निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय॥ २॥

2. If of exhausted life-time, or if deceased, if gone down even to the presence (*antika*) of death, him I take from the lap of perdition; I have won (*spṛ*) him for [life] of a hundred autumns.

The translation implies in d *aspārṣam*, which is the reading of our edition, supported by RV., and also by the comm. (= *prabalaṁ karomi!*), and two of SPP's mss. that follow the latter; the *aspārśam* of nearly all the mss. (hence read by SPP.), and of Ppp., can be nothing but a long-established blunder. Ppp. has at the beginning *yad ukharāyur y-*. [At ii.14.3 SPP. used the ''longs ''to denote the *kṣaipra* circumflex; with equal reason he might use it here for the *praśliṣṭa* of *nita* = *ni-ita*.]

४३६. सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम्।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य दुरितस्य पारम्॥ ३॥

With an oblation having a thousand eyes, a hundred heroisms, a hundred life-times, have I taken him, in order that Indra may lead him unto autumns, across to the further shore of all difficulty (*durita*).

RV. has in a *śataśāradena* for *śatavīryeṇa*, and makes much better sense of c, d by reading *śatam* for *indras*, and *indras* for *ati* (it also has *imam* for *enam*.)

४३७. शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान्।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम्॥ ४॥

Live you increasing a hundred autumns, a hundred winters, and a hundred springs; a hundred to you [may] Indra, Agni, Savitā, Bṛhaspati [give]; with an oblation of a hundred life-times have I taken him.

Our text, in the second half-verse, ingeniously defaces the better meter and sense given by RV., which reads *indrāganī* for *ta indro agniḥ* in c, and ends with *haviṣe 'mam punar duḥ*. The verse is fairly correctly defined by the Anukr. its c having 14 syllables (*śakvarī*), and making the whole number 47 syllables (*jagatī* less 1).

४३८. प्र विंशतं प्राणापानावनड्वाहाविव व्रजम्।
व्यन्येन्तु मृत्यवो यानाहुरितराञ्छतम्॥ ५॥

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Enter in, O breath-and-expiration, as two draft-oxen a pen (*vraja*); let the other deaths go away (*vi*), which they call the remaining hundred.

In this verse, as in the preceding and in vs. 7 and elsewhere, SPP. makes the indefensible combination *n ch*, instead of *ñ ch*, as the result of mutual assimilation of *n* and *ś* [cf. note to i.19.4].

[As to the "one hundred and one deaths," cf. viii.2.27; xi.6.16; i.30.3; *ekaśata* in Index; and the numbers in the notable passage, xix.47.3 ff.; Kuhn's most interesting Germanic parallels, KZ. xiii.128 ff.; Wuttke. *Deutscher Volksaberglaube*[2], 301, 335; Hopkins, *Oriental Studies*.....papers read before the Oriental Club of Philadelphia, 1888-1894, p.152; Zimmer, p.400. Cf. also the words of the statute, 18 Edward I., §4, concerning the "Fine of Lands," "unless they put in their claim within a year and a day."]

४३९. इहैव स्तं प्राणापानौ माप गातमितो युवम्।
शरीरमस्याङ्गानि जरसे वहतं पुनः॥६॥

Be you just here, O breath-and-expiration; go you not away from here; carry his body, his limbs, unto old age again.

At the end of b, the comm. reads *javam* (= *śīghram, akāle*) instead of *yuvam*, and two or three of SPP's mss., as often, follow him.

४४०. जरायै त्वा परि ददामि जरायै नि धुवामि त्वा।
जरा त्वा भद्रा नेष्ट व्यशन्ये यन्तु मृत्यवो यानाहुरितराञ्छतम्॥७॥

Unto old age do I commit you; unto old age do I shake you down (*ni-dhū*); may old age, excellent, conduct you; let the other deaths go away, which they call the remaining hundred.

The Anukr. scans the verse as 9 + 8 : 7+ 8 + 8 = 40, not admitting any resolution in c.

४४१. अभि त्वा जरिमाहित गामुक्षणमिव रज्ज्वा।
यस्त्वा मृत्युरभ्यधत्त जायमानं सुपाशया।
तं ते सत्यस्य हस्ताभ्यामुदमुञ्चद् बृहस्पतिः॥८॥

Old age had curbed (*abhi-dhā*) you, as it were a cow, an ox, with a rope; the death that curbed you, when born, with easy fetter - that Bṛhaspati released for you, with the (two) hands of truth.

The verb-forms represent the noun *abhidhānī* 'halter, or bridle, or rope for confining and guiding.' [A case of "reflected meaning":

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discussed, Lanman, *Transactions of the Am. Philol. Association*, vol. xxvi, p.xiii (1894). Cf. note of iv.18.1.] As in many other cases, the comm. renders the aorist *ahita* (for *adhita*) as an imperative, *baddham karotu*. On account of *jāyamānam* in d (virtually 'at your birth') Weber entitles the hymn "an occasion of difficult parturition," which is plainly wrong. Perhaps it is for the same reason that the comm. regards it as relating to a child, or to a person diseased from improper copulation. In our text, at the beginning, read *abhi* (an accent-sign lost under *a*-). There is no *bṛhatī* element in the verse.

12. Accompanying the building of a house

The first eight verses are found in Paipp., but not only 1-5, 7 together, in iii.vs.6 being in xx., and vs. 8 in xvii. [More or less correspondent vss. recur at MP. ii.15.3 ff. and at MGS. ii.11.12 ff. [cf. p.148 *ihaiva*).] The hymn is reckoned by Kauś. (8.23) to the *vāstoṣpatīya* hymns, and is used with them in a house-building ceremony (43.4 ff.; the "two *dhruvas*", mentioned in 43.11 [are doubtless the same as the "two *dhruvas*" mentioned in] 136.7; [and the latter] are, according to the comm. to vi.87, not vss. 1 and 2, but hymns vi.87 and 88); vss. 6 and 8 are specially quoted (43.9, 10). Vait. (16.1, in the *-agniṣṭoma* sacrifice) gives a pratīka which is nearly that of vs. 8, but with *adhvaryo* for *nāri*. [Vs. 9, q.v., occurs in Ppp. with others of our ix.3.]

[१२ - शालानिर्माण सूक्त]

[ऋषि- ब्रह्मा। देवता- शाला, वास्तोष्पति। छन्द- त्रिष्टुप्, २ विराट् जगती, ३ बृहती, ६ शक्वरीगर्भा जगती, ७ आर्षी अनुष्टुप्, ८ भुरिक् त्रिष्टुप्, ९ अनुष्टुप्।]

४४२. इहैव ध्रुवां नि मिनोमि शालां क्षेमे तिष्ठाति घृतमुक्षमाणा।
तां त्वा शाले सर्ववीराः सुवीरा अरिष्टवीरा उप सं चरेम॥ १॥

Just here I fix (*ni-mi*) [my] dwelling (*śālā*) firm; may it stand in security, sprinkling ghī; unto you here, O dwelling, may we resort (*sam-car*) with all our heroes, with good heroes, with unharmed heroes.

Ppp. reads *abhi* instead of *upa* in d. pādas a, b are found in PGS. iii.4.4, with *tiṣṭhatu* for *-āti*; and b in ŚGS.iii.3, with *tiṣṭha* for the same; HGS. (i.27.2) has the whole verse, with *tiṣṭhati* in a, *anu* (for *upa*) in d, and *suvīrās* before *sarvav-* in c.

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४४३. इहैव ध्रुवा प्रति तिष्ठ शालेऽश्वावती गोमती सूनृतावती।
ऊर्जस्वती घृतवती पयस्वत्युच्छ्रयस्व महते सौभगाय॥ २॥

Just here stand you firm, O dwelling, rich in horses, in kine, in pleasantness, in refreshment, in ghī, in milk; erect yourself (*ut-śrī*) in order to great good-fortune.

Ppp. leaves the *a* of *aśvāvatī* in b unelided. PGS. (ibid.) has pādas b and d, making one verse of them with 3 c, d; pādas a, b are also found in ŚGS. (ibid), with considerable variants : *sthūṇe* for *dhruvā, dhruvā* for *śāle*, and *sīlamāvatī* for *sūnṛ-*; and HGS. (ibid.) has again the whole verse, with *ūrjasvatī payasā pinvamānā* for c. The comm., with the usual queer perversion of the sense of *sūnṛtā,* renders *sūnṛtāvatī* by *bahubhiḥ priyasatvavāgbhir bālādīnāṁ vāṇībhir yuktā*. Pādas b and c are *jagatī*.

४४४. धरुण्यसि शाले बृहच्छन्दाः पूतिधान्या।
आ त्वा वत्सो गमेदा कुमार आ धेनवः सायमास्पन्दमानाः॥ ३॥

A garner (?*dharuṇī*) are you, O dwelling, of great roof, of cleansed grain; to you may the calf come, may the boy, may the kine, streaming in at evening.

This translation of the difficult and doubtless corrupt first half-verse implies emendation of *-chandas* to *-chadis*, and of *pūti-* to *pūta-* - which latter is, in fact, the Ppp. reading. In d, SPP. adopts the bad reading *āspandamānās*, claiming to find it in the majority of his mss.; but the scribes are so wholly untrustworthy in their distinction of *sy* and *sp* that the requirement of the senses is sufficient to show that they intend *sy* here; the comm. reads *-syand-*, and so does ŚGS. (iii.2) in the parallel passage : *enāṁ śiśuḥ krandaty ā kumāra ā synadantāṁ dhenavo nityavatāḥ*; PGS. (ibid.) has *ā tvā śiśur ā krandatv ā gāvo dhenavo vāśyamānāḥ*. [MGS. ii.11.12^{b} reflects our vs. 7.] The comm. lets us understand by *dharuṇī* either *bhogajātasya dhārayitrī* or *praśastai stambhair upetā;* and by *bṛhachandās* either *prabhūtāchādanā* or *mahabhiś chandobhir vedair upetā; pūtidhānya* is "having corn malodorous from age"– a sign of stores unexhausted. The Anukr. apparently scans as 7+8: 10+11=36: a very poor sort of *bṛhatī*. [Note that of SPP's authorities for *āsyand*., K and V were men, not mss.; none of his living authorities gave *āspand-*. The blunder is easy for the eye, not for the ear.]

४४५. इमां शालां सविता वायुरिन्द्रो बृहस्पतिर्नि मिनोतु प्रजानन्।
उक्षन्नूदना मरुतो घृतेन भगो नो राजा नि कृषिं तनोतु॥ ४॥

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This dwelling let Savitā, Vāyu, Indra, Bṛhaspati fix, foreknowing; let the Maruts sprinkle it with water, with ghī; let king Bhaga deepen (*ni-tan*) our ploughing.

Ppp. reads in a, b *vāyur agnis tvaṣṭā hotā ni*, and has *somas* (which suits *rājā* better) for *bhagas* in d. In c it begins with the true reading *ukṣantu*; this is so naturally suggested as emendation of the *uchantu* of the mss. that all the translators assume it (Weber, strangely mistaking the plain statement of the *Index Verborum*, accuses us of having wrongly altered *ukṣantu* in our edition to *uchantu* !); *ukṣantu* is also read by the comm., and by two or three of SPP's mss. that follow him; and SPP. very properly admits it into its text. SPP. also reads after it *udnā*, with the comm., but against all his mss. [except the śrotriya K]; there is no instance where *udnā* and *udnas* are correctly read in any of them (here, our Bp.O.Op. have *utnā*, P.M. *utvā*, the rest **unnā* : our edition gives *unnā*, and Weber has failed to see that it was corrected in the *Index Verborum* ([under *udan*]). The comm. makes d refer to the ploughing of the site of the house : *śālābhūmeḥ karṣaṇaṁ nitarāṁ karotu*. [*E.H.D.K.Kp. and Ppp. have *unnā*; I. has *uttā*; W. has *-tu tvā*.] [For *uchantu*, see x.9.23 n.]

४४६. मानस्य पत्नि शरणा स्योना देवी देवेभिर्निर्मितास्यग्रे।
तृणं वसाना सुमना असस्त्वमथास्मभ्यं सहवीरं रयिं दाः॥५॥

O mistress of the building (? *māna*), as sheltering, pleasant, have you, a goddess, been fixed by the gods in the beginning, clothing yourself in grass, may you be well-willing; then may you give us wealth together with heroes.

Pp. has, for c, d, *ūnnaṁ vasanā sumanā yaśas tvaṁ rayiṁ no dhi subhage suvīram*. "Grass" in c refers probably to a thatched roof. *Māna* the comm. gives two explanations for : either "of the reverend (*mānanīya*) lord of the site (*vāstupati*)," or else "of the spoiling (? *mīyamāna*) grain etc." (*patni* in this case signifying *pālayitrī*). In b the comm. reads *nirmitā*. HGS. (i.27.8) has a, b, c (with a wholly different d) in a corrupt form: *mā naḥ sapatnaḥ śaraṇaḥ syonā devo devebhir vimitā'sy agre : tṛṇaṁ vasānāḥ sumanā asi tvam*; but our d (with *-vīrāṁ r-*) occurred just before (i.27.7).

४४७. ऋतेन स्थूणामधि रोह वंशोग्रो विराजन्नप वृङ्क्ष्व शत्रून्।
मा ते रिषन्नुपसत्तारो गृहाणां शाले शतं जीवेम शरदः सर्ववीराः॥६॥

With due order, O beam (*vaṁśa*), ascend the post; formidable, bearing rule, force away (*apa-vṛj*) the foes; let not the attendants

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(*upa-sattar*) of your houses be harmed, O dwelling; may we live a hundred autumns with all our heroes.

Ppp. reads *sthuṇā 'dhi* in a, and in c, d has *-tāro 'tra virājāṁ jīvāṁ śaradaś śatāni*. Both meter and sense indicate that *gṛhāṇāṁ* is an intrusion in c; and *suvīrās* at the end would rectify the meter of d. The first pāda is the beginning of a verse in AGS.ii.9; and HGS. (i.27.7) has the first half-verse, with *sthūṇau* in a, and *ūrdhvas* and *apa sedha* in b [cf. MP. ii.15.6; MGS.ii.11.14 is corrupt]. The comm. reads *arṣan* for *riṣan* in c; he explains *ṛtena* by *abādhyena rūpeṇa saha*, and *upasattāras* by *upasadanakartāras*. The verse (11 + 11 : 14 + 12 = 48) is defined by the Anukr. with mechanical correctness.

४४८. एमां कुमारस्तरुण आ वत्सो जगता सह।
एमां परिस्रुतः कुम्भ आ दध्नः कलशैरगुः॥७॥

To it the tender boy, to it the calf, with moving creatures (*jagat*), to it the jar of *parisrut*, with mugs of curd, have come.

Ppp. has *tvā* for *imām* in a and c and in c *pariśṛtaṣ*; and it ends d with *kalaśaś ca yā*. The mss. vary between *parisrutas* and *-śrut-* (our Bp.H.O.Op.Kp. have *ś*); the comm. has *s*, and renders the word by *parisravaṇaśīlasya madhunaḥ* 'foaming over sweet.' The word is quoted in the comment to Prāt.ii.106 as an example of *s* after *i* protected from lingualization by a following *r*. The comm. reads in c *kumbhās*, and in d *kalaśīs;* half the mss. (including our Bp.E.I.H.K.) accent *kalaśais*. The comm. explains *jagatā* as *gamanaśīlena gavādinā*, which is doubtless its true sense. The verse is found also in AGS. (ii.8.16), PGS. (iii.4.4), ŚGS. (iii.2.9), and HGS. (i.27.4): the first two and the last have (like Ppp.) *tvā*, and ŚGS. reads *enam* (for *e 'mām*); for *jagatā*, PGS. has *jagadais* and AGS. *jāyatām*; ŚGS. gives *bhuvanas*, with *pari* for *saha*; all differ again as to the last word, presenting *upa* (PGS.), *ayan* (AGS.), *ayann iva* (HGS.) or *gaman* (ŚGS.); and ŚGS. has further *kumbhyās* in c, while for *parisrutas* AGS. has *pariśritas* and HGS. *hiraṇmayas* [see also MP. ii.15.4 and MGS. ii.11.12^{b}]. The epithet *ārṣī*, added by the Anukr. to the metrical definition of the verse, is without meaning as distinguishing it from vs. 9 [cf. iii.14.6, note].

४४९. पूर्णं नारि प्र भर कुम्भमेतं घृतस्य धारामृतेन संभृताम्।
इमां पातृनमृतेना समङ्ग्धीष्टापूर्तमभि रक्षात्येनाम्॥८॥

Bring forward, O woman, this full jar, a stream of ghī combined (*sam-bhṛ*) with ambrosia (*amṛta*); anoint these drinker (?) with ambrosia; let what is offered-and-bestowed defend it (f. : the dwelling?).

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The well-nigh universal reading of the mss. in c is *imāṁ pātṛn*, which SPP. according by presents in his text, in spite of its grammatical impossibility (of our mss. E. gives *pātren, -tren* being a misreading of *-tṛn* found also more than once elsewhere; P. has *pādan,* and W. *pātran*); we emended *imām* to *imān*; but perhaps *imām pātrīm* 'this drinking-vessel', which the comm. has, would be preferable, as better suited to *sam aādhi*; and *enām* at the end would then refer to it. The comm. has *sam indhi* instead of *sam aādhi*; he makes *enām* imply *śālām.* The corresponding verse in Ppp. (xvii.) is quite different, and corrupt; *pūrṇāṁ nābhiri pra harā'bhi kumbham apāṁ ramaṁt oṣadhīnām ghṛtasya : imām pātrer amṛtair ā sam agdhi sthirā vīrās sumanaso bhavantu* : this suggests *imāṁ pātrair amṛtasya* in c 'anoint this [dwelling] with vessels of ambrosia'; but also its separation from the preceding verses makes uncertain its belonging to the same ceremony with them. In the ceremonial use, it accompanies the entrance into the new dwelling, the wife first, carrying a water-jar.

४५०. इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः।
गृहानुप प्र सीदाम्यमृतेन सहाग्निना॥ ९॥

These waters I bring forward, free from *yakṣma, yakṣma*-effacing; I set forth (? *pra-sad*) unto (*upa*) the houses, along with immortal (*amṛta*) fire.

The verse, as already noted, is wanting [in this connection] in Ppp., and neither Kauś. nor the comm. specify anything as to its use. It appears again below as ix.3.23 [with Ppp. version]. The comm. gives no explanation nor paraphrase of *pra sīdāmi.* ["Prepositions" discussed, Prāt.iv.3, note.]

13. To the waters

The first six verses occur in Paipp. iii., and also in TS. (v.6.1), MS. (ii.13.1), and K. (xxxix.2). The hymn is used by Kauś. in a ceremony for directing water into a certain course (40.1 ff.); the pādas of vs. 7 are severally employed in it (see under that verse); it also appears, with other hymns (i.4-6, 33, etc. etc.), in a rite for good-fortune (41.14). And the comm. describes it as used by one who desires rain. Verse 7 is further employed, with a number of other verses, by Vait (29.13), in the *agnicayana*, accompanying the conducting of water, reeds and a frog over the altar-site. - [Berlin ms. of Anukr. reads *sindhvabdaivatam.*]

[१३ - आपो देवता सूक्त]

[ऋषि- भृगु। देवता- वरुण, सिन्धु, आप :, २, ३ इन्द्र। छन्द- अनुष्टुप्, १ निचृत् अनुष्टुप्, ५ विराट् जगती, ६ निचृत् त्रिष्टुप्।]

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४५१. यदुदः संप्रयतीरहावनदता हते।
तस्मादा नद्योऽ३ नाम स्थ ता वो नामानि सिन्धवः॥ १॥

Since formerly(? *adas*), going forth together, you resounded (*nad*) when the dragon was slain, thenceforth you are streams (*nadī*) by name : these are your names, O rivers.

The *pada*-mss. all commit the very gratuitous blunder of writing *tāḥ* instead of *tā* at the beginning of d, as if it belonged to *sindhavas* instead of to *nāmāni*; SPP. emends to *tā*, and the comm. so understands the word. The comm. takes *adas* as Vedic substitute for *amuṣmin*, qualifying *ahau*. None of the other texts gives any various reading for this verse. Pāda d sets forth, as it were, the office of the first four verses, in finding punning etymologies for sundry of the names of water.

४५२. यत् प्रेषिता वरुणेनाच्छीभं समवल्गत।
तदाप्नोदिन्द्रो वो यतीस्तस्मादापो अनु ष्ठन॥ २॥

When, sent forth by Varuṇa, you thereupon (*āt*) quickly skipped (*valg*) together, then Indra obtained (*āp*) you as you went; therefore are you waters (*āp*) afterward.

TS. and MS. have in d *āpas* (nomin.), and this is obviously the true reading, and assumed in the translation; both editions follow the mss. (except our Op.) in giving *āpas*. MS. begins the verse with *samprācyutās*; for *āt* in b MS. has *yat* and TS. *tās*. In d, Ppp. elides the *a* of *anu;* TS. leaves *sthana* unlingualized. The comm. reads instead *stana*.

४५३. अपकामं स्यन्दमाना अवीवरत वो हि कम्।
इन्द्रो वः शक्तिभिर्देवीस्तस्माद् वार्नाम वो हितम्॥ ३॥

As you were flowing perversely (*apakāmam*), since Indra verily hindered (*var*) you by his powers, you, you divine ones, therefore the name water (*vār*) is assigned you.

Ppp. has for c *indro vas saktabhir devais*. TS. combines in d *vārṇāma*. The comm. apparently takes *hikam* as a single word (the TS. *pada*-text so regards it), quoting as his authority *Naighaṇṭuka* iii.12; and again in d, if the manuscript does not do him injustice, he reads *hikam* for *hitam*.

४५४. एको वो देवोऽप्यंतिष्ठत् स्यन्दमाना यथावशम्।
उदानिषुर्महीरिति तस्मादुदकमुच्यते॥ ४॥

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The one god stood up to you, flowing at [your] will; "the great ones have breathed up (*ud-an*)," said he; therefore water (*udaka*) is [so] called.

The name here really had in mind must be, it would seem, *udan*, but *udakam* has to be substituted for it in the nominative; none of the other texts offer a different form. TS. improves the meter of a by omitting *vas*, and TS. and MS. leave the *a* of *api* unelided. Ppp. differs more seriously: *eko na deva upātiṣṭhat syandamānā upetyaḥ. Yathāvaśam* in b might be 'at his will,' opposed to *apakāmam* in vs. 3. The sense of c is rather obscure; the comm. understands : "saying 'by this respect on the part of Indra we have become great,' they breathed freely (or heaved a sigh of relief : *ucchvasitavatyas*)" - which is senseless. R. suggests "Indra put himself in their way with the polite address and inquiry : 'their worships have given themselves an airing'; and conducted them on their way again"; Weber understands them to sigh under the burden of the god standing "upon" (*api*) them. The comm. decalres *api* to have the sense of *adhi*.

४५५. आपो॑ भ॒द्रा घृ॒तमिदाप॑ आसन्न॒ग्नीषोमौ॑ बिभ्र॒त्याप॒ इत् ताः।
ती॒व्रो रसो॑ मधु॒पृचा॑मर॒ग॒म आ मा॑ प्रा॒णेन॑ स॒ह वर्च॑सा गमेत्॥५॥

The waters [are] excellent; the waters verily were ghī; these waters verily bear Agni-and-Soma; may the strong (*tīvra*) satisfying savour (*rasa*) of the honey-mixed (*-pṛc*) come to me along with breath, with splendour.

TS. reads *āsus* for *āsan* at end of a, and both TS. and MS., as also the comm. have *gan* at the end (MS.p. *agan*). MS. combines differently the material of our vss. 5 and 6 : first our 6 a, b with 5 c, d, then our 5 a, b with 6 c, d; and for our 5 a it reads *āpo devīr ghṛtaminvā u āpas*. This last seems also to be intended by Ppp., with its *āpo devīr ghṛtam itāpāhus*, and it has *ityā* instead of *it tās* at end of b, and combines *-gamā mā* in c-d. The comm. renders *madhuprcām* by *madhunā rasena samprktānām*; the description in pāda c almost makes us fancy some kind of mineral water to be had in view.

४५६. आदित् प॑श्याम्यु॒त वा॑ शृणो॒म्या मा॒ घोषो॑ गच्छति॒ वाङ् मा॑साम्।
मन्ये॑ भे॒जा॒नो अ॒मृत॑स्य॒ तर्हि॒ हिर॑ण्यवर्णा॒ अतृ॑पं य॒दा व॑ः॥६॥

Then indeed I see, or also hear; unto me comes the noise, to me the voice of them; I think myself then to have partaken ambrosia (*amṛta*) when, you gold-coloured ones, I have enjoyed (*trp*) you.

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TS. has the inferior readings *nas* for *mā* at end of b and *yad* for *yadā* in d. MS. is corrupt in b; its *pada*-text reads *vāk : nu : asam*, but the editor gives in *saṁhitā*-text *vār nv āsām*. The comm. combines *vag ma*. Ppp. has at the beginning *yād* for *ād*. The comm. takes the opportunity of the occurrence of *hiraṇya-* in d to bring forward an etymology of it which he here and there repeats; it is *hita-ramaṇīya* ! The verse is improperly reckoned as *nicṛt*. [In the edition *amṛtastha* is a misprint for *-sya*.]

४५७. इदं वा आपो हृदयमयं वत्स ऋतावरीः।

इहेत्थमेत शक्वरीर्यत्रेदं वेशयामि वः॥७॥

This, O waters, [is] your heart, this your young (*vatsa*), you righteous ones; come thus hither, you mighty ones, where I now make you enter.

The preceding verses have been simple laudation of the waters; this appended one (which is found neither in Ppp. nor in the other texts) adds a practical application, and is the sole foundation of the employment of the hymn of Kauś. With the first pāda a piece of gold is buried in the desired channel; with b a prepared frog is fastened there; with c the frog is covered with a water-plant; with d water is conducted in.

[१४- गोष्ठ सूक्त]

[ऋषि- ब्रह्मा। देवता- गोष्ठ, अह, (२ अर्यमा, पूषा, बृहस्पति, इन्द्र, १-६ गौ, ५ गोष्ठ)। छन्द- अनुष्टुप्, ६ आर्षी त्रिष्टुप्।]

14. A blessing on the kine

The hymn (except vs. 5) is found in Paipp. ii. (in the verse-order 2, 4, 6, 1, 3). It is used by Kauś., with other hymns (ii.26 etc.), in a ceremony for the prosperity of cattle (19.14). In Vait. (21.26), vs. 2 accompanies the driving of kine in the *agniṣṭoma*. The Vait use does not appear to be mentioned by the comm., and his report of the Kauś. use is mostly lost from the manuscript (but filled in by the editor).

४५८. सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या।

अहर्जातस्य यन्नाम तेना वः सं सृजामसि॥१॥

With a comfortable (*suṣad*)[1] stall, with wealth, with well-being, with that which is the name of the day-born one, do we unite you.

1. सुखेन सीदन्ति निवसन्ति गावोत्रेति सुषत्।

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Ppp. reads in b *sapuṣṭyā* for *subhūtyā*. The obscure third pāda is found again below as v.28.12 c; it is altogether diversely rendered (conjecturally) by the translators (Weber, "with the blessing of favourable birth"; Ludwig, "with [all] that which one calls day-born"; Grill, "with whatever a day of luck brings forth"); R. suggests "with all (of good things) that the day brings, or that is under the heaven": none of these suits the other occurrence.

४५९. सं वः सृजत्वर्यमा सं पूषा सं बृहस्पतिः।
समिन्द्रो यो धनञ्जयो मयि पुष्यत यद् वसु॥२॥

Let Aryaman unite you, let Pūṣan, let Bṛhaspati, let Indra, who is conqueror of riches; in my possession gain you what is good.

'In my possession,' lit. 'with me' (bei mir, chez moi). The comm. takes *puṣyata* as = *poṣayata*; and so do the translators, unnecessarily and therefore inadmissibly; or, we may emend to *puṣyatu*, with *vasu* as subject. "Unite" calls for the expression of with what; this is not given, but the verse may be regarded as (except d) a continuation of vs. 1. The three pādas a-c are found as a *gāyatrī*-verse in MS. (iv.2.10 : with *poṣā* for *pūṣā* in b). Ppp. has *iha puṣyati* at beginning of d.

४६०. संजग्माना अबिभ्युषीरस्मिन् गोष्ठे करीषिणीः।
बिभ्रतीः सोम्यं मध्वनमीवा उपेतन॥३॥

Having come together, unaffrighted, rich in manure, in this stall, bearing the sweet of soma, come you hither, free from disease.

Three of the pādas (a, b, d) again form, with considerable variants, a *gāyatrī* in MS. (ibid.) immediately following the one noted above : MS. have *avihrutās* for *abibhyuṣīs*, *purīṣiṇīs* for *kar-*, and, in place of our d, *svāveśā na ā gata*. Ppp. gives, as not seldom, in part the MS. readings, corrupted : it begins *saṁjanānāṁ vihṛtām*, has *havis* for *madhu* in c, and for d, *svāveśāsa etana*. The combination of p. *upaetana* into s. *upetana* is one of those aimed at by Prāt.iii.52, according to the comment on that rule; but it would equally well fall under the general rule (iii.38) as to the order of combination when *ā* comes between two vowels (*upa-ā-itana* like *indra-ā-ihi* etc.). [Cf. also Lanman, JAOS, x.425.]

४६१. इहैव गाव एतनेहो शकेव पुष्यत।
इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः॥४॥

Come you just here, O kine, and flourish here like *śakā*; also multiply (*pra-jā*) just here; let your complaisance be toward me.

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Śake 'va (p. *śakaiva*) in b is very obscure : Weber renders "like dung" (as if *śakā = śakṛt*); Ludwig, "with the dung" (as if *śakā = śaknā*); Grill, "like plants" (implying *śākam iva* or *śākā iva*); the comm. says "multiply innumerably, like flies" (*śakā = makṣikā*); this last is, so far as can be seen, the purest guesswork, nor is anything brought up in its support; and the "dung" comparisons are as unsuitable as they are unsavory. The explanation of the comm. accords with one among those offered by the commentators on VS. xxiv.32 (=MS. iii.14.13) and TS. v.5.18[1], where *śakā* also occurs. Ppp. reads *ṣakā iva*.. SPP. reports his *pada*-mss. as accenting *gāvaḥ* in a, but emends in his *pada*-text to *gāvaḥ*; the latter is read by all ours, so far as noted.

४६२. शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत।
इहैवोत प्र जायध्वं मया वः सं सृजामसि॥५॥

Let your stall be propitious; flourish you like *śāriśākā*; also multiply just here; with me we unite you.

There is no Ppp. text of this verse to help cast light on the obscure and difficult *śāriśākā* (p. *śāriśākā iva*). The comm. (implying *-kās*) explains the word as meaning "kinds of creatures that increase by thousands in a moment," but offers no etymology or other support; the translators supply a variety of ingenious and unsatisfactory conjectures (Weber, "like *śāri*-dung," *śāri* perhaps a king of bird; Grill " [fatten yourselves] like the *śārikā*" or hooded crow; Ludwig simply puts a question-mark in place of a translation). R. offers the conjecture *śāriḥ* (= *śāliḥ*) *śaka iva* 'like rice in manure'. Our P.M..E.I. accent *śāriśāke 'va*.

[Bloomfield emends to *śāri-śukeva* (= *-kās iva*), 'thrive you like starlings and parrots.' True, these birds are habitual companions in literature as in life (see my translation of *Karpūra-mañjarī*, p. 229, note), loquacity being their salient characteristic; but what is the *tertium comparationis* between the thriving of cows and of starlings?]

४६३. मया गावो गोपतिना सचध्वमयं वो गोष्ठ इह पोषयिष्णुः।
रायस्पोषेण बहुला भवन्तीर्जीवा जीवन्तीरुप वः सदेम॥६॥

Attach yourselves, O kine, to me as lord of kine; this your stall here [be] flourishing; to you, becoming numerous with abundance of wealth, to you living, may we living be near (*upa-sad*).

Bhavantas in c would be a desirable emendation. *Upa-sad* may be rather 'wait upon' (so Grill), only then we should expect rather *sadāma* (comm. *upagacchema*). [W's implied difference between *sadema* and *sadāma* is not clear to me.] Ppp. reads in a *gopatyā*, and its b is *mayi vo*

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goṣṭha iha poṣayāti. [The epithet *ārṣī* seems to be as meaningless here as at iii.12.7 - see note, end.]

15. For success in trade

Four of the verses are found in Paipp. xix. (1, 4, 6, 2, in this order). The hymn is used by Kauś. in a rite for good-fortune in trading (50.12), and again (59.6) for a similar purpose; also (or vs. 1) in the *indramahotsava* ceremony (140.16); also vss. 7 and 8 in the appeasing of the flesh-eating fire (70.13, 14). In Vait. (6.9), vs. 7 is employed in the ceremony of establishing the sacrificial fire. The usual statement of these various uses appears to be lacking in the manuscript of the comm. and is supplied, only in part, by its editor.

[१५- वाणिज्य सूक्त]

[ऋषि- अथर्वा। देवता-विश्वेदेवा, इन्द्राग्नी (इन्द्र, पथ, अग्नि, प्रपण, विक्रय, देवगण, धन, प्रजापति, सविता, सोम, धनरुचि, वैश्वानर, जातवेदा)। छन्द- त्रिष्टुप्, १ भुरिक् त्रिष्टुप्, ४ त्र्यवसाना षट्पदा बृहतीगर्भा विराट्अत्यष्टि, ५ विराट् जगती, ७ अनुष्टुप्, ८ निचृत् त्रिष्टुप्।]

४६४. इन्द्रंमहं वणिजं चोदयामि स न ऐतु पुरएता नो अस्तु।
नुदन्नरातिं परिपन्थिनं मृगं स ईशानो धनदा अस्तु मह्यम्॥ १॥

I stir up (*cud*) the trader Indra; let him come to us, be our forerunner; thrusting [away] the niggard, the waylaying wild animal, let him, having the power (*īś*), be giver of riches to me.

Or *paripanthinam* and *mṛgam* in c may be independent of one another (so comm. and translators except Weber and Zimmer). Ppp. has, for a, b, *indraṁ vayaṁ vaṇijaṁ havāmahe sa nas trātā pura etu prajānan*. The Anukr. notices c as *jagatī* pāda. ["Indra, the trader": cf. Bergaigne, *Rel. ved*., ii.480. - Many Jātaka tales (e.g. no's 1, 2) give vivid pictures of the life of the trading caravans.]

४६५. ये पन्थानो बहवो देवयानाः अन्तरा द्यावापृथिवी संचरन्ति।
ते मा जुषन्तां पयसा घृतेन यथा क्रीत्वा धनमाहराणि॥ २॥

The many roads, travelled by the gods, that go about (*sam-car*) between heaven-and-earth– let them enjoy me with milk, with ghī, that dealing (*krī*) I may get (*ā-hṛ*) riches.

Ppp's version is very different : *ihai 'vaṣ panthā bahavo devayānām anu dyāvāpṛthivī supraṇītiḥ :teṣām ahnāṁ varcasy ā dadhāmi yathā*

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klītvā dhanam āvahāni. The comm. allows us alternatively to understand *deva-* in a as "by traders"; he renders *juṣantām* in c by *sevantām*, as if it were causative. His text has at the beginning *ye te panth-*. The emendation, suggested by Weber, of *mā* in c to *me* would help the sense. The first half-verse is found again below as vi.55.1 a, b. To make a regular *triṣṭubh*, we must contract to *-pṛthvī* in b, and expand to *krī-tu-ā* in d; the Anukr. perhaps regards the two irregularities as balancing one another.

४६६. इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम्॥ ३॥

With fuel, O Agni, with ghī, I desiring, offer the oblation, in order to energy (*taras*), to strength; - revering with worship (*brahman*), so far as I am able - this divine prayer (*dhī*), in order to hundred-fold winning.

The verse is RV.iii.18.3, without variant - save that RV. accents of course *juhomi*, as does our edition by necessary emendation, while SPP. follows all the mss. in giving *juhomi* (the *pada*-text puts a sign of pāda-division after the word, but also before it). The verse is not at all likely to have been an original part of our hymn; the word *śataseyāya* in d has caused its addition. The comm. renders *tarase* by *vegāya śīghragamanāya*, and applied *yāvad īśe* in two ways, to the winning or to the worshipping.

४६७. इमामग्ने शरणिं मीमृषो नो यमध्वानमगाम दूरम्।
शुनं नो अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु।
इदं हव्यं संविदानौ जुषेथां शुनं नो अस्तु चरितमुत्थितं च॥ ४॥

This offense (? *śaraṇi*) of ours may you, O Agni, bear with (*mṛṣ*), what distant road we have gone. Successful (*śuna*) for us be bargain and sale; let return-dealing make me fruitful; do you two enjoy this oblation in concord; successful for us be our going about and rising.

The first two pādas are wanting in the Paipp. version of the hymn (though they occur, in another connection, in Ppp.i.), and they are plainly an intrusion here, due to the mention of distant travel in b; they form the first half of RV. i.31.16 (but RV. reads for b *imam adhvānaṁ yam agāma dūrāt*; LŚS., in its repetition of the RV. verse at iii.2.7, agrees with AV. in preferring *dūram*). The insertion dislocates the comm's division of the hymn; he reckons only the first 4 pādas as vs. 4, then the last two with the

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first two of our 5 as vs. 5, and the latter half of our 5 with the former half of our 6 as vs. 6, making a vs. 7 of only the two concluding pādas of our 6, and numbering the two remaining verses as 8 and 9. Some of our mss. (P.M.W.E.I.) divide and number in the say way to the middle of our vs. 6, then making vs. 7 consist of 6 pādas and end where our vs. 7 ends. Ppp. has for its verse a different version of our c-f : *paṇo* for *śunam* at the beginning (with '*stu* after *no*), *godhani naṣ* for *phalinam mā*, and, for our e, *saṁrarāṇā havir idaṁ juṣantām*. The Anukr. seems to scan the verse as 11 + 9 : 12 + 11 : 11 + 12 = 66, though c and f are properly to be made regularly *triṣṭubh* by elision to *'stu*. The comm. renders *śaraṇi* in a by "injury" (*hiṁsā*), and explains it as either that arising (to Agni) from the intermission of sacred rites in consequence of the householder's absence from home, or else that to the absentee from his long journey as expressed in b - *mīmṛṣas* being in the first case = *kṣamasva*, and in the second = *marṣaya* or *titikṣaya* 'cause us the endure' : perhaps the second is, after all, the better. [For d, rather, 'may barter make me abounding in fruit,' i.e. 'may barter bring me its reward.']

४६८. येन॒ धने॑न प्रप॒णं चरा॑मि॒ धने॑न देवा॒ धन॑मि॒च्छमा॑नः।

तन्मे॒ भूयो॑ भवतु मा कनी॒योऽग्ने॑ सात॒घ्नो दे॒वान् ह॒विषा॒ नि षे॑ध॥५॥

With what riches I practise (*car*) bargaining, seeking riches with riches, you gods - let that become more for me, not less : O Agni, put down (*ni-sidh*) with the oblation the gain-slaying gods.

Or, possibly, 'the gods of the gain-slayer' (*sātaghnas* as gen. sing.; the comm. takes it as accus. pl., and Zimmer and Ludwig so translate). The omission of *devān* would rectify the meter and better the sense, and Weber and Grill [and Hillebrandt] leave it out. The Anukr. gives a mechanically correct definition of the verse as it stands.

४६९. येन॒ धने॑न प्रप॒णं चरा॑मि॒ धने॑न देवा॒ धन॑मि॒च्छमा॑नः।

तस्मि॑न् म॒ इन्द्रो॒ रुचि॒मा द॑धातु प्र॒जाप॑तिः सवि॒ता सोमो॑ अ॒ग्निः॥६॥

With what riches I practise bargaining, seeking riches with riches, you gods - therein let Indra assign me pleasure (? *ruci*), let Prajāpati, Savitā, Soma, Agni.

Ppp. has a better version of a: *yat paṇena pratipaṇaṁ carāmi*; and it arranges c differently : *indro me tasmin ṛcam ā*; and reads *bṛhaspatis* for *prajāp-* in d. HGS. (i.15.1) has a kindred verse, and second pāda nearly identical with ours, and *rucam* in c. [See also MP.ii.22.4.] *Ruci*, lit. 'brightness', is variously understood by the translators : Zimmer,

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"attractive power"; Ludwig, "pleasure"; Weber, "understanding"; Grill, "consideration"; the comm. explains it by *sarvajanaprītiṁ dhanapradānenā "dānecchām*. [Ppp. seems to omit *dhanena* in b.]

४७०. उप॑ त्वा॒ नम॑सा व॒यं होत॑र्वैश्वानर स्तु॒मः।
स नः॑ प्र॒जास्वा॒त्मसु॒ गोषु॑ प्रा॒णेषु॑ जागृहि॥७॥

To you with homage do we, O priest Vaiśvānara ('for all men'), give praise; do you watch over our progeny, our selves, our kine, our breaths.

Two of our *pada*-mss. (Bp.Kp.; also D.p.m?) divide *vaiśvānaraḥ : tumaḥ* in b; P.M.W. give *sam* for *sa* at beginning of c. This verse and the next seem to be additions to the original hymn. [Under *stu*, BR. and *Index Verborum* join *upa* with *stu*; correct *Index* under *upa* accordingly.]

४७१. वि॒श्वाहा॑ ते॒ सद॒मिद्भरे॑माश्वा॒येव॒ तिष्ठ॑ते जातवेदः।
रा॒यस्पोषे॑ण॒ सम्मि॒षा मद॑न्तो॒ मा ते॑ अग्ने॒ प्रति॑वेशा रिषाम॥८॥

Every day may we bring constantly for you as for a standing horse, O Jātavedas; rejoicing together with abundance of wealth, with food, may we your neigbours, O Agni, take no harm.

The verse nearly accords with xix.55.1, below; the second half is the same as there; the first half here is more unlike the parallel verse in other texts (VS.xi.75; ŚB.vi.6.4.1; TS.iv.1.10[1]; K.xvi.7; MS. ii.7.7) than is xix.55.1 ab - see under xix.55.1; in the second half they vary only by putting *agne* at the beginning of d; they make a more manageable sentence by furnishing an object, *ghāsam* 'fodder', for *bharema*. The comm. renders *tiṣṭhate* by *svagṛhe vartamānāya*.

Here, at the end of the third *anuvāka*, of 5 hymns and 38 verses, the old Anukr. says simply *aṣṭau* (but O.R. give *aṣṭatriṁśat*).

The fifth *prapāṭhaka* also ends with this hymn.

16. Morning invocation to various gods, especially Bhaga

Found in Paipp. iv., with very few variants. It is a RV. hymn (vii.41), repeated also in VS. (xxxiv.34-40) and TB. (ii.8.9[79]) [and MP.i.14.1-7, in the same order as here]. It is used by Kauś. [with hymns vi.69 and ix.1], in the rite for generation of wisdom (10.24), to accompany washing the face on arising from sleep; also in certain ceremonies for "splendour" (*varcas* : 12.15; 13.6), with hymns vi.69 and ix.1; and it is reckoned to the *varcasya gaṇas* (12.10, note; 13.1, note). In Vait. (5.17), vs. 6 accompanies, in the *agnyādheya*, the horse's setting his foot on the boundary; and its latter half, an oblation in the *cāturmāsya* sacrifice [Vait. 8.14].

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[१६- कल्याणार्थप्रार्थना सूक्त]

[ऋषि-अथर्वा देवता–१ अग्नि, इन्द्र, मित्रावरुण, अश्विनीकुमार, भग, पूषा, ब्रह्मणस्पति, सोम, रुद्र, २-३,५ भग, आदित्य, ४ इन्द्र, ६ दधिक्रावा, अश्वसमूह, ७ उषा। छन्द– त्रिष्टुप्, १ आर्षी जगती, ४ भुरिक् पंक्ति।]

४७२. प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हवामहे॥ १॥

Early (*prātar*) do we call Agni, early Indra, early Mitra-and-Varuṇa, early the (two) Aśvins, early Bhaga, Pūṣan, Brahmaṇaspati, early Soma and Rudra do we call.

The other texts, and Ppp. with them, read at the end of d *huvema*.

४७३. प्रातर्जितं भगमुग्रं हवामहे वयं पुत्रमदितेर्यो विधर्ता।
आध्रश्चिद् यं मन्यमानस्तुरश्चिद् राजा चिद् यं भगं भक्षीत्याह॥ २॥

The early-conquering formidable Bhaga do we call, the son of Aditi who is disposer (*vidhartar*), to whom every one that thinks himself weak [or] strong, [to whom even the king] says : "apportion [me] a portion."

Bhakṣi in d might also be 1st sing. mid. of the *s*-aorist, 'may I obtain' (so Weber, etc.); the comm. explains it both ways. Again all the other texts, including Ppp., have *huvema* for *havāmahe* in a; the Anukr. ignores the metrical irregularity caused by our reading. [Note the play on the god's name : 'portion' is *bhaga*.]

४७४. भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम॥ ३॥

O Bhaga, conductor, Bhaga, you of true bestowal,[1] Bhaga, help upward this prayer (*dhī*), giving to us; O Bhaga, cause us to multiply with kine, with horses, O Bhaga, with men, rich in men may we be.

In this verse AV. and RV. agree throughout; TB. reads *ava* with unlengthened final in b, and VS. *no* with unlingualized nasal in c.

1. राध इति धननाम। राध्नुवन्त्यनेन इति। (नि० ४.४.)

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४७५. उ॒तेदानीं॑ भगवन्तः स्यामो॒त प्र॑पि॒त्व उ॒त मध्ये॒ अह्ना॑म्।
उ॒तोदि॑तौ मघव॒न्त्सूर्य॑स्य व॒यं दे॒वाना॑ सु॒मतौ॑ स्याम॥४॥

Both now may we be fortunate (*bhagavant*), and in the advance (? *prapitva*) and in the middle of the days; and, bounteous one, at the up-going of the sun, may we be in the favour of the gods.

As to the difficult word *prapitva*, see Bloomfield, JAOS.xvi.24 ff.; "up-going" is probably here 'out-going, disappearance'; the comm. renders *prapitve* by *sāyāhne*; his understanding of *uditau* is lost out of the manuscript. The other texts read *uditā*. [For this vs., see especially p.35 end, 36 top, of Bl's paper.]

४७६. भग॑ एव भगवाँ॑ अस्तु दे॒वस्तेना॑ व॒यं भग॑वन्तः स्याम।
तं त्वा॑ भग॒ सर्व॒ इज्जो॑हवीमि॒ स नो॑ भग पुरए॒ता भ॑वे॒ह॥५॥

Let the god Bhaga himself be fortunate; through him may we be fortunate; on you here, Bhaga, do I call entire; do you, O Bhaga, be our forerunner here.

RV. (with VS. and TB.) leaves the final of *tena* unlengthened at beginning of b; and RV. and VS. make the sense of c better by reading *johavīti*; all the three have at the end of a the voc. *devās*. [Comm. to TB. makes *johavīmi* = *āhvayati !*]

४७७. सम॑ध्व॒रायो॒षसो॑ नमन्त दधि॒क्रावे॑व॒ शुच॑ये प॒दाय॑।
अ॒र्वा॒ची॒नं व॑सु॒विद॒ं भग॑ मे॒ रथ॑मि॒वाश्वा॑ वा॒जिन॒ आ व॑हन्तु॥६॥

The dawns submit themselves (? *sam-nam*) to the sacrifice (*adhvara*), as Dadhikrāvan to the bright place; hitherward let them convey for me Bhaga, acquirer of good things, as vigorous (*vājin*) horses a chariot.

All the other texts, including Ppp., read *nas* instead of *me* at end of c. The comm. renders *saṁ namanta* by *saṁ gacchantām*, calls *dadhikrāvan* a horse's name, and explains the action of the obscure pāda b by *sa yathā śuddhāya gamanāya saṁnaddho bhavati*. The Anukr. appears to sanction the abbreviation *ratham 'va* in d.

४७८. अश्वा॑वतीर्गो॒म॑तीर्न उ॒षासो॑ वी॒रव॑तीः सद॑मुच्छन्तु भ॒द्राः।
घृ॒तं दुहा॑ना वि॒श्वत॒ः प्रपी॑ता यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः॥७॥

Let excellent dawns, rich in horses, rich in kine, rich in heroes, always shine for us, yielding (*duh*) ghī, on all sides drunk of : do you protect us ever with well-beings.

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TB. read *prapīnās* at end of c; Ppp. has instead *pravīṇās*; the comm. explains by *āpyāyitās* 'filled up, made teeming', which is very possibly to be preferred. [Delete the accent-mark under *gomatīr*.]

17. For successful agriculture

Four verses of this hymn are found together in Paipp. ii., in the order 2, 1, 5, 4; vs. 3 occurs in Paipp. xix., and there are verses in Paipp. xii. and xix. resembling our vs. 6. Much of its material appears also in RV. x.101, iv.57, and parts in VS., TS., TA., and MS.: see under the several verses. The hymn is used by Kauś. (20.1 ff.) in an extended ceremony for success in plowing, the details of which, however, do not help the interpretation of the verses; vs. 8 (ib.10) is specially quoted as accompanying an oblation to Indra at the further end of a furrow, or of each one of three furrows; the comm. also regards it as intended by *śunāsīrāṇi* at 106.8, in the book of portents, in a charm against the portent of mixed-up plows (whatever that may be*); vs. 4, again, accompanies the marking out of the sacrificial hearth at 137.19. In Vait. (28.30-32), vss. 1, 3, and 2 b appear in the *agnicayana*, in the ceremony of plowing the sacrificial hearth, and vs. 7 (9.27) at the end of the *cāturmāsya* sacrifice, with an oblation to the *śunāsīrā*. *["Wenn zwei Pflüge sich verstricken beim Ackern," says Weber, *Omina*, p. 368.]

[१७- कृषि सूक्त]

[ऋषि- विश्वामित्र। देवता-सीता। छन्द- त्रिष्टुप्, १ आर्षी गायत्री, ३ पथ्यापंक्ति, ४, ६ अनुष्टुप्, ७ विराट् पुर उष्णिक्, ८ निचृत् अनुष्टुप्।]

४७९. सीरा॑ युञ्जन्ति क॒वयो॑ यु॒गा वि त॑न्वते पृ॒थक्।
धीरा॑ दे॒वेषु॑ सुम्न॒यौ॥ १॥

The poets (*kavi*) harness the plows (*sīra*), they extend severally the yokes - they the wise ones (*dhīra*), with desire of favour (?) toward the gods.

The verse seems to imply a hidden comparison of the poet's work with the plow-man's. The other texts (RV. x.101.4; VS. xii.67; TS. iv.2.5[5]; MS.ii.7.12; K.xvi.11; Kap. xxv.3) read *sumnayā* (but K. has *-yuḥ*: Kap. not noted), which the translation adopts, *-yau* seeming an unintelligent corruption of it; but the comm. gives a double explanation of *-yau*, one as "desiring a happy-making sacrifice" and qualifying *yajamāne* understood, the other as from *sumna-ya* (*-ya* for root *yā*) and qualifying *balīvardau* understood! He makes *sīra* equivalent with *lāṅgala*, and takes *vi tanvate* as = "put on the oxen's shoulders"; *vi-tan*

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as here applied seems imitated from its use of stringing a bow; in TB.ii.5.8[12] we have even *vi tanoti śīram*.

४८०. युनक्त॒ सीरा॒ वि यु॒गा त॑नोत कृ॒ते योनौ॑ वपते॒ह बी॒ज॑म्।
वि॒राज॒: श्नुष्टि॒: सभ॑रा असन्नो॒ नेद॑ीय॒ इत् सृ॒ण्य॒: प॒क्वमा य॑वन्॥ २॥

Harness you the plows, extend the yokes; scatter (*vap*) the seed here in the prepared womb; may the bunch (?) of *virāj* be burdened for us; may the sickles draw in (*ā-yu*) the ripe [grain] yet closer.

In the first half-verse, RV. (ib.3) and VS. (ib.68) have *tanudhvam* for *tanota*, the rest (ibid.) agreeing with our text (but K. has *kṛto yonir*); Ppp. reads *kṣetre* instead of *yonau; yonau*, of course, involves a hidden comparison of sowing with impregnation. In the difficult and obscure second half, the other texts (not Ppp.) give *girā ca* for the unintelligible *virājas*, and *asat* (with accent apparently meant as antithetic) for *asat*, which is read in all the mss., but in our edition (not in SPP's) emended to *asat*; the same texts accent *śruṣṭis* (and our edition was emended to agree with them; SPP. accents the first syllable, with all the mss.). SPP. reads *śnuṣṭis*, with the majority of his authorities (including oral reciters), and with the comm. among his mss. are found also *śruṣṭis, ślu-, sru-, snu-*, and *śnuṣṭīs*. Part of our mss. also (E.I.H.Op.) are noted as seeming to intend *śnu-*, and, as Pp. supports it by reading *suniṣṭis sabh-*, the reading *śnuṣṭiḥ* is adopted in the translation [as also at viii.2.1]. The manuscripts are not at all to be relied on for distinguishing *śnu* and *śru* [cf. iii.30.7 and note]. The comm. explains it by *āśuprāpakaḥ stambaḥ*, and *sabharās* as *phalabhārasahitas* 'heavy with fruit'; of *virāj* he makes easy work by identifying it with *anna*, on the authority of TB.iii.8.10[4] : *annaṁ vai virāṭ* ! In d, finally, the chief discordance of the versions is at the end, where, for *ā yavan* (Ppp. *āyuvaṁ*), RV.VS.Kap. read *e 'yāt*, and TS.MS.K.*ā 'yat*. But TS. has *śṛṇyā* (instead of *-yas*), and some of our mss. (P.M.W.), with the majority of SPP's, combine *ichṛṇyas* or *icchṛṇyas*, implying *śṛṇyas*. The Anukr. does not heed that pāda d is, as it stands, *jagatī*. [W., in his own copy and in *Index*, seems to approve the accentless *asat*. - Comm. has *ā yavaṁ* in d.]

४८१. लाङ्ग॑लं पवी॒रव॑त् सु॒शीमं॑ सोम॒सत्स॑रु।
उद॑िद् व॑पतु॒ गामविं॑ प्र॒स्थाव॑द् रथ॒वाह॑नं पीव॒रीं च॑ प्रफ॒र्व्य॑म्॥ ३॥

Let the plow (*lāṅgala*), lance-pointed, well-lying, with well-smoothed handle, turn up (*ud-vap*) cow, sheep, an on-going chariot-frame, and a plump wench.

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That is, apparently, let all these good things come as the reward of successful agriculture. The verse, not found in RV., but occurring in VS. (ib. 71; and thence quoted in the Vasiṣṭha Dharmasūtra ii.34 and explained in ii.35), as well as in TS.MS.K. (as above), has many difficult and questionable points. For *pavīravat* (Ppp. puts it before *lāṅgalam*) VS. accents *pavīravat*, and TS.MS.K. substitute *pavīravam*; for *suśīmam* all have *suśevam* 'very propitious'; the Pet. Lex. suggests *susīmam* 'having a good parting' i.e. of furrows, or 'even-furrowed'; and R. refers to MB.i.5.2, *sīmānaṁ nayāmi*. Ppp. reads *suveśam*, which probably means *suśevam*. The impracticable *somasat-saru* (so in *pada*-text) is *somapit-saru* in VS., MS., K., and Vasiṣṭha and *somapitsalaṁ* in Ppp.; Vas. renders it "provided with a handle for the drinker of soma," implying the division *somapi-tsaru*; Weber conjectures a noun *uman* 'strap,' and emends to *soma* (= *sa-uma*) *satsaru*, "with strap and handle." But TS. reads *sumatitsaru*, and this is adopted in the translation, *mati* being taken not as from *man* but as the word found in *matīkṛ* and its derivatives, and related with *matya* etc. (Weber also refers to this meaning and connection). The comm. explains *susīmam* by *karṣakasya sukhakaram*, without telling how he arrives at such a sense; and *somasatsaru* (disregarding the *pada*-division) as from *tsaru*, either "a concealed going in the ground" (root *tsar*, explained by *chadmagatau*), or else "a kind of part to be held by the plowman's hand"; in either case "a producer of the soma-sacrifice" (i.e. *soma-sa*). For *ratha-vāhana* 'the frame that carries a chariot when not in use', and *prasthāvat*, here virtually 'with the chariot on it,' see R. in the *Festgruss an Böhtlingk*, p.95 ff.; the comm. interprets as *aśvabalīvardādikaṁ rathavāhanasamartham*. VS. reads at the beginning of c *tad ud vapati*, and TS. *ud it kṛṣati*; Ppp. has *dadata kṛṣata*; VS.TS.MS.Ppp. give for e *prapharvyaṁ* (Ppp. *-yāṁ*) *ca pīvarīm* [and VS.TS. invert the order of d and e]; the comm. also has *pīvarīm* (= *sthūlām*); *prapharvī* he explains as *prathamavayāḥ kanyā*. The first pāda is defective unless we resolve *la-āñ-*. [Zimmer, p.236, refers to Sir H.M. Elliot's *Memoirs*, ii.341, for a description of the Punjab plow.]

४८२. इन्द्रः सीतां नि गृह्णातु तां पूषाभि रक्षतु।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥ ४॥

Let Indra hold down the furrow; let Pūṣan defend it; let it, rich in milk, yield to us each further summer.

This verse is found only in RV. (iv.57.7), which reads *anu yachatu* for *abhi rakṣatu*; Ppp. has *mahyaṁ* instead of *abhi*. We had the second half-verse above, as iii.10.1 c, d.

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४८३. शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा अनु यन्तु वाहान्।
शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तमस्मै॥५॥

Successfully (*śunam*) let the good plowshares thrust apart the earth; successfully let the plowmen follow the beasts of draft; O Śunāsīrā, do you (two), dripping (?) with oblation, make the herbs rich in berries for this man.

VS. (xii.69) and MS. (ii.7.12) have the whole of this verse : RV. (iv.57.8) and Ts. (iv.2.5[6]), only the first two pādas. For *suphālās* in a, VS. (also our I.) has *su phālās*, and RV.TS. *naḥ phālās*, both preferable readings; RV.VS. have *kṛṣantu* for *tudantu*. In b, TS. gives *abhi* for *anu* (our P.M. have *abhinu*); MS. has *kīnāśo abhy etu vāhātiḥ;* RV.VS., *-śā abhi yantu vāhātiḥ*. In c, the comm. gives *toṣamāṇā*, explaining it by *tuṣ yantau*. In d, the mss. vary (as everywhere where the word occurs) between *-pippalās* and *-piṣpalās*; about half are for each; VS.MS. end the pāda with *kartanā 'sme*. Ppp. has a peculiar version : *śunaṁ kenāśo anv etu vāhaṁ śunaṁ phālo vinadann ayatu bhūmim : śunāsīrā haviṣā yo yajātrai supippalā oṣadhayas santu tasmai*. The comm. [quoting Yāska] declares *Śunāsīrau* to be Vāyu and Āditya (wind and sun); or else, he says, *Śuna* is god of happiness and *Sīra* of the plow.

४८४. शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम्।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय॥६॥

Successfully let the draft-animals, successfully the men, successfully let the plow (*lāṅgala*) plow; successfully let the straps be bound; successfully do you brandish the goad.

This is RV. iv.57.4, without variation; it is also found, with the two following verses, in TA. (vi.6.2, vss. 6-8), which reads *nārās* instead of *naras* at end of a. Part of our mss. (P.M.W.E.) have *uṣṭrām* in d. The comm. declares Śuna to be addressed in the last pāda. Ppp. has in xii. *śunaṁ vṛtrām āyaccha śunam aṣṭrām ud iṅgayaḥ śunaṁ tu tapyatāṁ phālaś śunaṁ vahatu lāṅgalam;* and in xix. the same a, b [ending *-ya*], but, for c, d, *śunaṁ vahasya śuklasyā 'ṣṭrayā jahi dakṣiṇam*.

४८५. शुनासीरेह स्म मे जुषेथाम्।
यद् दिवि चक्रथुः पयस्तेनेमामुप सिञ्चतम्॥७॥

O Śunāsīrā, do you (two) enjoy me here; what milk you have made in heaven, therewith pour you upon this [furrow].

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'Milk', i.e. nourishing fluid. Weber implies at the end "earth" (instead of "furrow"), which is perhaps to be preferred. RV. (iv.57.5) reads for a *śunāsīrāv imāṁ vācaṁ ju-*; TA. (as above) the same, except that it strangely omits the verb, and thus reduces the *triṣṭubh* pāda to a *gāyatrī*; both texts mark the principal pāda-division after b. The comm. changes all the three verbs to 3d dual. The Anukr. forbids in a the resolution *-sīrā iha*. In our edition the verse is numbered 6, instead of 7.

४८६. सीते॒ वन्दा॑महे त्वा॒र्वाची॑ सुभगे भव।
यथा॑ नः सु॒मना॒ असो॒ यथा॑ नः सु॒फ॒ला भुव॑:॥८॥

O furrow, we reverence you; be [turned] hitherward, O fortunate one, that you may be well-willing to us, that you may become of good fruit for us.

RV. (iv.57.6) inverts the order of a and b, and both it and TA. (as above) end c and d respectively with *subhagā 'sasi* and *suphalā 'sasi*. All the pada-mss. have the blundering reading *suphalāḥ* in d. The Anukr. perversely refuses to make the resolution *tu-ā* in a.

४८७. घृते॒न॒ सीता॒ मधु॑ना॒ सम॑क्ता॒ विश्वै॑र्दे॒वैर॑नु॒मता॒ म॒रुद्भि॑:।
सा न॑: सीते॒ पय॑सा॒भ्याव॑वृत्स्वो॒र्जस्व॑ती घृ॒तव॒त् पिन्व॑माना॥९॥

With ghī, with honey (*madhu*) [is] the furrow all anointed, approved (*anu-man*) by all the gods, by the Maruts; do you, O furrow, turn hither unto us with milk, rich in refreshment, swelling with fullness of you.

The verse is found also in VS. (xii.70), TS. (iv.2.5[6]), and MS. (ii.7.12). VS.MS. read *-ajyatām* for *-aktā* in a; all make c and d exchange places, and at the beginning of c read *asmān* for *sā nas*; and VS.TS. put *payasā* in place of *ghṛtavat* in d, while MS. gives *ūrjo bhāgam madhumat pinv-*.

18. Against a rival wife : with a plant

This peculiarly Atharvan hymn has found its way also into the tenth book of the Rig-Veda (as x.145, with exchange of place between vss. 3 and 4; it is repeated in RV. order at MP.i.15.1-6). Only three verses (our 4, 2, 1, in this order) are found in Paipp (vii.). Kauś. uses it, among the women's rites, in a charm (36.19-21) for getting the better of a rival; vs. 6 a and b accompany the putting of leaves under and upon the (rival's) bed. And the comm. (doubtless wrongly) regards vss. 5 and 6 to be intended by the pratīka quoted in 38.30, instead of xii.1.54, which has the same beginning .

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[१८- वनस्पति सूक्त]

[ऋषि- अथर्वा। देवता- वनस्पति (वाणपर्णी ओषधि)। छन्द- अनुष्टुप्, ४ अनुष्टुप्गर्भाचतुष्पाद् उष्णिक्, ६ उष्णिक्गर्भापथ्यापंक्ति।]

४८८. इमां खनाम्योषधिं वीरुधां बलवत्तमाम्।
यया सपत्नीं बाधते यया संविन्दते पतिम्॥ १॥

I dig this herb, of plants the strongest, with which one drives off (*bādh*) her rival; with which one wins completely (*sam-vid*) her husband.

RV. reads in b the accus. *vīrudham*. For d, Ppp. gives *kṛṇute kevalaṁ patim*. The comm. (with our Op.) has *oṣadhīm* in a; he understands throughout the herb in question to be the *pāṭhā* (cf. ii.27.4), though Kauś. and the Anukr. speak only of *bāṇāparṇī* 'arrow leaf' (not identified).

४८९. उत्तानपर्णे सुभगे देवजूते सहस्वति।
सपत्नीं मे परा णुदु पतिं मे केवलं कृधि॥ २॥

O you of outstretched leaves, fortunate, god-quickened, powerful, do you thrust away my rival, make my husband wholly mine.

'Outstretched,' lit. supine; horizontal, with the face of the leaf upward. RV. has *dhama* for *nuda* in c, and the modern *kuru* for *kṛdhi* at the end. Ppp. offers only the first half-verse, in this form : *uttānaparṇāṁ subhagāṁ sahamānāṁ sahasvatīm*; MP. also has *sahamāne* instead of *devajūte*.

४९०. नहि ते नाम जग्राह नो अस्मिन् रमसे पतौ।
परामेव परावतं सपत्नीं गमयामसि॥ ३॥

Since he has not named (*grah*) your name, you also stay (*ram*) not with him as husband; unto distant distance make we my rival go.

This translation of the first half-verse follows closely our text. RV. has a very different version : *nahy asyā nāma gṛbhṇāmi no asmin ramate jane* 'since I name not her (its ?) name, she (it?) also does not stay with (find pleasure in) this person (people?).' Winternitz applauds and accepts his commentator's explanation of b : "nor finds she pleasure in me" (taking *ayaṁ janas* in the much later sense of "I"), but it seems wholly unsatisfactory. The meter calls for emendation in a to *jagraha* 'I have

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named,' equivalent to the RV. reading; and R. makes the emendation, and retains the *jane* of RV., rendering (as addressed by the woman using the charm to the plant) "I have not named [to her] your name; and you stay (stayed) not with the person (bei der Person)." The comm. regards the rival as addressed, and conveniently makes *ramase* = *ramasva* : "stay you not with this my husband." Weber renders *ramase* by "kosest," you dally not. No satisfactory solution of the difficulty is yet found.

४९१. उत्तरा॒हमु॑त्त॒र उ॑त्तरेदुत्तरा॑भ्यः।
अ॒धः स॒पत्नी॒ या मम॑ाधरा॒ साध॑राभ्यः॥४॥

Superior [am] I, O superior one; superior, indeed, to them (f.) that are superior; below [is] she that is my rival; lower [is] she than they (f.) that are lower.

RV. has the better reading *athā* for *adhas* in c, allowing c and d to be combined into one sentence; and the comm. gives correspondingly *adha*. Ppp. is more discordant and corrupt : *uttarā'ham uttarabhyo uttaro ed ādharabhyaḥ : adhaḥ sapatnī sāmarthy adhared adhārabhyaḥ*. R. conjectures in a *uttarāhāhamuttare*, for *uttarā'ham ahamuttare* [cf. iii.8.3]. The verse, even if scanned as 7 + 7 : 8 + 7 = 29, ought to be called *bhurij*.

४९२. अ॒हम॑स्मि स॒हमा॑नाथो॒ त्वम॑सि सास॒हिः।
उ॒भे स॒हस्वती भू॒त्वा स॒पत्नी॑ मे सहावहै॥५॥

I am overpowering; likewise are you very powerful; we both, becoming full of power, will overpower my rival.

The verse xix.32.5 is a variation on this. RV. reads *atha* for *atho* in b, and the older *bhūtvī* for *bhūtvā* in c.

४९३. अ॒भि ते॑ऽधां॒ सह॑मानामु॒प ते॑ऽधां॒ सही॑यसीम्।
माम॒नु प्र ते॒ मनो॑ व॒त्सं गौरि॑व धावतु प॒था वारि॑व धावतु॥६॥

I have put on (*abhi*) for you the overpowering one (f.); I have put to (*upa*) for you the very powerful one; after me let your mind run forth as a cow after her calf, run as water on its track.

RV. reads *upa* for *abhi* in a, and has for b *abhi tvā'dhāṁ sahīyasā*. The application of a and b as made by Kauś. (see above) would suit the prepositions as found in RV. decidedly better than as in our text; but much more appropriate is the use made by MP., elements of the root being secretly bound on the arms of the wife, with which she embraces the husband below and above [so that one arm is under him and the other over him]; then in *abhy adhām* is further implied (as elsewhere [e.g.

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iii.11.8]) the value of *abhidhānī*, the halter or bridle with which a horse is controlled. The Anukr. does not sanction the resolution *ma-ām* in c.

19. To help friends against enemies

The verses are found in Paipp. iii. (in the verse-order 1, 2, 4, 3, 5, 7, 6, 8). The hymn is applied by Kauś. (14.22-24) in a rite for gaining victory over a hostile army, and reckoned (14.7, note) to the *aparājita gaṇa*. The Vait. uses vs. 1 in the *agnicayana* (28.15) in connection with lifting the *ukhya* fire, and vss. 6-8 in a *sattra* sacrifice (34.16, 17), with mounting a chariot and discharging an arrow.

[१९- अजरक्षत्र सूक्त]

[ऋषि- वसिष्ठ। देवता- विश्वेदेवा, चन्द्रमा अथवा इन्द्र। छन्द- अनुष्टुप्, १ पथ्याबृहती, ३ भुरिक् बृहती, ५ त्रिष्टुप्, ६ त्र्यवसाना षट्पदा त्रिष्टुप् ककुम्मतीगर्भातिजगती, ७ विराट् आस्तार पंक्ति, ८ पथ्यापंक्ति।]

४९४. संशि॑तं म इ॒दं ब्र॒ह्म संशि॑तं वी॒र्यं१॒॑ बल॑म्।
संशि॑तं क्ष॒त्रम॒जर॑मस्तु जि॒ष्णुर्येषा॒मस्मि॑ पु॒रोहि॑तः॥ १॥

Sharpened up is this incantation (*? brahman*) of mine; sharpened up [my] heroism, strength; sharpened up, victorious, be the unwasting authority (*kṣatra*) [of them] of whom I am the household priest (*purohita*).

Or *brahman* and *kṣatram* may signify respectively the Brāhman and Kṣatriya quality or dignity of the *purohita* and his constituency. The verse is found also in VS. (xi.81), TS. (iv.1.10[3]), TA. (ii.5.2, vs. 15), MS. (ii.7.7), and K. (xvi. 7, Weber). The first two of these agree in all their readings, omitting *idam* in a and *ajaram astu* in c, and reading in c, d *jiṣṇu yasyā'ham asmi*; and TA.MS. differ from them only by adding *me* before *jiṣṇu*; Ppp. has *kṣatraṁ me jiṣṇu*, but agrees with our text in d. The comm. moreover has *jiṣṇu*, and the translation implies it; *jiṣṇus* can only be regarded as a blunder. Ppp. further gives *mayī 'dam* for *ma idam* in a, and *mama* for *balam* in b. Our original c has apparently got itself mixed up with vs. 5 c.

४९५. सम॒हमे॒षां रा॒ष्ट्रं स्यामि॒ समोजो॑ वी॒र्यं१॒॑ बल॑म्।
वृ॒श्चामि॒ शत्रू॑णां बा॒हून॒नेन॑ ह॒विषा॒हम्॥ २॥

Up I sharpen the royalty of them, up their force, heroism, strength; I hew [off] the arms of the foes with this oblation.

The translation implies emendation of the *syāmi* of all the mss. and of

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both editions to *śyāmi*; it is obviously called for (suggested first by the Pet. Lex.), and the comm. reads *śyāmi*; Ppp. probably intends it by *paśyāmi*. The latter half-verse is found again below as vi.65.2 c, d; its text is confused here in Ppp; (*vṛścāmi śatrūṇāṁ bahū sam aśvām aśvān aham*). The Anukr. ignores the redundant syllable in a.

४९६. नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान्।
क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम्॥ ३॥

Downward let them fall, let them become inferior, who shall fight against (*pṛtany*) our bounteous patron (*sūri*); I destroy the enemies by my incantation; I lead up our own men.

Ppp. reads *adhas pad-* at the beginning, and *indram* for *sūrim* in b. The second half-verse is found in VS. (xi.82 c, d), TS. (iv.1.10[3]), and MS. (ii.7.7), with the various readings *kṣiṇomi* and *svān*; the comm. also gives *kṣiṇomi*. The comm. renders *sūrim* by *kāryākāryavibhāgajñam*. The Anukr. should call the verse *virāṭ prastārapaṅkti*, since it properly scans as 11 + 11 : 8 + 8 = 38.

४९७. तीक्ष्णीयांसः परशोरग्नेस्तीक्ष्णतरा उत।
इन्द्रस्य वज्रात् तीक्ष्णीयांसो येषामस्मि पुरोहितः॥ ४॥

Sharper than an ax, also sharper then fire, sharper than Indra's thunderbolt - [they] of whom I am the household priest.

Emendation to *indravajrāt* would rectify the meter of c; but the Anukr. apparently accepts the redundancy there as balancing the deficiency in a.

४९८. एषामहमायुधा सं स्याम्येषां राष्ट्रं सुवीरं वर्धयामि।
एषां क्षत्रमजरमस्तु जिष्वेषां चित्तं विश्वेऽवन्तु देवाः॥ ५॥

The weapons of them I sharpen up; their royalty having good heroes, I increase; be their authority unwasting, victorious; their intent let all the gods aid.

The translation again (as in vs. 2) implies emendation of *syāmi* in a to *śyāmi*, which is read by Ppp. and by the comm. Most of our mss. (all save O.Op.), as of SPP's, accent in b *suvīram*, and both editions have adopted the reading; but it ought, of course, to be *suvīram*, as always elsewhere (and as the comm. here describes the word). Ppp. has *vardhayasva* at end of b, and its d is *ugram eṣām cittaṁ bahudhā viśvarūpā*. The definition of the verse as *triṣṭubh* is wanting in the Anukr. [London ms.], doubtless by an error of the manuscripts, which are confused at this point. [The Berlin ms. does give it.]

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४९९. उद्धर्षन्तां मघवन् वाजिनान्युद् वीराणां जयतामेतु घोषः।
पृथग् घोषा उलुलयः केतुमन्त उदीरताम्।
देवा इन्द्रज्येष्ठा मरुतो यन्तु सेनया॥ ६॥

Let their energies (*vājina*) be excited, O bounteous one (*maghavan*); let the noise of the conquering heroes arise; let the noises, the clear (*ketumant*) halloos, go up severally; let the divine Maruts, with Indra as their chief, go with the army.

With the first two pādas compare RV.x.103.10 a, d : *ud dharṣaya maghavann āyudhāni....ud rathānāṁ jayatāṁ yantu ghoṣāḥ.* Some of our mss. (P.M.W.O.Op.Kp.), as of SPP's, read in c *ulūlayas*, but both editions give *-lul-*; the comm. has *ullulayas*, and declares it an imitative word. The omission either of *uluayas* or of *ketumantas* would make a *jagatī* pāda of c, and that of *devās* would do the same for d; as the verse stands, the Anukr. scans it 11 + 11 : 8 + : 6 + 8 = 52. Part of our mss. (I.O.Op.) agree with the comm. in ending this verse with *ud īratām*, and throwing the two remaining pādas into vs.7, to the great detriment of the sense, as well as against the probable earlier form of the verse. Ppp. reads *uddharṣantāṁ vājināṁ vājināṁbhy ad vairāṇāṁ jayatām etu ghoṣāḥ : pṛthag ghoṣā ulalayaṣ ketumantu udīratām*; with e and f as in our text.

५००. प्रेता जयता नर उग्रा वः सन्तु बाहवः।
तीक्ष्णेषवोऽबलधन्वनो हतोग्रायुधा अबलानुग्रबाहवः॥ ७॥

Go forth, conquer, O men; formidable be your arms (*bāhu*); having sharp arrows, slay them of weak bows; having formidable weapons, having formidable arms (*bāhu*), [slay] the weak ones.

The first half-verse is RV.x.103.13 a, c (found also in SV.ii.1212; VS. xvii.46), without variation; TS. (iv.6.4[4]) has the same two pādas together, but reads *upa pre 'ta jayatā nara sthirā vaḥ* etc. Ppp. has the first half-verse (with *pra yatā* and *vas*), adding as second half *indro vaś śarma yacchaty anādhṛṣyā yathā 'satā*. The verse is not *virāj* [7 + 8 : 11 + 12], if the obviously proper resolutions are made.

५०१. अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते।
जयामित्रान् प्र पद्यस्व जह्येषां वरंवरं मामीषां मोचि कश्चन॥ ८॥

Being let loose, fly you away, O volley, you that are sharpened up by incantation; conquer the enemies; go forth;slay of them each best one; let no one soever of them yonder be released.

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Pādas a-c and e are RV.vi.75.16, a verse found also in a number of other texts : SV.ii.1213; VS.xvii.45; TS.iv.6.4[4]; TB.iii.7.6[23]; ĀpŚS.iii.14.3. RV.SV.VS. agree throughout having *gachà* for *jaya* at beginning of c, and for d, *mā 'mīṣāṁ kaṁ cano 'c chiṣaḥ*; the others have this d, except that they put *eṣām* in place of *amīṣām*; they also give *viśa* for *padyasva* at end of c, and TS. has the nom. *-śitā*, which is better, at end of b, while TB. and ĀpŚS. alter to *avasṛṣṭaḥ parā pata śaro* (for *śaro*?) *brahmasaṁśitaḥ*. Our d is found again as xi.10.21 b; our e, as viii.8.19 d; xi.9.20 d; 10.19 d. The presence of *-saṁśite* in this verse gives it a kind of right to stand as part of the hymn, of which *sam-śā* is the unifying word; vss. 6 and 7 are probably later additions. In Ppp., vss. 6-8, with RV.x.103.10, form a piece by themselves; vs. 8 ends with *pra padyasva sā maiṣāṁ kaṁ cano 'c chiṣaḥ* (nearly as RV.). Correct the accent-mark in d so as to read *varaṁ-varam*.

20. To Agni and other gods : for various blessings

Excepting the last verse, the hymn is found in Paipp. iii. (in the verse-order 1-3, 7, 4, 6, 5, 8, 9). It includes (vss. 2-7) a whole RV. hymn (x.141), with a single RV. verse (iii.29.10) prefixed, and only the last two verses occur nowhere else. It is used in Kauś. (18.13) in the *nirṛtikarman*, with an offering of rice mixed with pebbles; again (40.11), in the rite of the removal of the sacrificial fire, with transfer of it to the fire-sticks or to one's self; again (41.8), wit v.7 and vii.1, in a rite for success in winning wealth; and the comm. directs vs. 4 to be used in the *sava* sacrifices (*ity anayā bhṛgvaṅgirovidaś catura ārṣeyān āhvayet*). In Vait., vs. 1 appears in the *agniṣṭoma* sacrifice (24.14), and again in the *sarvamedha* (38.14) with the same use as in Kauś. 40.11; and also in the *agnicayana* (28.25), with the laying of the *gārhapatya* bricks; further, verses 2-4 and 7 and 8 in the *agnicayana* (29.19); vs. 4 a, b in the *agniṣṭoma* (15.16), as the *adhvaryu* follows the fire and soma; vs. 5 in the same (23.20), with certain offerings; and vs. 6 in the same (19.2), with a *graha* to Indra and Vāyu.

[२०- रयिसंवर्धन सूक्त]

[ऋषि- वसिष्ठ। देवता- १-२,५ अग्नि, ३ अर्यमा, भग, बृहस्पति, देवी, ४ सोम, अग्नि, आदित्य, विष्णु, ब्रह्मा, बृहस्पति, ६ इन्द्रवायू, ७ अर्यमा, बृहस्पति, इन्द्र, वात, विष्णु, सरस्वती, सविता, वाजी, ८ विश्वाभुवनानि (समस्त भुवन), ९ पञ्च प्रदिश, १० वायु, त्वष्टा। छन्द- अनुष्टुप्, ६ पथ्यापंक्ति, ८ विराट् जगती।]

५०२. अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः।
तं जानन्नग्न आ रोहाथा नो वर्धया रयिम्॥ १॥

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This is your seasonable womb (*yoni*), whence born you did shine; knowing it, O Agni, ascend you; then increase our wealth.

The verse is found in numerous other texts : besides RV. (iii.29.10), in VS. (iii.14 et al.), TS. (i.5.5[2] et al.), TB. (i.2.1[16] et al.), MS. (i.5.1 et al.), K. (vi.9 et al.), Kap. (i.16 et al.), JB. (i.61) : in nearly all occurring repeatedly. VS.TS.TB.JB. differ from our version only by reading *athā* for *adhā* at beginning of d; Ppp. and the comm. have *atha* : MS. K. substitute *tatas*; but RV. gives further *sīda* for *roha* in c, and *giras* for *rayim* in d. The comm., in accordance with the ritual uses of the verse, declares *ayam* at the beginning to signify either the fire-stick or the sacrificer himself.

५०३. अग्ने॒ अच्छा॑ वदे॒ह नः॑ प्र॒त्यङ् नः॑ सु॒मना॑ भव।
प्र णो॑ यच्छ विशां पते धन॒दा अ॑सि न॒स्त्वम्॥ २॥

O Agni, speak unto us here; be turned toward us with good-will; bestow upon us, O lord of the people (*viś*); giver of riches are you to us.

RV.x.141 begins with this verse, and it is found also in VS. (ix.28), TS. (i.7.10[2]), MS. (i.11.4), and K. (xiv.2). RV.VS.MS.K. have *pra no y-* in c, and for *viśām pate*, RV.MS.K. read *viśas pate*, TS. *bhuvas p-*, and VS. *sahasrajit*; VS. goes on with *tvaṁ hi dhanadā asi* for d; VS.TS. further have *prati* for *pratyañ* in b. Ppp. combines in d *dhanadā 'si*.

५०४. प्र णो॑ यच्छत्वर्य॒मा प्र भग॒: प्र बृह॒स्पति॑:।
प्र दे॒वी: प्रोत सू॒नृता॑ र॒यिं दे॒वी द॑धातु मे॥ ३॥

Let Aryaman bestow upon us, let Bhaga, let Bṛhaspati, let the goddesses; let the divine Sūnṛtā also assign wealth to me.

Found also in the other texts (RV.x.141.2; VS.ix.29; the rest as above; and Kap.29.2). All of these, excepting TS., leave *no* in a again unligualized; VS.K. substitute *pūṣā* for *bhagas* in b, and omit c; the others have *devās* instead of *devīs*; for d, RV. gives *rāyo devī dadātu naḥ*, while the others vary from this only by *pra vāk* for *rāyas*. By Sūnṛtā (lit. 'pleasantness, jollity') the comm. understands Sarasvatī to be intended.

५०५. सोमं॑ राजा॒नमव॑से॒ऽग्निं गी॒र्भिर्ह॑वामहे।
आ॒दि॒त्यं विष्णु॑ सू॒र्यं ब्र॒ह्माणं॑ च॒ बृह॒स्पति॑म्॥ ४॥

King Soma[1] [and] Agni we call to aid with [our] songs (*gir*); [also] Āditya, Viṣṇu, Sūrya and the priest (*brahman*) Bṛhaspati.

1. सोमोस्माकं ब्राह्मणानां राजा (तै० सं० १.८.१०१०)

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Found in RV. (x.141.3), SV. (i.91), VS. (ix.26), and TS.MS.K. (as above). The only variant in RV. is the preferable *ādityān* in c; it is read also by the other texts except SV.K.; but SV.TS.MS.K. give *varuṇam* for *avase* in a; and they and VS. have *anv ā rabhāmahe* for *gīrbhir havāmahe* in b. The comm. takes *brahmāṇam* in d as "Prajāpati, creator of the gods."

५०६. त्वं नो॑ अ॒ग्ने अग्निभि॒र्ब्रह्म॑ य॒ज्ञं च॑ वर्धय।
त्वं नो॑ देव॒ दात॑वे र॒यिं दाना॑य चोदय॥५॥

Do you, O Agni, with the fires (*agni*), increase our worship (*brahman*) and sacrifice; do you, O god, stir us up to give, unto giving wealth.

The second half-verse is of doubtful meaning - perhaps 'impel to us wealth for giving' etc. - being evidently corrupted from the better text of RV. (x.141.6; also SV.ii.855), which reads in c *devatātaye* for *deva dātave*, and in d *rāyas* for *rayim*; even Ppp. has *devatātaye*. The comm. has *dānave* (rendering it "to the sacrificer who has given oblations") for *dātave*, also *nodaya* for *codaya*.

५०७. इ॒न्द्र॒वा॒यू उ॒भावि॒ह सु॒हवे॒ह ह॑वामहे।
यथा॑ न॒ः सर्व॒ इज्जन॒ः संग॑त्यां सु॒मना॒ अस॒द् दान॑कामश्च नो॒ भुव॑त्॥६॥

Indra-and-Vāyu, both of them here, we call here with good call, that to us even every man may be well-willing in intercourse, and may become desirous of giving to us.

Found also (except the last pāda, which even Ppp. repudiates) in RV. (x.141.4), VS. (xxxiii.86), and MS.K. (as above). For *ubhāv iha* in a, RV. reads *bṛhaspatim*, and the other texts *susaṁdṛśā*. For d, VS. has *anamīvaḥ saṁgame* for *saṁgatyām*, and MS. the same without *anamīvas*; TS. has (in iv.5.1[2]) a nearly corresponding half-verse : *yathā naḥ sarvam ij jagad ayakṣmaṁ sumanā asat*. Ppp. omits a, perhaps by an oversight. The comm. takes *suhavā* in b as for *suhavau*, which is perhaps better. In our edition, the word is misprinted *susav-*.

५०८. अ॒र्य॒मणं॒ बृह॒स्पति॒मिन्द्रं॒ दाना॑य चोदय।
वातं॒ विष्णुं॒ सर॑स्वतीं सवि॒तारं॑ च वा॒जिन॑म्॥७॥

Do you stir up Aryaman, Bṛhaspati, Indra, unto giving; [also] Vāta (wind), Viṣṇu, Sarasvatī and the vigorous (*vājin*) Savitā.

Found also in RV. (x.141.5), VS. (ix.27), and TS.MS.K. (as above). All save RV. read *vācam* instead of *vātam* in c, and so does the comm.; K. puts *vācam* after *viṣṇum* [and for a it has our vs. 4 a].

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५०९. वाजस्य नु प्रसवे सं बभूविमेमा च विश्वा भुवनान्यन्तः।
उतादित्सन्तं दापयतु प्रजानन् रयिं च नः सर्ववीरं नि यच्छ॥८॥

In the impulse (*prasava*) of vigor (?*vāja*) now have we come into being, and all these beings within. Both let him, foreknowing, cause him to give who is unwilling to give, and do you confirm to us wealth having all heroes.

The verse seems to have no real connection with what precedes and follows nor do its two halves belong together. They are in other texts, VS. (ix.25 and 24) and TS. (in i.7.10[1]), parts of two different verses, in a group of three, all beginning with *vājasya* followed by *prasava*, and all alike of obscure and questionable interpretation, and belonging to the so-called *vājaprasavīyāni*, which form a principal element in the *vājapeya* sacrifice (see Weber's note on this verse [also his essay *Ueber den Vājapeya, Berliner Sb.*, 1892, p.797]). Instead of *nu* in a, Ts. and MS.K. (as above), as also Ppp., have the nearly equivalent *idam;* and all (save Ppp.) read *a babhūva* instead of *sāṁ babhūvima* at end of a, and *sarvatas* instead of *antar* at end of b, omitting the meter-disturbing *uta* at beginning of c; VS.K. read in c *dāpayati* for *-tu*; and all save K. give the preferable *yachatu* at the end (the comm. has *yacchāt*); then VS. gives *sa no rayim* in d, and K. has a peculiar d : *somo rayiṁ sahavīraṁ ni yaṁsat*. Ppp. is defective in parts of this verse and the next; it reads at the end of c *prajānāṁ*. Pāda a is the only one that has a *jagatī* character. [TS. has *sarvavīrām*.]

५१०. दुहां मे पञ्च प्रदिशो दुहामुर्वीर्यथाबलम्।
प्रापेयं सर्वा आकूतीर्मनसा हृदयेन च॥९॥

Let the five directions yield (*duh*) to me, let the wide ones yield according to their strength; may I obtain all my designs, with mind and heart.

All the *pada*-mss. divide and accent *pra : apeyam*, but SPP. emends to *pra : āpeyam* [see *Sansk. Gram.* §850]; the comm. reads *āpeyam*. The comm. declares *urvīs* to designate heaven and earth, day and night, and waters and herbs.

५११. गोसनिं वाचमुदेयं वर्चसा माभ्युदिहि।
आ रुन्धां सर्वतो वायुस्त्वष्टा पोषं दधातु मे॥१०॥

A kine-winning voice may I speak; with splendour do you arise upon me; let Vāyu (wind) enclose (*ā-rudh*) on all sides; let Tvaṣṭā assign to me abundance.

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Several of our mss. (P.M.W.O.Kp.) read *rudhām* in c. The comm. explains *ā rundhām* by *prāṇātmanā ''vṛṇotu.*

This fourth *anuvāka* contains 5 hymns, with 40 verses, and the quotation from the old Anukr. is simply *daśa.*

21. With oblation to the various forms of fire or Agni

The whole of hymn is found in Paipp., vss. 1-9 in iii., vs. 10 in vii. The material is used by Kauś. in a number of rites : it is reckoned (9.1; the comm. says, only vss. 1-7) to the *bṛhachānti gaṇa*; it appears in the charm against the evil influence of the flesh-eating fire (43.16-21; according to the comm. vss. 1-7 are quoted in 16, and the whole hymn in 20); again, in the establishment of the house-fire (72.13; vss. 1-7, comm.); again, in the funeral rites (82.25), on the third day after cremation, with oblation to the relics; once more, in the expiatory ceremony (123.1), when birds or other creatures have meddled with sacrificial objects. Moreover, vs. 8(the comm. says vss. 8-10), with other passages from xii.2, in a rite of appeasement in the house-fire ceremony (71.8). In Vait., vss. 1-7 are used in the *agniṣṭoma* (16.16) on occasion of the soma becoming spilt; and vs. 7 in the *sākamedha* part of the *cāturmāsya* sacrifice [9.17].

[२१- शान्ति सूक्त]

[ऋषि- वसिष्ठ। देवता- अग्नि। छन्द- भुरिक् त्रिष्टुप्, १ पुरोऽनुष्टुप्, ४ त्रिष्टुप्, ५ जगती, ६ उपरिष्टात् विराट् बृहती, ७ विराट्गर्भात्रिष्टुप्, ९ निचृत् अनुष्टुप्, १० अनुष्टुप्।]

५१२. ये अ॒ग्नयो॑ अ॒प्स्व१॒॑न्तर्ये वृ॒त्रे ये पु॑रु॒षे ये अश्म॑सु।
य आ॑वि॒वेशौष॑धी॒र्यो वन॒स्पती॑ंस्तेभ्यो॑ अ॒ग्निभ्यो॑ हुतम॑स्त्वे॒तत्॥ १॥

The fires that are within the waters, that are in Vṛtra,[1] that are in man, that are in stones, the one that has entered the herbs, the forest-trees - to those fires be this oblation made.

Verses 1-4 are found also in MS. (ii.13.13) and in K. (x1.3); both texts read *yas* for *ye* through the first half-verse, and *aśmani* for *aśmasu*; MS. begins *yo apsv antar agnir*, and K. *yo apsv agnir antar*; K. further has *bhuvanāni viśvā* for *oṣadhīr yo vanaspatīṁs.* Ppp. reads *yo apsv antar yo vṛtre antar yaḥ puruṣe yo 'śmani : yo viveśa oṣa-*, and combines in d *tebhyo 'gni-*. Part of the mss. (including our P.M.W.I.) combine *viveś' oṣ adh-* in c, and both editions have adopted that reading - doubtless wrongly, since the Prāt. prescribes no such irregularity, nor is it elsewhere

1. See Nirukta 2.16.

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found to occur with *oṣadhi*. The comm. explains what different "fires" are intended : the *vāḍava* etc. in the waters; that in the cloud (by Nir. ii.16) or else in the body of the Asura Vṛtra; in man, those of digestion; in stones, those in the *sūryakānta* etc. (sparkling jewels); those that make herbs etc. ripen their fruits. Weber regards the stones that strike fire as intended, which seems more probable. The division of the verse by the Anukr., 8 + 11 : 11 + 11, is not to be approved. [Pādas a and b rather as 11 + 8; pādas c and d are in order, 12 + 11. - In c, correct to *āviveśauṣ adhīr*, as MS. reads.]

५१३. यः सोमे॑ अ॒न्तर्यो गोष्व॒न्तर्य आवि॑ष्टो॒ वय॑ःसु॒ यो मृ॒गेषु॑।
य आ॑वि॒वेश॑ द्वि॒पदो॒ यश्चतु॑ष्पदु॒स्तेभ्यो॑ अ॒ग्निभ्यो॑ हु॒तम॑स्त्वे॒तत्॥ २॥

[The fire] that is within soma, that is within the kine, that is entered into the birds, into the wild beasts (*mṛga*), that entered into bipeds, into quadrupeds - to those fires be this oblation made.

MS. and K. begin b with *vayāṅsi ya āviveśa*; Ppp. with *yo viṣṭo vayasi*. The comm. takes the kine in a as representing the domestic animals in general, the fire being that which makes their milk cooked instead of raw, as often alluded to. SPP. follows the mss. in reading in b *vayaḥsu*; our alteration to the equivalent *vayassu* was needless. The verse (10 + 11 : 13 + 11 = 45) is *bhurij*, but also irregular enough. [Pādas b and d are in order, each a *triṣṭubh*; and c, if we throw out the second *yas*, is a good *jagatī*; a is bad.]

५१४. य इन्द्रे॑ण स॒रथं॑ याति॑ दे॒वो वै॑श्वान॒र उ॒त वि॑श्वदा॒व्यः।
यं जोह॑वीमि॒ पृत॑नासु सास॒हिं तेभ्यो॑ अ॒ग्निभ्यो॑ हु॒तम॑स्त्वे॒तत्॥ ३॥

He who, a god, goes in the same chariot with Indra, he that belongs to all men (*vaiśvānara*) and to all gods (?), whom, very powerful in fights, I call loudly on - to those fires be this oblation made.

MS. and K. have for a *yene 'ndrasya ratham sambabhūvur*, and Ppp. partly agrees with them, reading *ye 'ndreṇa saratham sambabhūva*. In b, the translation ventures to follow Ppp's reading *viśvadevyas* instead of *-dāvyas*, because of its so obvious preferability in the connection; *-dāvyas* is quite in place in vs. 9, and may perhaps have blundered from there into this verse; but MS. and K. have *-dāvyas'* they further exchange the places of our 3 c and 4 c. Pāda b is a very poor *triṣṭubh*, though capable of being read into 11 syllables [read *uta vā ?*].

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५१५. यो देवो विश्वाद् यमु काममाहुर्यं दातारं प्रतिगृह्णन्तमाहुः।
यो धीरः शक्रः परिभूरदाभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥४॥

He who is the all-eating god, and whom they call Desire (*kāma*), whom they call giver, receiving one, who is wise, mighty, encompassing, unharmable - to those fires be this oblation made.

MS. begins the verse with *viśvādam agnim*; K., with *hutādam agnim*; of b, both spoil the meter by reading *pratigrahītāram*; MS. begins c with *dhīro yaḥ*; K's c is corrupt. Ppp. reads *āha* for *āhus* in a (not in b also). The comm. simply paraphrases *pratigṛhṇantam* by *pratigrahītāram*; the reference is probably to the offerings which Agni receives in order to give them to the various gods. In our edition, an accent-mark belonging under *ā* of *āhus* in a has slipped aside to the left.

५१६. यं त्वा होतारं मनसाभि संविदुस्त्रयोदश भौवनाः पञ्च मानवाः।
वर्चोधसे यशसे सूनृतावते तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥५॥

You on whom as priest (*hotar*) agreed with their mind the thirteen kinds of beings (*bhauvana*), the five races of men (*mānava*)[1] : to the splendour-bestowing, glorious one, rich in pleasantness - to those fires be this oblation made.

The unusual and obscure number "thirteen" here seduces the comm. into declaring first that *bhauvana* signifies "month," coming from *bhuvana* "year"; and then the *mānavās* are the seasons ! But he further makes the latter to be the four castes, with the *niṣādas* as fifth, and the former the thirteen sons, Viśvakarman etc., of a great sage named *bhuvana* (because of *viśvakarman bhauvana* in AB.viii.21.8-11). Ppp. reads *bhuvanā* for *bhauvanās*. The Anukr. does not heed that the last pāda is *triṣṭubh*.

५१७. उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे
वैश्वानरज्येष्ठेभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥६॥

To him whose food is oxen,[2] whose food is cows, to the soma-backed, the pious : to those of whom the one for all men (*vaiśvānara*-) is chief - to those fires be this oblation made.

The first half-verse is RV. viii.43.11 a, b (also found, without variant, in TS. i.3.14[7]). MS. (ii.13.13) has the whole verse as pādas a, b, d, e, interposing as c the pāda (*stomair vidhemā 'gnaye*) which ends the

1. See Nirukta 4.27

2. उक्षाणः सेचनसमर्था वृषभाः।

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gāyatrī in RV.TS. The meter (8 + 8 : 8 + 11) is, as *bṛhatī*, rather *nicṛt* than *virāj*.

५१८. दिवं॑ पृथि॒वीमन्व॒न्तरि॑क्षं॒ ये वि॒द्युत॑मनुस॒ञ्चर॑न्ति।
ये दि॒क्ष्व१॒॑न्तर्ये वा॑ते अ॒न्तस्तेभ्यो॑ अ॒ग्निभ्यो॒ हुत॑मस्त्वे॒तत्॥७॥

They who move on along the sky, the earth, the atmosphere, along the lightning; who are within the quarters, who within the wind - to those fires be this oblation made.

Our P.M.W. read in b *vīdyutam*, and P.M.W.I. end the pāda with - *carati*. SPP. regards the exposition of the comm. as implying that the latter takes *anu* in b as an independent word : *anu saṁc-*. In the definition of the Anukr., *virāj* appears to be used as meaning 'a pāda of 10 syllables' (11 + 10 : 10 + 11 = 42). [Read *ye ca vāte* ?]

The three remaining verses of the hymn are plainly independent of what precedes, concerning themselves directly with the appeasement of an ill-omened fire; but the combination of the two parts is an old one, being found also in Ppp. The ejection of the evidently patched-together vs. 6 would reduce the first part [vss. 1-7] to the norm of this book.

५१९. हिर॑ण्यपाणिं सवि॒तार॒मिन्द्रं॑ बृह॒स्पति॑ वरु॑णं मि॒त्रम॒ग्निम्।
विश्वा॑न् दे॒वानङ्गि॑रसो हवामह ड॒मं क्र॒व्याद॑ं शमयन्व॒ग्निम्॥८॥

Gold-handed Savitā, Indra, Bṛhaspati, Varuṇa, Mitra, Agni, all the gods, the Angirases, do we call; let them appease (*śam*) this flesh-eating fire.

Ppp. inverts the order of a and b. [MGS. has the vs. ii.1.6.] The comm. gives a double explanation of "gold-handed" : either "having gold in his hand to give to his praisers,"[1] or " having a hand of gold"; he also allows us to take *añgirasas* either as accusative or as nominative, "we the Angirases." The Anukr. notes that c is *jagatī*.

५२०. शा॒न्तो अ॒ग्निः क्र॒व्याच्छा॒न्तः पु॑रु॒षरे॑षणः।
अथो॒ यो वि॒श्वदा॑व्य१॒॑स्तं क्र॒व्याद॑मशीशमम्॥९॥

Appeased is the flesh-eating, appeased the men-injuring fire; so also the one that is of all conflagrations, him, the flesh-eating, have I appeased.

Ppp. has *atho puruṣareṣiṇaḥ* for b, and this time *viśvadavyas* in c. The *anuṣṭubh* is rather *virāj* than *nicṛt*.

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1 हिरण्यहस्तो असुरः सुनीथः (ऋ० १.३५.१०)।

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५२१. ये पर्वता॒: सोम॑पृष्ठा॒ आप॑ उत्ता॒नशी॑वरी:।
वात॑: प॒र्जन्य॒ आदु॒ग्निस्ते क्र॒व्याद॑मशीशमन्॥ १०॥

The mountains that are soma-backed, the waters that lie supine, the wind, Parjanya, then also Agni - these have appeased the flesh-eating one.

All our mss. save one (O.), and all SPP's save two or three that follow the comm., read *aśīśamam* (apparently by infection from the end of vs.9) at the end; both editions emend to *-man*, which is the reading of the comm. [Ppp. has the vs. in vii. (as noted above), and combines *-pṛṣṭha ''pa* in a-b and *parjanyā '' d* in c. - For ''soma-backed,'' see Hillebrandt, *Ved. Mythol.* i.60 f.]

22. To the gods : for splendour (varcas)

Found also (except vs. 6) in Paipp iii. Is reckoned to the *varcasya gaṇa* (Kauś. 12.10, note), and used in a charm for splendour (13.1), with binding on an amulet of ivory. The comm. quotes the hymn also as employed by the Nakṣ. K. in a *mahāśānti* called *brāhmī*, for attainment of *brahman*-splendor; and by Pariś. iv.1, in the daily morning consecration of an elephant for a king.

[२२- वर्च: प्राप्ति सूक्त]

[ऋषि- वसिष्ठ। देवता- बृहस्पति, विश्वेदेवा, वर्चस्। छन्द- अनुष्टुप्, १ विराट् त्रिष्टुप्, ३ पञ्चपदा परानुष्टुप् विराट् अति जगती, ४ त्र्यवसाना षट्पदा जगती।]

५२२. ह॒स्ति॒वर्च॑सं प्र॑थतां बृ॒हद् यशो॒ अदि॑त्या॒ यत् त॒न्व: संब॑भूव।
तत् सर्वे॑ सम॑दु॒र्मह्य॒मे॒तद् विश्वे॑ दे॒वा अदि॑ति: स॒जोषा॑:॥ १॥

Let elephant-splendor, great glory, spread itself, which came into being from Aditi's body; that same have all together given to me - all the gods, Aditi, in unison. [Cf. vii.17.3 n.]

A number of the mss. (including our Bp.Op.) read *ādityās* [accent!] in b, and several of ours follow it with *yam* instead of *yat*. Ppp. rectifies the meter of d by reading *devāsas*. Emendation in a to *bṛhadyaśas* would be acceptable. ŚB. (iii.1.3.4; perhaps on the basis of b?) has a legend of the production of the elephant from something born of Aditi (see R. in *Ind. Stud.* xiv.392). The comm. explains *prathatām* in a by *asmāsu prathitam prakhyātam bhavatu* 'be proclaimed as belonging to us.' In our edition, an accent-mark has dropped out from under the *ba* of *-babhūva*. An irregular verse, scanned by the Anukr. as 12 + 10 : 10 + 10 = 42, but convertible into 45 syllables by resolving *tanu-as, saru-e, viśu-e* (of

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which only the first is unobjectionable). [If we read *devāsas* in d, the vs. is in order (12 + 11 : ? + 11), except in c (*tad it sarve*?).]

५२३. मित्रश्च॒ वरु॑णश्चेन्द्रो॑ रु॒द्रश्च॑ चेतति।
दे॒वासो॑ वि॒श्वधा॑यस॒स्ते मा॑ञ्जन्तु॒ वर्च॑सा॥ २॥

Let both Mitra and Varuṇa, Indra and Rudra, [each] take notice; the all-nourishing gods - let them anoint me with splendor.

All the mss. *read *cetatus* at end of b, and so does Ppp., and our edition has it; but SPP. follows the comm. and substitutes *cetatu*; SV.i.154 has *somaḥ pūṣā ca cetatuḥ*; the translation implies *cetatu*, the other being probably a false form, generated under stress of the difficult construction of a singular verb with the preceding subjects. Weber takes it as *cetatus*, 3d dual perf. of root *cat* ''frighten into submission.'' The Anukr. takes no notice of the deficiency of a syllable in a. *[So W's two drafts; but his collations note P.M.W. as reading *cetutaḥ* (!) and Op. as reading *cetatu*.]

५२४. येन॑ ह॒स्ती वर्च॑सा संब॒भूव॒ येन॒ राजा॑ मनु॒ष्ये॒ष्व॑प्स्व॑१न्तः।
येन॑ दे॒वा दे॒वता॒मग्र॑ आय॒न् तेन॒ मामद्य वर्च॒सा॒ग्ने॑ वर्चस्विनं॑ कृणु॥ ३॥

With what splendour the elephant came into being, with what the king among men (*manuṣya*), among waters, with what the gods in the beginning went to godhood - with that splendour do you, O Agni, now make me splendid.

Apsu, in b, is an impertinent intrusion as regards both sense and meter; it is wanting in Ppp. In c all the mss. give *āyam* (*saṁh.*, *āyaṁ*); our edition makes the necessary emendation to *āyan*, and so does SPP. in his *pada*-text; but in *saṁhitā* (perhaps by an oversight) he reads *āyan*, unaccented; the comm. has *āyan* (accent doubtful) : cf. iv.14.1 c, where the mss. again read *āyam* for *āyan* in the same phrase. Ppp. has a very different second half-verse : *yena devā jyotiṣā dyām udāyan tena mā 'gne varcasā saṁ sṛje 'ha*. The comm. makes *apsu* in b mean either ''[creatures] in the waters,'' or else ''[Yakṣas, Gandharvas, etc.] in the atmosphere.'' The metrical definition of the Anukr. is mechanically correct [52 - 2 = 50] if we count 13 syllables in b [and combine *varcasāgne*]!

५२५. यत् ते॒ वर्चो॑ जातवेदो बृ॒हद् भ॑व॒त्याहु॑तेः।
याव॒त् सूर्य॑स्य॒ वर्च॑ आसु॒रस्य॑ च ह॒स्तिन॑ः।
ताव॑न्मे अ॒श्विना॒ वर्च॒ आ ध॑त्तां पुष्क॑रस्रजा॥ ४॥

What great splendour becomes yours, O Jātavedas, from the

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offering; how great splendour there is of the sun, and of the *asura*-like elephant - so great splendour let the (two) Aśvins, lotus-wreathed, assign unto me.

All the mss. read in b *bhavati,* and SPP. accordingly adopts it in his edition; ours makes the necessary correction to *bhavati*. The comm. reads *āhute*, vocative, at end of b; Ppp. has instead *āhutam*; and then adds to it, as second half-verse, our 3 d, e (with *abhya* for *adya*, and *kṛdhi* for *kṛṇu*), putting also the whole [i.e. our 4 a, b + 3 d, e] before our vs. 3; and then it gives the remainder (c-f) of our vs. 4 here, with *kṛṇutām* for *ā dhattām*, and in c *yavad varcaḥ sūr-*.

५२६. यावच्चतस्रः प्रदिशश्चक्षुर्यावत् समश्नुते।
तावत् समैत्विन्द्रियं मयि तद्धस्तिवर्चसम्॥५॥

As far as the four directions, as far as the eye reaches (*sam-aś*), let so great force (*indriya*) come together, that elephant-splendor, in me.

The comm. reads *sam etu* in c.

५२७. हस्ती मृगाणां सुषदामतिष्ठावान् बभूव हि।
तस्य भगेन वर्चसाऽभि षिञ्चामि मामहम्॥६॥

Since the elephant has become the superior (*atiṣṭhāvant*) of the comfortable (? *suṣad*) wild beasts, with his fortune [and] splendour do I pour (*sic*) upon myself.

That is, 'I shed it upon me, cover myself with it.' The comm. understands the somewhat questionable *suṣad* nearly as here translated, "living at their pleasure in the forest"; and *atiṣṭhāvant* as possessing superiority either of strength or of position.

Weber entitles the hymn, without good reason, "taming of a wild elephant."

23. For fecundity

Found in Paipp. iii. Used by Kauś. in the chapters of women's rites, in a charm (35.3) to procure the conception of male offspring, with breaking an arrow over the mother's head etc.

[२३- वीरप्रसूति सूक्त]

[ऋषि- ब्रह्मा। देवता- चन्द्रमा या योनि। छन्द- अनुष्टुप्, ५ उपरिष्टात् भुरिक् बृहती, ६ स्कन्धोग्रीवी बृहती।]

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५२८. येन॑ वे॒हद् ब॒भूवि॑थ ना॒शया॑मसि॒ तत् त्वत्।
इ॒दं तदु॒न्यत्र॒ त्वदप॑ दू॒रे नि द॑ध्मसि॥ १॥

By what you have become barren (*vehat*), that we make disappear from you; that now we set down elsewhere, far away from (*apa*) you.

Vehat is perhaps more strictly 'liable to abort'; the comm. gives the word here either sense. Ppp. is defective, giving only the initial words of vss. 1 and 2.

५२९. आ ते॒ योनि॑ गर्भ॑ एतु पुमा॒न् बाण॑ इवेषु॒धिम्।
आ वी॒रोऽत्र॑ जायतां पु॒त्रस्ते॒ दश॑मास्यः॥ २॥

Unto your womb let a foetus come, a male one, as an arrow to a quiver; let a hero be born unto you here, a ten-months' son.

This verse and the two following occur in ŚGS. (i.19.6), and this one without variant. Also this one in MP. [i.12.9] (Winternitz, p.94), and in an appendix to AGS. i.13.6 (Stenzler, p.48), with *yonim* after *garbhas* in a (and AGS. reads *aitu*), and omitting *atra* in c; and further in HGS. (i.25.1), like MP. in a, but retaining *atra*.

५३०. पुमां॑सं पु॒त्रं ज॑नय॒ तं पुमा॒ननु॑ जायताम्।
भवा॑सि पु॒त्राणा॑ मा॒ता जा॒तानां॑ ज॒नया॑श्च॒ यान्॥ ३॥

Give birth to a male, a son; after him let a male be born; may you be mother of sons, of those born and whom you shall bear.

All the mss. save one or two (including our E.) read at the end *yām*; both editions make the necessary emendation to *yān*, which the comm. also gives. At beginning of b, Ppp. reads *tvam*, as do also the comm. and a couple of SPP's mss.; and Ppp. ends with *janayāmi ca*. MB. (i.4.9 c, d) has the first half-verse, reading *vindasva* for *janaya*; and MP. (as above) [i.13.2] also, with *pumāṅs te putro nāri* for a. And ŚGS. (as above) has our a, b, with for c, d, *teṣām mātā bhaviṣyasi jātānāṁ janayāṅsi ca* [the end corrupt, as in Ppp.].

५३१. यानि॑ भ॒द्राणि॒ बीजा॑न्यृष॒भा ज॒नय॑न्ति च।
तैस्त्वं पु॒त्रं वि॑न्दस्व॒ सा प्र॒सूर्धे॑नु॑का भव॥ ४॥

And what excellent seeds the bulls generate, with them do you acquire (*vid*) a son; become you a productive milch-cow.

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ŚGS. (as above) has for b *puruṣā janayanti naḥ*; it rectifies the meter of c by reading *tebhiṣ ṭ-* for *tais t-* (and it has *janaya* for *vindasva*); in d, it gives *suprasūs*; which is better than our *sā pr-*. MP. (as above) [i.13.3] repeats our verse very closely, only with *nas* for *ca* in b, and *putrān* in c; and it has, just before, the line *tāni bhadrāṇi bījāny ṛṣabhā janayantu nau*. A verse in HGS. (as above) is quite similar : *yāni prabhūṇi vīryāṇy ṛṣabhā janayantu naḥ : tais tvaṁ garbhiṇī bhava sa jāyatāṁ vīratamaḥ svānām*; and it offers a little later *sā prasūr dhenugā bhava*. Our reading *tais tvam* in c is assured by Prāt. ii.84; the resolution *tu-am* makes the meter correct.

५३२. कृणोमि॑ ते प्राजाप॒त्यमा योनि॒ गर्भ॑ एतु ते।

वि॒न्दस्व॒ त्वं पु॒त्रं नारि॒ यस्तु॒भ्यं॒ शमस॒च्छमु॒ तस्मै॒ त्वं भव॑॥५॥

I perform for you the [ceremony] of Prajāpati; let a foetus come to your womb; acquire you a son, O woman, who shall be weal for you; weal also for him do you become.

The accent of *bhava* at the end is anomalous. HGS. (as above) has the first half-verse [and MP., at i.13.1, concordantly]; it reads *karomi* at the beginning, and in b puts *yonim* after *garbhas*; this latter Ppp. does also. The comm. understands *prājāpatyam* as above translated; other renderings are possible ("das Zeugungswerk," Weber; "Zeugungsfähigkeit," Zimmer). The metrical definition of the verse (8 + 8 : 8 + 5 + 8 = 37) is not good save mechanically.

५३३. यासां॑ द्यौष्पि॒ता पृ॑थि॒वी मा॒ता स॑मु॒द्रो मूल॑ं वी॒रुधां॑ ब॒भूव॑।

तास्त्वा॑ पुत्रविद्या॑य॒ दैवी॒: प्राव॑न्त्वोष॑धयः॥६॥

The plants of which heaven has been the father, earth the mother, ocean the root - let those herbs of the gods (*daiva*) favour you, in order to acquisition of a son.

The first half-verse is found again later, as viii.7.2 c, d; in both places, part of the mss. read *dyauṣ p-*(here only our O., with half of SPP's); and that appears to be required by Prāt. ii.74, although the looser relation of the two words favors in a case like this the reading *dyauḥ*, which both editions present. Ppp. has an independent version : *yāsāṁ pitā parjanyo bhūmir mātā babhūva* : with *devīs* in c (this the comm. also reads) and *oṣadhis* in d. The verse is irregular, and capable of being variously read; and what the Anukr. means by its definition is obscure.

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24. For abundance of grain

Found (except vs. 7) in Paipp. v. Used by Kauś. (21.1 ff.) in rites for the prosperity of grain-crops, and reckoned (19.1, note) to the *puṣṭika mantras*. The comm. declares it employed also in the *pitṛmedha* ceremony (82.9), but doubtless by an error, the verse there quoted being xviii.3.56 (which has the same pratīka).

[२४- समृद्धिप्राप्ति सूक्त]

[ऋषि- भृगु। देवता- वनस्पति अथवा प्रजापति।

छन्द- अनुष्टुप्, २ निचृत् पथ्यापंक्ति।]

५३४. पर्यस्वतीरोषधयः पर्यस्वन्मामकं वचः।

अथो पर्यस्वतीनामा भरेऽहं सहस्रशः॥ १॥

Rich in milk [are] the herbs, rich in milk my utterance (*vacas*); accordingly, of them that are rich in milk I bring by thousands.

The first half-verse occurs again, a little changed, as xviii.3.56 a, b; it is also RV.x.17.14 a, b, etc. : see under xviii.3.56. The comm. reads in d- *bhareyam* for *bhare 'ham*; he understands "be" instead of "are" in a, b. For second half-verse Ppp. has *atho payasvatāṁ paya ā harāmi sahasraśah*.

५३५. वेदाहं पर्यस्वन्तं चकारं धान्यं बहु।

सम्भृत्वा नाम यो देवस्तं वयं हवामहे यो यो अयज्वनो गृहे॥ २॥

I know him that is rich in milk; he had made the grain much; the god that is "collector" by name, him do we call, whichever is in the house of one who sacrifices not.

That is, away from the service of the impious to that of us, the pious. A god "collector" (*sambhṛtvan*) is not known elsewhere. Ppp. reads for a *ahaṁ veda yathā payaś*, and in c-e, *yo vedas tavaṁ yajāmalhe sarvasyā yaś ca no gṛhe*. In our edition, an accent-mark has slipped from under -dā- to under *ve-* at the beginning. It is the fourth pāda that is *nicṛt* [read *taṁ-taṁ*?].

५३६. इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः।

वृष्टे शापं नदीरिवेह स्फातिं समावहान्॥ ३॥

These five directions that there are, the five races (*kṛṣṭi*) descended from Manu (*mānavī*) - may they bring fatness (*sphāti*) together here, as streams [bring] drift when it has rained.

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Or *nadīs* might be nom. sing.; the comm. of course takes it as plural. *śāpam* he understands as "a kind of animals" (*prāṇijātam*). Our O.Op. have at the end *-vahāṁ*. Ppp. reads for b *mānavaiḥ pañca gṛṣṭayaḥ* (cf. *gṛṣṭi* for *kṛṣṭi* in ii.13.3); and for c, d *sarvāś śaṁbhūr mayobhuvo vṛṣe śāpaṁ nadīr iva.*

५३७. उदुत्सं॑ शतधा॑रं सहस्र॑धार॒मक्षि॑तम्।

ए॒वास्माके॒दं धा॒न्यं॑ सहस्र॑धार॒मक्षि॑तम्॥ ४॥

As a fountain of a hundred streams, of a thousand streams, unexhausted, so this grain of ours, in a thousand streams, unexhausted.

The metrical deficiency in a calls for a change of reading, and the usual correlation of *eva* in c suggests *yathā*; and, as Ppp. reads *yathā*, the translation ventures to adopt it, as *ut* instead is hardly better than unmanageable. Weber supplies *aca*; Ludwig, "I open, as it were"; the comm. says that *ut* means *udbhavati*, and does not trouble himself about its construction with an accusative; we may take the verse as a virtual continuation of vs. 3, and the nouns as governed by *samāvahān*. Ppp. makes the verse easy by reading *yathā rūpaś śatadhāras sahasradhāro akṣctaḥ : eva me astu dhānyaṁ sahasradhāram akṣatam.*

५३८. शत॑हस्त स॒माह॑र सह॑स्रहस्त॒ सं कि॑र।

कृ॒तस्य॑ का॒र्य॒स्य चे॒ह स्फा॒तिं स॒मा॑व॑ह॥ ५॥

O hundred-handed one, bring together; O thousand-handed one, pile together; of what is made and of what is to be made do you convey together the fatness here.

Ppp. has for b *sahasrai 'va saṁgiraḥ*, for c *yathe 'ya sphātir āyasi*, and for d and c. The comm. reads *samāvaham* at the end, rendering it *samprāpto 'smi*; to the adjectives in c he supplies *dhanadhānyādeḥ*. [*Sam kira*, 'overwhelm,' i.e. 'bestow abundantly.']

५३९. ति॒स्रो मात्रा॑ गन्ध॒र्वाणा॑ं चत॑स्रो गृहप॑त्याः।

तासा॑ं या स्फा॑ति॒मत्त॑मा॒ तया॑ त्वा॒भि मृ॑शामसि॥ ६॥

Three measures of the Gandharvas, four of the house-mistress; of them whichever is richest in fatness, with that one we touch you.

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Ppp. reads at the end *marṣāmasi*; the comm. regards the grain as the object of address in d, and the intent to be "increase you by the act of touching"; Weber understands rather the master of the house, or perhaps the harvest-wagon. The "meausres" and doubtless those of grain set apart; the comm. calls them *samṛddhihetavaḥ kalāḥ*; and he gives as alternative explanation of "house-mistress" the Apsarases, spouses of the Gandharvas!

५४०. उ॒पो॒हश्च॑ समू॒हश्च॑ क्ष॒त्तारौ॑ ते प्रजापते।
ताव॒िहा व॑हतां स्फा॒तिं ब॒हुं भू॒मान॒मक्षि॑तम्॥७॥

Bringer (*upoha*) and gathered (*samūha*) [are] your (two) distributors, O Prajāpati; let them convey hither fatness, much unexhausted plenty.

Two or three of our mss. (P.s.m.M.W) read in c *vahatam*, as does the comm., with one of SPP's mss. The comm. explains *kṣattārau* by *sārathī abhimatakāryasampādakau*.

25. To command a woman's love

Not found in Paipp. Used by Kauś. (35.22) in the chapters of women's rites, in a charm for bringing a woman under one's control, by pushing her with a finger, piercing the heart of an image of her, etc.

[२५- कामबाणसूक्त]

[ऋषि- भृगु। देवता- मित्रावरुण, काम-बाण। छन्द- अनुष्टुप्।]

५४१. उ॒त्तु॒दस्त्वोत् तु॑दतु॒ मा धृ॑थाः शय॑ने॒ स्वे।
इषुः॒ काम॑स्य॒ या भी॒मा तया॑ विध्यामि त्वा हृ॒दि॥१॥

Let the up-thruster thrust (*tud*) you up; do not abide (*dhṛ*) in yours own lair; the arrow of love (*kāma*) that is terrible, therewith I pierce you in the heart.

Pāda a evidently suggests the finger-thrust of Kauś.; what *uttuda* really designates is matter for guessing, and the translators guess differently; the comm. says "a god so named." The comm. has the bad reading *dṛthās* in b.

५४२. आ॒धीप॑र्णां॒ काम॑शल्या॒मिषुं॑ सङ्क॒ल्पकु॑ल्मलाम्।
तां सुसं॑न्नतां कृ॒त्वा कामो॑ विध्यतु त्वा हृ॒दि॥२॥

The arrow feathered with longing (*ādhī*), tipped with love, necked with resolve (?*saṁkalpa*) - having made that well-straightened, let love pierce you in the heart.

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According to the comm. *ādhī* means *mānasī pīḍā; śalyam* is *bāṇāgre protam āyasam; kulmalam* is *dāruśalyayoḥ saṁśleṣadravyam* [thing (like a ferrule?) to fasten the tip to the shaft]. Our P.M.W. reads *tā* for *tām* at beginning of c. Pāda c requires the harsh resolution *ta-ām*.

५४३. या प्ली॒हानं॑ शो॒षय॑ति॒ काम॒स्येषुः॒ सुस॑न्नता।
प्रा॒चीन॑पक्षा॒ व्यो॒षा॒ तया॑ विध्यामि त्वा हृ॒दि॥ ३॥

The well-straightened arrow of love which dries the spleen, forward-winged, consuming (*vyoṣa*) - therewith I pierce you in the heart.

The accent of *ayoṣa* is anomalous [*Skt. Gram.* § 1148 n], being rather that of a possessive compound [§1305 a]; [cf. vs. 4]. The comm. appears to take *plīhan* as signifying 'lung'; the obscure *prācīnapakṣa* he makes equivalent to *ṛjavaḥ pakṣā yasyāḥ*.

५४४. शु॒चा वि॒द्धा व्यो॒षया॒ शुष्का॑स्या॒भि स॑र्प मा।
मृ॒दुर्निम॑न्युः केव॑ली प्रियवा॒दिन्यनु॑व्रता॥ ४॥

Pierced with consuming pain (*śuc*), dry-mouthed, do you come creeping to me, gentle, with fury allayed, entirely [mine], pleasant-spoken, submissive.

The great majority of mss. (including our Bp. P.M.W.E.I.) accent *vyoṣa* in this verse, which is preferable; but both editions give *vyoṣa*, because the mss. are unanimously for it in vs. 3 c. The comm. renders it by *vidāhayukta*. [I cannot make out from W's collations that M.W. read *vyoṣa*.]

५४५. आजा॑मि॒ त्वाज॑न्या॒ परि॑ मा॒तुरथो॑ पि॒तुः।
यथा॒ मम॒ क्रता॒वसो॒ मम॑ चि॒त्तमु॒पाय॑सि॥ ५॥

I goad you hither with a goad (*ājanī*), away from mother, likewise from father, that you may be in my power (*kratu*), may come unto my intent.

The second half-verse is identical with vi.9.2 c, d, and nearly so with i.34.2 c, d.

५४६. व्य॒स्यै मित्रावरुणौ हृ॒दश्चि॒त्तान्य॑स्यतम्।
अथै॑नामक्र॒तुं कृ॒त्वा ममै॒व कृ॑णुतं॒ वशे॑॥ ६॥

Do you, O Mitra-and-Varuṇa, cast out the intents from her heart; then, making her powerless, make her [to be] in my own control.

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P.M.W. begin c with *yathā. Asyai* in a is doubtless to be understood as a genitive (cf. iv.5.6), though the comm. says "a dative in genitive sense." [Cf. Lanman, JAOS.x.359, end.]

The fifth *anuvāka* has 5 hymns and 35 verses. The quoted Anukr. says *pañca ca rcaḥ.*

26. Homage to the gods of the quarters etc. [snake charms?]

A prose hymn, found also in Paipp. iii. (except vs. 2, perhaps accidentally omitted, and vs. 6). A similar invocation occurs further in TS. v.5.10[3-5], not so closely related that the readings need to be compared in detail. Hymns 26 and 27 are called in Kauś. *digyukte* 'connected with the quarters,' and are used (14.25), with vi.13, in a battle-rite, for victory over a hostile army; and also (50.13), with vi.1 etc., in a ceremony for good-fortune (and the comm. regards them as signified by *yuktayos* in 50.17, in a charm against serpents, scorpions, etc.; but this is probably a mistake [?]); yet again, the comm. adds them in a ceremony (51.3-5) of tribute to the quarters.

["Serpent-incantation" (Schlangenzauber) is the title given to this hymn and the next by Weber. Roth (in his notes) rejects Weber's view; but Griffith accepts it. I think the two hymns are snake charms for the following reasons. They are employed by Kauś. (50.17) in connection with vi.56 and xii.1.46, which latter are clearly directed against snakes etc. See also Keśava on Kauś. 50.17, 18, 19, Bloomfield, p.354 f. Keśava shows, I think, that the comm. is not mistaken about *yuktayos*. Weber, in his valuable notes, observes, p.292, that the schol. to TS.v.5.10 reckons that passage as belonging to a *sarpāhuti*. It is likely that the *bali-haraṇa* (of Kauś. 51.3, 4), with which this hymn is employed (see Keśava), is a *sarpabali*.- This hymn and the next are reckoned to the *raudragaṇa* (note to Kauś. 50.13); cf. Anukr. Weber's note, p.297, that these hymns are not used by Kauś., should be deleted. Whitney in his note to vi.56 duly reports the connection of iii.26 and 27 with that snake charm. That he does not do so here and at xii.i.46 is, I think, an oversight.]

[With all this accords Ppp's colophon, *rakṣāmantram*. The hymn is virtually a *paritta* - cf. Jātaka, ii.p.34[16]. What seems to be a very old snake *paritta* is found in Cullavagga, v.6, and Jātaka, ii.p.145, no. 203, and in the Bower Manuscript, ed. Hoernle, part vi, p.234. - Note that the sequence of the quarters in this hymn and the next, as also in the parallels thereto cited from AV.TS.TB.MS., is in *pradakṣiṇa*-order.]

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[२६- दिक्षु आत्मरक्षा सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र, १ प्राचीदिशा साग्नि, २ दक्षिणदिशा सकामाअविष्यव, ३ प्रतीचीदिशा वैराज, ४ उदीची दिशा सवाताप्रविध्य, ५ सौषधिकानिलिम्पा, ६ बृहस्पति युक्त अवस्वान्। छन्द- जगती, १ त्रिष्टुप्, ३-४ भुरिक् त्रिष्टुप्।]

५४७. ये३स्यां स्थ प्राच्यां दिशि हेतयो नाम देवास्तेषां वो अग्निरिषवः।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ १॥

You gods that are in this eastern quarter, missiles by name - of you there the arrows are fire : do you be gracious to us, do you bless (*adhi-brū*)[1] us; to you there be homage, to you there hail!

The corresponding utterance in TS. reads : ''missiles by name are you; your houses there are in front (in the east); fire is your arrows, ocean (*salila*)'' - and similarly in what follows. Ppp. prefixes *rakṣa* (once *rakṣ aḥ*) at the beginning of each verse. The comm. appears to take *devās* throughout as a vocative (*he devāḥ*); he defines it as meaning ''Gandharvas''; the arrows are either fire or else Agni. The Anukr. apparently restores *ye asyām*, and also makes the refrain to be of 11 + 10 = 21 syllables; then the initial ''pādas'' of 1, of 3 and 4, of 5, of 2 and of 6 count respectively as 23, 24, 25, 26 and 27 syllables, and the complete numbers vary from 44 to 48 syllables. [The Anukr. ought to call vs. 2 *nicṛt* and vs. 5 *virāj*. - For ''gods'' as an address to the serpents, cf. vi.56.1, where they are called ''god-people.'']

५४८. ये३स्यां स्थ दक्षिणायां दिश्यविष्यवो नाम देवास्तेषां वः काम इषवः।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ २॥

You gods that are in this southern quarter, impetuous (? *aviṣyu*) by name - of you there the arrows are love (*kāma*) : do you be etc. etc.

The comm. reads *avasyavas* instead of *aviṣyavas*. In TS., the name in this quarter is ''smearers'' (*nilimpa*), and the arrows are ''the Fathers, sea (*sagara*).''

५४९. ये३स्यां स्थ प्रतीच्यां दिशि वैराजा नाम देवास्तेषां व आप इषवः।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ३॥

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1 अध्यवोचद् अधिवक्ता प्रथमो दैव्यो भिषक्। (तै० सं० ४.५.१.२)

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You gods that are in this western quarter, *vairājas* by name - of you there the arrows are the waters : do you be etc. etc.

The name in Ppp. is *virājas*. In TS., the name is "thunderbolt-wielders" (*vajrin*), and the arrows are "sleep, thicket (*gahvara*)."

५५०. येऽ३ऽस्यां स्थोदीच्यां दिशि प्रविध्यन्तो नाम देवास्तेषां वो वात इर्षवः।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥४॥

You gods that are in this northern quarter, piercing by name of you there the arrows are wind : do you be etc. etc.

In the north, according to TS., the name is "down-standers (*avasthāvan*)," and the arrows "the waters, ocean (*samudra*)."

५५१. येऽ३ऽस्यां स्थ ध्रुवायां दिशि निलिम्पा नाम देवास्तेषां व ओषधीरिषवः।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥५॥

You gods that are in this fixed quarter, smearers (*nilimpa*) by name - of you there the arrows are the herbs : do you be etc. etc.

Ppp. reads *vilimpās* for *nil-*, and makes the arrows to be food (*anna*). TS. calls the quarter "here (*iha*)," and puts it after the one "above" (our vs. 6); the name is "fleshly, earthly," and the arrows (as in Ppp.) "food." The comm. explains *nilimpās* as *nitarāṁ liptāḥ*.

५५२. येऽ३ऽस्यां स्थोर्ध्वायां दिश्यवस्वन्तो नाम देवास्तेषां वो बृहस्पतिरिषवः।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥६॥

You gods that are in this upward quarter, helpful (*avasvant*) by name - of you there the arrows are Bṛhaspati : do you be etc. etc.

In this quarter (*upari*) according to TS., the name is "overlords," and the arrows "rain, the helpful one." Ppp. adds at the end *iti rakṣ āmantram*, and our verse viii.3.1 follows. TS. adds an imprecation, nearly like that in our hymn 27 : *tebhyo vo namas te no mṛḍayata te yaṁ dviṣmo yaś ca no dveṣṭi taṁ vo jambhe dadhāmi*.

27. The same : with imprecation on enemies

[A prose hymn.] Found (except vs. 3, apparently omitted by accident) in Paipp. iii., after h.26, but at some distance from it. Compare xii.3.55-60, where the quarters are rehearsed with the same adjuncts. Compare further TS.v.5.10[1,2] (a passage immediately preceding that parallel with our h.26; a bit of *brāhmaṇa* between the two explains that these divinities are to protect the fire-altar when constructed); and MS.ii.13.21 : both these omit all mention of arrows. A yet fainter parallelism is to be noted

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with TB.iii.11.5. For the concluding imprecation, compare also VS.xv.15. For the use in Kauś. with h.26, see under that hymn. [For the general significance of the hymn, see my addition to the introduction to h.26.]

[२७- शत्रुनिवारण सूक्त]

[ऋषि– अथर्वा। देवता– रुद्र १ प्राची दिशा, अग्नि, असित, आदित्यगण, २दक्षिण दिशा, इन्द्र, तिरश्चिराजी, पितरगण, ३ प्रतीची दिशा, वरुण, पृदाकु, अन्न, ४ उदीची दिशा, सोम, स्वज, अशनि, ५ ध्रुव दिशा, विष्णु, कल्माषग्रीव, वीरुध, ६ ऊर्ध्व दिशा, बृहस्पति, श्वित्र (श्वेतरोग) वर्षा (वृष्टिजल)। छन्द– पञ्चपदा ककुम्मती गर्भाष्टि, २ पञ्चपदा ककुम्मतीगर्भा अत्यष्टि, ५ पञ्चपदा ककुम्मतीगर्भा भुरिक् अष्टि।]

५५३. प्राची॒ दिग॒ग्निर॑धि॒पति॑रसि॒तो र॑क्षि॒तादि॒त्या इष॑वः।
तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु।
यो॒३॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ १॥

Eastern quarter; Agni overlord; black serpent defender; the Ādityas arrows : homage to those overlords; homage to the defenders; homage to the arrows; homage be to them; who hates us, whom we hate, him we put in your jaws (*jambha*).

Ppp. has *ṛṣibhyas* instead of *iṣubhyas*, and *vas* instead of *ebhyas*; and it adds further to the imprecation *tam u prāṇo jahātu*, which our text has in a similar connection at vii.31.1; x.5.25-35; xvi.7.13. The "defender" is in each case a kind of serpent; and this, which is but an insignificant item in our two hymns, has a more important bearing on the application of the corresponding TS. and MS. passages. The TS. passage runs thus : "you are the eastern quarter, convergent by name; of you there Agni is overlord, the black serpent defender; both he who is overlord and he who is guardian, to them (two) be homage; let them be gracious to us; whom we hate and who hates us, him I put in the jaws of you (two)"; and the MS. version differs only in one or two slight points. The comm. supplies each time to the name of the quarter *asmadanugrahārtham vartatām* or something equivalent. There seems to be no natural way of dividing these verses into 5 pādas; the refrain is probably counted by the Anukr. as 42 syllables, and the addition of the other part brings the number in each verse up to from 62 to 66 syllables (*aṣṭi* is properly 64).

५५४. दक्षि॑णा॒ दिगिन्द्रो॑ऽधि॒पति॒स्तिर॑श्चिराजी रक्षि॒ता पि॒तर॒ इष॑वः।
तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु।
यो॒३॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ २॥

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Southern quarter; Indra overlord; cross-lined [serpent] defender; the Fathers arrows : homage to those etc. etc.

Ppp. makes the Vasus arrows. MS. calls the serpent *tiraścīnarāji*; TS. makes the adder (*pṛdāku*) defender here.

५५५. प्रतीची॒ दिग् वरु॑णोऽधि॑पति॒: पृदा॑कू रक्षि॒तान्न॒मिष॑वः।
तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु।
यो॒३॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ ३॥

Western quarter; Varuṇa overlord; the adder (*pṛdāku*) defender; food the arrows : homage to those etc. etc.

The comm. explains *pṛdākus* as *kutsitaśabdakāri* : an absurd fancy. TS. and MS. give here Soma as overlord, and the constrictor as defender.

५५६. उदी॑ची॒ दिक् सोमोऽधि॑पति: स्व॒जो र॑क्षि॒ताश॑नि॒रिष॑वः।
तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु।
यो॒३॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ ४॥

Northern quarter; Soma overlord; the constrictor (*svaja*) defender; the thunderbolt (*aśanī*) arrows : homage to those etc. etc.

The comm. gives for *svaja* a double explanation, either "self-born" (*sva-ja*) or else "inclined to embrace" (root *svaj*). Both the other texts assign Varuṇa as overlord; for defender, TS. designates the cross-lined serpent, MS. the *pṛdāku* (in the corrupt form *sṛdāku* or *-āgu* : the editor adopts the latter). Ppp. makes wind (*vāta*) the arrows.

५५७. ध्रुवा दिग् विष्णु॑रधि॑पति: क॒ल्माष॑ग्रीवो रक्षि॒ता वी॒रुध॒ इष॑वः।
तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु।
यो॒३॑ऽस्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ ५॥

Fixed quarter; Viṣṇu overlord; the serpent with black-spotted (*kalmāṣa-*) neck defender; the plants arrows : homage to those etc. etc.

Ppp. reads *kulmāṣa-*; the comm. explains the word by *kṛṣṇavarṇa*. TS. calls the quarter *iyam* 'this'; in MS. it is *avācī* 'downward'; TS. treats of it after the upward one, and makes Yama the overlord. In our edition, an accent-mark under the *-kṣi-* of *rakṣitā* has slipped to the right, under *-tā*.

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५५८. ऊर्ध्वा दिग् बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु।
यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ६॥

Upward quarter; Bṛhaspati overlord; the white (*śvitra*) [serpent] defender; rain the arrows : homage to those etc. etc.

Ppp. has here the thunderbolt (*aśani*) for arrows. Part of the mss. (including our E.O.K.Kp.) give *citra* instead of *śvitra* as name of the serpent; TS. reads *śvitra*, but MS. (probably by a misreading) *citra*. TS. calls the quarter *bṛhatī* 'great'. TS. (after the manner of the AV. mss.) leaves out the repeated part of the imprecation in the intermediate verses (2-5); MS. gives it in full every time. [Reference to this vs. as made by Hergaigne, *Rel. ved.* iii.12 (cf. Baunack, KZ. xxxv.527), is hardly apt.]

28. To avert the ill omen of a twinning animal

Not found in Paipp. Used by Kauś., in the chapter of portents, in the ceremonies of expiation for the birth of twins from kine, mares or asses, and human beings (109.5; 110.4; 111.5).

[२८- पशुपोषण सूक्त]

[ऋषि- ब्रह्मा। देवता- यमिनी। छन्द- अनुष्टुप्, १ अतिशक्वरीगर्भा चतुष्पदा अतिजगती, ४ यवमध्या विराट् ककुप्, ५ त्रिष्टुप्, ६ विराट् गर्भा प्रस्तारपंक्ति।]

५५९. एकैकयैषा सृष्ट्या सं बभूव यत्र गा असृजन्त भूतकृतो विश्वरूपाः।
यत्र विजायते यमिन्यपर्तुः सा पशून् क्षिणाति रिफती रुशती॥ १॥

She herself came into being by a one-by-one creation, where the being-makers created the kine of all forms; where the twinning [cow] gives birth, out of season, she destroys the cattle, snarling, angry.

The translation implies emendation of *ruśatī* at the end to *ruṣyatī* or *ruṣatī* [rather *ruṣyatī*, so as to give a *jagatī* cadence] - which, considering the not infrequent confusion of the sibilants, especially the palatal and lingual, in our text and its mss., and the loss of *y* after a sibilant, is naturally suggested [cf. iv.16.6b]. The comm. makes a yet easier thing of taking *ruśatī* from a root *ruś* 'injure', but we have no such root. Some of our mss. (P.M.W.E.) read *eṣām* in a, and two (P.O.) have *sṛṣṭyā*.* The comm. understands *sṛṣṭis* with *eṣā* in a, and explains *ekaikayā* by *ekaikavyaktyā*. Perhaps we should emend to *ekai 'kayā* 'one [creature] by one [act of] creation' [and reject *eṣā*?, as the meter demands]. See

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Weber's notes for the comparison of popular views as to the birth of twins, more generally regarded as of good omen. The Anukr. apparently counts 11[13?] + 15 : 12 + 12 = 50 [52?] syllables; either *bhūtakṛtas* or *viśvarūpās* could well enough be spared out of b [better the former; but it is bad meter at best]. *[Shown by accent to be a blunder for *sṛṣṭyā*, not *sṛṣṭyā*.]

५६०. एषा पशून्त्सं क्षिणाति क्रव्याद् भूत्वा व्यद्वरी।
उतैनां ब्रह्मणे दद्यात् तथा स्योना शिवा स्यात्॥ २॥

She quite destroys the cattle, becoming a flesh-eater, devourer (? *vy-advarī*); also one should give her to a priest (*brahman*); so would she be pleasant, propitious.

The *pada*-text divides *viadvarī*, evidently taking the word from root *ad* 'eat'; the Pet. Lex. suggests emendation to *vyadhvarī*, from *vyadi* 'pierce'. The comm. reads *vyadhvarī*, but he defines it first as coming from *adhvan*, and meaning "possessed of bad roads, that cause unhappiness," or, second, as from *adhvara*, and signifying "having magical sacrifices, that give obstructed fruit"! [See note to vi.50.3, where W. corrects the text to *vyadvara* : accent of masc. and fem., *Gram.* §1171 a, b.]

५६१. शिवा भव पुरुषेभ्यो गोभ्यो अश्वेभ्यः शिवा।
शिवास्मै सर्वस्मै क्षेत्राय शिवा न इहैधि॥ ३॥

Be you propitious to men (*puruṣa*), propitious to kine, to horses, propitious to all this field (*kṣetra*); be propitious to us here.

'Field' seems taken here in a general, sense, and might be rendered 'farm.' The Anukr. takes no notice of the irregularities in c and d, probably because they balance each other.

५६२. इह पुष्टिरिह रस इह सहस्रसातमा भव।
पशून् यमिनि पोषय॥ ४॥

Here prosperity, here sap - here be you best winner of a thousand; make the cattle prosper, O twinning one.

The comm. supplies *bhavatu* to the first pāda. All the mss. agree in giving the false accent *sahasrasātamā* in b; it should be *sahasrasātamā* - or, to rectify the meter, simply *-sā*. Its *pada*-division, *sahasrasātama* is prescribed by the text of Prāt. iv.45. *Kakubh* properly has no need of the adjunct *yavamadhyā*; it is very seldom used by our Anukr. as name of a whole verse [8 + 12 : 8].

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५६३. यत्रा॑ सु॒हार्दः॑ सु॒कृतो॒ मद॑न्ति॒ वि॒हाय॒ रोग॑ं त॒न्व॑ः स्वा॒याः॑।
तं लो॒कं य॒मिन्य॑भि॒संब॑भूव॒ सा नो॒ मा हिं॑सीत् पु॒रुषा॒न् प॒शूꣳश्च॑॥५॥

Where the good-hearted [and] well-doing revel, quitting disease of their own body - into that world has the twinning one come into being; let her not injure our men and cattle.

The first half-verse is also that of vi.120.3 (which occurs further in TA.). Some of SPP's mss. write in b *tanvās*, protracting the *kampa*-syllable.

५६४. यत्रा॑ सु॒हार्दा॑ सु॒कृता॑मग्निहो॒त्रहु॑तां॒ यत्र॑ लो॒कः॑।
तं लो॒कं य॒मिन्य॑भि॒संब॑भूव॒ सा नो॒ मा हिं॑सीत् पु॒रुषा॒न् प॒शूꣳश्च॑॥६॥

Where is the world of the good-hearted, of the well-doing, where of them that offer the fire-offering (*agnihotra*-) - into that world has the twinning one come into being; let her not injure our men and cattle.

The omission of the superfluous *yatra* in b would rectify the meter. The Anukr. should say *āstārapaṅkti* instead of *prastāra*-; its *virāj* means here a pāda of 10 syllables.

29. With the offering of a white-footed sheep

Like the preceding hymn, not found in Paipp. Used (according to the comm. vss. 1-5) by Kauś. (64.2) in the *sava* sacrifices, in the four-plate (*catuḥśarāva*) *sava*, with setting a cake on each quarter of the animal offered, and one on its navel; and vs. 8 in the *vaśā sava* [66.21], on acceptance of the cow. Further, vs. 7 (according to schol. and comm., vss. 7 and 8) appears in a rite (45.17) at the end of the *vaśāśmana*, for expiating any error in acceptance of a sacrificial gift in the *parvan* sacrifices.

[The Anukr. says *Uddālako 'nena ṣaḍṛcena śitipādam avim astaut*, thus supporting the reduction of the hymn to the norm of six vss.; see note to vs. 7. From that phrase, perhaps, comes the blundering reading of the London ms. *śitipādaṃ avidevatyam* : emend to *śitipad-avi-devatyam* or else as above? - Weber entitles the hymn "Abfindung mit dem Zoll im Jenseits."]

[२९ - अवि सूक्त]

[ऋषि– उद्दालक। देवता– शितिपात् अवि, ७ काम, ८ भूमि। छन्द– अनुष्टुप्, १,३ पथ्यापंक्ति, ७ त्र्यवसाना षट्पदा उपरिष्टात् दैवी बृहती ककुम्मतीगर्भा विराट् जगती, ८ उपरिष्टात् बृहती।]

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५६५. यदु॒ राजा॑नो॒ वि॒भज॑न्त॒ इष्टा॑पूर्तस्य॑ षोड॒शं य॒मस्या॒मी स॑भा॒सदः॑।
अवि॒स्तस्मा॒त् प्र मु॑ञ्चति दु॒त्तः शि॑ति॒पात् स्व॒धा॥ १॥

What the kings share among themselves - the sixteenth of what is offered-and-bestowed - you assessors (*sabhāsad*) of Yama : from that the white-footed sheep, given [as] ancestral offering (*svadhā*), releases.

By this offering, one is released from the payment otherwise due to Yama's councillors on admission into the other world : the ideas are not familiar from other parts of the mythology and ritual. [But cf. Hillebrandt, *Ved Mythol.* i.511; Weber, *Berliner Sb.*, 1895, p. 845.] The comm. explains thus : *ubhayavidhasya karmaṇaḥ ṣoḍaśasaṁkhyāpūrakaṁ yat pāpam puṇyarāśer vibhaktaṁ kurvanti*, as if the sixteenth were the share of demerit to be subtracted from the merit, and cleansed away (*pari-śodhay-*) by Yama's assistants, etc. In c he reads *muñcatu* for *-ti; śitipād* in d he renders *śvetapād*. The last pāda lacks a syllable, unless we make a harsh resolution. Our text reads in b *-pūrttasya*; [for consistency, delete one *t*].

५६६. सर्वा॒न् कामा॑न् पूरयत्या॒भव॑न् प्र॒भव॒न् भव॑न्।
आ॒कू॒ति॒प्रो॑ऽवि॑र्दु॒त्तः शि॑ति॒पान्नोप॑ दस्यति॥ २॥

All desires (*kama*) it fulfils, arising (*ā-bhū*), coming forth (*pra-bhū*), becoming (*bhū*); [as] fulfiller of designs, the white-footed sheep, being given, is not exhausted (*upa-das*).

The precise sense of the three related participles in b is very questionable (Weber renders "da seiend, tüchtig, und kräftig"; Ludwig, "kommend, entstehend, lebend"); the comm. says "permeating, capable [of rewarding], increasing."

५६७. यो ददा॑ति शिति॒पादु॒मविं॑ लो॒केन॒ संमि॑तम्।
स नाक॑मु॒भ्यारो॑हति॒ यत्र॑ शु॒ल्को न क्रि॒यते॑ अब॒लेन॒ बली॑यसे॥ ३॥

He who gives a white-footed sheep commensurate (*sammita*) with [his] world, he ascends unto the firmament, where a tax is not paid (*kṛ*) by a weak man for a stronger.

"Commensurate": i.e. apparently, "proportioned in value to the place in the heavenly world sought by the giver" (so Weber also); R. suggests "analogous (as regards the white feet) with the world of light that is aspired to"; the comm., on his part, gives two other and discordant explanations : first, *lokyamānena phalena samyakparicchinnam,*

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amoghaphalam; second, *anena bhūlokena sadṛśam, bhūlokavat sarvaphalapradam*: both very bad. For *nāka* he gives the derivation *na-a-kam* 'non-un-happiness, which he repeats here and there in his expositions. The translation implies in c the reading *śulkas*, which (long ago conjectured by Muir, OST. v.310) is given by SPP. on the authority of all his mss., and also by the comm., and is undoubtedly the true text. Only one of our mss. (Kp.) has been noted as plainly reading it; but the mss. are so careless as to the distinction of *lk* and *kl* that it may well be the intent of them all. The comm. paraphrases it as "a kind of tax (*kara-*) that must be given to a king of superior power by another king of deficient power situated on his frontier." As pointed out by Weber, the item of description is very little in place here, where the sacrifice is made precisely in satisfaction of such a tax. [W's prior draft reads "to a stronger." - Note that SPP's oral reciters gave *śulkas*.]

५६८. पञ्चापूपं शितिपादुमविं लोकेन संमितम्।
प्रदातोपं जीवति पितॄणां लोकेऽक्षितम्॥ ४॥

The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the world of the Fathers.

That is [the giver lives upon the sheep], as an inexhaustible supply for his needs. The comm. explains d by *vasvādirūpam prāptānām somalokākhye sthāne.*

५६९. पञ्चापूपं शितिपादुमविं लोकेन संमितम्।
प्रदातोपं जीवति सूर्यामासयोरक्षितम्॥ ५॥

The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the sun and moon.

The five cakes are those laid on the victim as prescribed in Kauś. (see above). In our edition, *sūryamāsayor* is a misprint for *sūryām-*.

५७०. इरेव नोपं दस्यति समुद्र इव पयो महत्।
देवौ संवासिनाविव शितिपान्नोपं दस्यति॥ ६॥

Like refreshing drink (*irā*), it is not exhausted; like the ocean, a great draught (*payas*); like the two jointly-dwelling gods, the white-footed one is not exhausted.

The comparison in c is so little apt that what it refers to is hard to see : the comm. regards the Aśvins as intended, and Weber does the same,

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understanding *savāsin* as ''dressed alike'' (the comm. says *samānaṁ nivasantau*); Ludwig thinks of ''heaven and earth''; one might also guess sun and moon. R. suggests the sense to be ''he has gods for neighbours, right and left.'' The Anukr. appears to sanction the contraction *samudra 'va* in b

५७१. क इदं कस्मा अदात् कामः कामायादात्।
कामो दाता कामः प्रतिग्रहीता कामः समुद्रमा विवेश।
कामेन त्वा प्रति गृह्णामि कामैतत् ते॥७॥

Who has given this to whom ? Love has given unto love; love [is] giver, love acceptor; love entered into the ocean; with love I accept you; love, that for you !

[Not metrical.] This ''verse'' and the following appear to have nothing to do with the preceding part of the hymn, which has 6 vss.* (according to the norm of this book). This ''verse'' is found in a whole series of texts, as a formula for expiating or avoiding what may be improper in connection with the acceptance of sacrificial gifts. The version of TA. (iii.10.1-2, 4: also found, with interspersed explanation, in TB. ii.2.5[5], and repeated in ĀpŚS.xiv.11.2) is nearly like ours, but omits the second *adāt*, and reads *kāmaṁ samudram ā viśa*; that of AŚS. (v.13.15) has the latter reading but retains the *adāt*.That of PB. (i.8.17) and K.(ix.9) differs from ours only by having *ā 'viṣat* instead of *ā viveśa*. MS. (i.9.4) omits the phrase *kāmaḥ samudram ā viveśa*, and reads *kāmāya* for the following *kāmena*. And VS. (vii.48 : with it agree ŚB.iv.3.4[32] and ŚŚS.iv.7.15) has as follows : *ko 'dāt kasmā adāt: kāmo 'dāt kāmāyā 'dat : kāmo dātā kāmaḥ pratigrahītā kāmai 'tat te.* [See also MGS.i.8.9, and p.149.] Of course, the comm. cannot refrain from the silliness of taking *kas* and *kasmai* as signifying ''Prajāpati,'' and he is able to fortify himself by quoting TB.ii.2.5[5], as he also quotes 5[1] for the general value of the formula; and even 5[6] for the identity of *kāma* with the ocean, although our text, different from that of TB., does not imply any such relation between them. The Anukr. scans thus : 7 + 6 : 11 + 9 : 9 + 4 = 46. *[Cf. introduction to this hymn.]

५७२. भूमिष्ट्वा प्रति गृह्णात्वन्तरिक्षमिदं महत्।
माहं प्राणेन मात्मना मा प्रजया प्रतिगृह्य वि रा̀धिषि॥८॥

Let earth accept you, this great atmosphere; let me not, having accepted, be parted with breath, nor with self, nor with progeny.

Addressed to the thing accepted (*he deya dravya*, comm.). The Anukr. regards pāda c as ending with *ātmanā*, and the *pada*-text divides at the same place.

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30. For concord

Found in Paipp. v. Reckoned in Kauś. (12.5), with various other passages, to the *sāmmanasyāni*, and used in a rite for concord; and the comm. regards it as included under the designation *gaṇakarmāṇi* in the *upākarman* (139.7).

[३०- सांमनस्य सूक्त]

[ऋषि–अथर्वा। देवता– चन्द्रमा, सांमनस्य। छन्द– अनुष्टुप्, ५ विराट्जगती, ६ प्रस्तारपंक्ति, ७ त्रिष्टुप्।]

५७३. सहृ॑दयं सांमन॒स्यमवि॑द्वेषं कृणोमि वः।
अ॒न्यो अ॒न्यम॒भि ह॑र्यत व॒त्सं जा॒तमि॑वा॒घ्न्या॥ १॥

Like-heartedness, like-mindedness, non-hostility do I make for you; do you show affection (*hary*) the one toward the other, as the inviolable [cow] toward her calf when born.

Ppp. has *sāmnasyam* in a, and in c *anyo 'nyam*, as demanded by the meter. The comm. also reads the latter, and for the former *sāmmanuṣyam*; and he ends the verse with *aghnyās*.

५७४. अनु॑व्रतः पि॒तुः पु॒त्रो मा॒त्रा भ॑वतु॒ संम॑नाः।
जा॒या पत्ये॒ मधु॑मतीं॒ वाचं॑ वदतु शन्ति॒वाम्॥ २॥

Be the son submissive to the father, like-minded with the mother; let the wife to the husband speak words (*vāc*) full of honey, wealful.

The translation implies at the end *śaṁtivām* [BR. vii.60], which SPP. admits as emendation into his text, it being plainly called for by the sense, and read by the comm. (and by SPP's oral reciter K, who follows the comm.); this [not *śāntivāṁ*] is given also by Ppp. (cf. xii.1.59, where the word occurs again). The comm. further has in b *mātā* (two of SPP's reciters agreeing with him).

५७५. मा भ्राता॒ भ्रात॑रं द्विक्ष॒न्मा स्वसा॑रमु॒त स्वसा॑।
स॒म्यञ्चः॒ सव्र॑ता भू॒त्वा वाचं॑ वदत भ॒द्रया॑॥ ३॥

Let not brother hate brother, nor sister hate sister; becoming accordant (*samyañc*), of like courses, speak you words auspiciously (*bhadrayā*).

The comm. reads *dviṣyāt* in a. The majority of SPP's *pada*-mss. give *savratā* (instead of *-tāḥ*) in c. The comm. further reads *vadatu* in d, explaining it to mean *vadantu*.

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५७६. येन॑ दे॒वा न वि॒यन्ति॒ नो च॑ विद्विष॒ते मि॒थः।
तत् कृ॑ण्मो ब्र॒ह्म वो॑ गृ॒हे सं॒ज्ञानं॑ पुरु॒षेभ्यः॥४॥

That incantation in virtue of which the gods do not go apart, nor hate one another mutually, we perform in your house, concord for [your] men (*puruṣa*).

Weber suggests that "gods" here perhaps means "Brāhmans," but there is no authority nor occasion for such an understanding; the comm. also says "Indra etc."

५७७. ज्याय॑स्वन्तश्चित्तिनो॒ मा वि यौ॑ष्ट संरा॒धय॑न्तः सधु॒राश्च॑रन्तः।
अ॒न्यो अ॒न्यस्मै॑ वल्गु वद॑न्त॒ एत॑ सध्री॒चीना॑न् वः॒ संम॑नसस्कृणोमि॥५॥

Having superiors (*jyāyasvant*), intentful, be you not divided, accomplishing together, moving on with joint labour (*sadhura*); come hither speaking what is agreeable one to another; I make you united (*sadhrīcīna*), like-minded.

Ppp. reads *sudhirās* in b, combines *anyo 'nyasmai* (as does the comm., and as the meter requires) in c, and inserts *samagrāstha* before *sadhrīcīnān* in d; the comm. further has *ailta* for *eta* in c (as have our P.E.). *Jyāyasvant* was acutely conjectured by the Pet. Lex. to signify virtually "duly subordinate", and this is supported by the comm. : *jyeṣṭhakaniṣṭhabhāvena parasparam anusarantaḥ*; Ludwig renders "überlegen." *Sadhura*, lit. 'having the same wagon-pole', would be well represented by our colloquial "pulling together." *Cittinas* in a is perhaps rather an adjunct of *vi yauṣṭa* = 'with, i.e. in your intents or plans.' The verse (11 + 11 : 12 + 12 = 46) is ill defined by the Anukr., as even the redundant syllable in d gives no proper *jagatī* character to the pāda. [Reject *vaḥ* or else read *sadhrīco* ? thus we get an orderly *triṣṭubh*.]

५७८. स॒मा॒नी प्र॒पा स॒ह वो॑ऽन्नभा॒गः स॑मा॒ने योक्त्रे॑ स॒ह वो॑ युनज्मि।
स॒म्यञ्चो॒ऽग्निं सप॑र्यतारा॒ नाभि॑मिवा॒भितः॥६॥

Your drinking (*prapā*) [be] the same, in common your share of food; in the same harness (*yoktra*) do I join [*yuj*] you together; worship you Agni united, like spokes about a nave.

The comm. explains *prapā* as "drinking saloon" (*pānīyaśālā*). Two of our mss. (P.M.) read at the beginning *samānīṁ*. [To reproduce (as W. usually does) the radical connection (here between *yoktra* and *yuj*), we may render 'do I harness you.' The Anukr. seems to scan 12 + 11 : 9 + 8 = 40; the vs. is of course 11 + 11 : 8 + 8.]

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५७९. स॒ध्री॒चीना॑न् व॒ः संम॑नसस्कृणो॒म्येक॑श्नुष्टीन्त्सं॒वन॑नेन॒ सर्वा॑न्।
दे॒वा इ॑वा॒मृतं॒ रक्ष॑माणाः सा॒यंप्रा॑तः सौमन॒सो वो॑ अस्तु॥७॥

United, like-minded I make you, of one bunch, all of you, by [my] conciliation; [be] like the gods defending immortality (*amṛta*); late and early be well-willing yours.

We had the first pāda above as vs. 5 d; emendation to *sadhrīcas* would rectify the meter; the Anukr. takes no note of the metrical irregularity; it is only by bad scanning that he makes out any difference between vss. 5 and 7. The translation implies in b *-śnuṣṭīn*, which is read by SPP., with the majority of his mss., and supported by the comm's *ekaśnuṣṭim* (explained by him as *ekavidhaṁ vyāpanam ekavidhasyā'nnasya bhuktiṁ vā*); part of our mss. also (Bp.E.H.Op.) read clearly *-śn-*, while others are corrupt, and some have plainly *-śr-* : cf. the note to 17.2 above. Ppp. has at the end *susamitir vo 'stu*.

31. For welfare and long life

Not found in Paipp. Reckoned, with iv.33 and vi.26, to the *pāpma* (*pāpmahā ?*) *gaṇa* (Kauś. 30.17, note), and used by Kauś. (58.3), with several others, in a ceremony for long life following initiation as a Vedic scholar; and vs. 10 (vss. 10 and 11, comm.) also in the *āgrahāyaṇī* sacrifice (24.31). In Vait. (13.10), vs. 10 is uttered in the *agniṣṭoma* sacrifice by the sacrificer (the comm. says, by the *brahman*-priest) as he rises to mutter the *apratiratha* hymn. And the comm. (without quoting any authority) declares the hymn to be repeated by the *brahman*-priest near water in the *pitṛmedha* rite, after the cremation.

[३१- यक्ष्मनाशन सूक्त]

[ऋषि- ब्रह्मा। देवता- पाप्महा, १ अग्नि, २ शक्र, ३ पशु समूह, ४ द्यावापृथिवी, ५ त्वष्टा, ६ अग्नि, इन्द्र, ७ देवगण, सूर्य, ८-१० आयु, ११ पर्जन्य।
छन्द- अनुष्टुप्, ४ भुरिक् अनुष्टुप्, ५ विराट् प्रस्तारपंक्ति।]

५८०. वि दे॒वा ज॒रसा॑वृत॒न् वि त्वम॑ग्ने॒ अरा॑त्या।
व्य॑१॒हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा॥१॥

The gods have turned away from old age; you, O Agni, away from the niggard; I away from all evil [have turned], away from *yakṣma*, to union (*sam*) with life-time.

The *acṛtan* of our text is an error for *avṛtan*, which all the mss. (and, of course, SPP.) read; *vṛt* is common in the sense 'part from.' The

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comm. gives instead *avṛtam*, which he takes as 2d dual, rendering it by *viyojayatam*, and understanding *devā* (p. *devāḥ*) as *devau*, vocative, namely the two Aśvins ! and he supplies a *yojayāmi* also in the second half-verse, with an *imam* [referring to the Vedic scholar] for it to govern.

५८१. व्यात्या॑ पव॑मानो॒ वि शु॒क्रः पा॑पकृ॒त्यया॑।
व्यं१॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा॥ २॥

The cleansing one [has turned] away from mishap (*ārti*), the mighty one (*śakra*) away from evil-doing; I away from etc. etc.

Pāvamāna in a might signify either soma or the wind; the comm. understands here the latter.

५८२. वि ग्रा॒म्याः प॒शव॑ आर॒ण्यैर्व्या॒॑पु॒स्तृष्णा॑यासरन्।
व्यं१॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा॥ ३॥

The animals (*paśu*) of the village [have turned] away from those of the forest; the waters have gone (*sṛ*) away from thirst; I away from etc. etc.

All the mss. leave *āpas* in b unaccented, as if vocative; our text makes the necessary correction to *āpas*, and so does SPP. in his *pada*-text, while in *saṁhitā* he strangely (perhaps by an oversight?) retains *āpas*. The comm. paraphrases *vi....asaran* with *vigatā bhavanti*, not venturing to turn it into a causative as he did *vy avṛtan*. The Anukr. takes no notice of the redundant syllable in a.

५८३. वी३॑मे द्यावा॑पृथि॒वी इ॒तो वि प॒न्था॑नो॒ दिशं॑दिशम्।
व्यं१॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा॥ ४॥

Apart [from one another] go heaven-and-earth here (*ime*), away the roads, to one and another quarter; I away from etc. etc.

Itas in a is here understood as 3d dual of *i*, with Weber and with the comm. (= *vigacchatas*), since the meaning is thus decidedly more acceptable; its accent is easily enough explained as that of the verb in the former of two successive clauses involving it (though *avṛtan* was not accented in vs. 1 a). The redundancy in a is easily corrected by contracting to *-pṛthvī;* the Anukr., however, does not sanction this.

५८४. त्वष्टा॑ दुहि॒त्रे व॑हतुं यु॒नक्तीती॒दं विश्वं॑ भुव॑नं॒ वि या॑ति।
व्यं१॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा॥ ५॥

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Tvaṣṭā harnesses (*yuj*) for his daughter a wedding-car (*vahatu*); at the news, all this creation (*bhuvana*) goes away; I away from etc. etc.

[Discussed at length by Bloomfield, JAOS, xv.181 ff.] An odd alteration of RV. x.17.1 a, b (our xviii.1.53, which see), which reads *kṛṇoti* for *yunakti*, and *sam eti* for *vi yāti*; and it is very oddly thrust in here, where it seems wholly out of place; *vi yāti* must be rendered as above (differently from its RV. value), to make any connection with the refrain and with the receding verses. Weber's suggestion that it is Tvaṣṭā's intent to marry his own daughter that makes such a stir is refuted by the circumstance that the verb used is active. According to the comm. *vahatu* is the wedding outfit (*duhitrā saha prītyā prasthāpanīyaṁ vastrālaṁkārādi dravyam*), and *yunakti* is simply *prasthāpayati*. The *pada*-mss., in accordance with the later use of *iti*, reckon it here to pāda a.

५८५. अग्निः प्राणान्त्सं दधाति चन्द्रः प्राणेन संहितः।
व्यृहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ६॥

Agni puts together the breaths; the moon is put together with breath : I away from etc. etc.

In this verse and those that follow, the refrain has hardly an imaginable relation with what precedes it; though here one may conjecture that analogies are sought for its last item, *sam āyuṣā*. According to the comm., Agni in a is the fire of digestion, and the breaths are the senses, which he fits for their work by supplying them nourishment; and the moon is soma [considered as food; for which he quotes a passage quite like to ŚB.xi.1.6[19]].

५८६. प्राणेन विश्वतोवीर्यं देवाः सूर्यं समैरयन्।
व्यृहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ७॥

By breath did the gods set in motion (*sam-īray*) the sun, of universal heroism : I away from etc. etc.

The comm. treats *viśvatas* and *viryam* in a as independent words, and renders *samairayan* in b by *sarvatra prāvartayan*.

५८७. आयुष्मतामायुष्कृतां प्राणेन जीव मा मृथाः।
व्यृहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ८॥

By the breath of the long-lived, of the life-makers (*āyuṣkṛt*), do you live; do not die : I away from etc. etc.

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In this and the following verse, the comm. regards the young Vedic scholar (*māṇavaka*) as addressed.

५८८. प्राणेन प्राणतां प्राणेहैव भव मा मृथाः।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ९॥

With the breath of the breathing do you breathe; be just here; do not die : I away from etc. etc.

Our Bp., with two of SPP's *pada*-mss. [s.m.!], accents *ana* at end of a. The comm. allows the first part of b to be addressed alternatively to breath.

५८९. उदायुषा समायुषोदोषधीनां रसेन।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ १०॥

Up with life-time; together with life-time; up with the sap of the herbs : I away from etc. etc.

The first half-verse, with the first half of our vs. 11, makes a verse occurring in several texts : TS. (i.2.8[1]), TA. (iv.42, VS.31 : agrees precisely with TS.), VS. (Kāṇv. ii.VII.5), AŚS. (i.3.23), PGS. (iii.2.14). All these read *svāyuṣā* instead of *sam āyuṣā* in a; and VS. and PGS. lack the second pāda. The comm. points out that *asthāma* is to be understood from vs. 11.

५९०. आ पर्जन्यस्य वृष्ट्योदस्थामामृता वयम्।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ११॥

Hither with Parjanya's rain have we stood up immortal : I away from etc. etc.

The other texts (see under the preceding verse) all begin with *ut* instead of *ā*; for *vṛṣṭyā*, TS.TA have *śuṣmeṇa*, VS.AŚS. *dhāmabhis*, PGS. *dṛṣṭyā*; for b, PGS. gives *pṛthivyāḥ saptadhāmabhiḥ*, all the others *ud asthām amṛtāṅ anu*. [Here the comm., in citing the refrain, reads *vyāham*, which, as implying *vy-ā-vṛt*, is equally good.]

As in several cases above, it is obvious that this hymn has been expanded to a length considerably greater than properly belongs to it by breaking up its verses into two each, pieced out with a refrain. It would be easy to reduce the whole material to six verses, the norm of this book, by adding the refrain in vs. 1 only (or possibly also in vs. 4, with ejection of the senseless and apparently intruded vs. 5), and then combining the lines

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by pairs - as the parallel texts prove that vss. 10 and 11 are rightly to be combined. [The critical status of ii.10 is analogous; see the note to ii.10.2.]

The sixth and last *anuvāka* has 6 hymns, with 44 verses; and the old Anukr. reads : *caturdaśā 'ntyaḥ* (but further *-ntyānuvākasaś* [*-śaś* ?] *ca saṁkhyā vidadhyād adhikānimittāt,* which is obscure). [See p. cxl, top.]

Here ends also the sixth *prapāṭhaka.*

Not one of our mss. adds a summary of hymns and verses for the whole book.

॥इति तृतीयं काण्डं समाप्तम्॥

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॥अथ चतुर्थं काण्डम्॥

Book IV

[The fourth book is made up of forty hymns, divided into eight *anuvāka*-groups of five hymns each. The normal length of each hymn, as assumed by the Anukramaṇī, is 7 verses; but this is in only partial accord with the actual facts. There are twenty-one hymns of 7 verses each, as against nineteen of more than 7 verses each. Of these nineteen, ten are of 8 verses each; three are of 9 and three are of 10; two are of 12; and one is of 16 verses. The seven hymns which make the Mṛgāra group (hymns 23-29) have 7 verses each. And they are followed by a group of four Rigveda hymns (30-33). The last two hymns of the book (39-40) have a decided Brāhmaṇa-tinge. The entire book has been translated by Weber, *Indische Studien*, vol. xviii. (1898), pages 1-153.]

[Weber's statement, that there are twenty-two hymns of 7 verses each and two of 9, rests on the misprinted number (7, for 9) at the end of hymn 20.]

[The Anukr. states (at the beginning of its treatment of book ii.) that the normal number of verses is 4 for a hymn of book i., and increases by one for each successive book of the first five books. That gives us, for

Book i. ii. iii. iv. v., as normal number of

Verses : 4, 5, 6, 7, 8, respectively.

In accord therewith is the statement of the Anukr. (prefixed to its treatment of book iv.) that the seven-versed hymn is the norm for this book : *brahma jajñānam iti kāṇḍaṁ, saptarcaṁ sūktam prakṛtir, anyā vikṛtir ity avagachet.*]

1. Mystic

Found in Paipp. v. (in the verse-order 2, 1, 3, 4 cd 5 ab, 6, 4 ab 5 cd, 7). Reckoned by Kauś. (9.1) as one of the hymns of the *bṛhachānti gaṇa*, and used in various ceremonies : with i.4-6 and other hymns, for the health and welfare of kine (19.1); for success in study and victory over opponents in disputation (38.23 f.); at the consummation of marriage (79.11; the comm. says, only vs. 1); and vs. 1 on entering upon Vedic study (139.10). These are all the applications in Kauś. that our comm. recognizes; in other cases where the pratīka of vs. 1 is quoted, the v. 6.1, which is a repetition of it, is apparently intended : see under hymn v. 6.

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The editor of Kauś. regards the rest of the *anuvāka*, from vs. 2 to the end of h. 5, to be prescribed for recitation in 139.11; but this seems in itself highly improbable, and the comm. does not sanction it. In Vait. (14.1), vss. 1 and 2 are added to the *gharma*-hymn given for the *pravargya* rite of the *agniṣṭoma*; and vs. 1 appears again in the *agnicayana* (28.33) accompanying the deposition of a plate of gold. And the comm. further quotes the hymn as employed by the Nakṣ. K. (18) in the *brāhmī mahāśānti*, and by Pariś. 11.1 in the *tulāpuruṣa* ceremony. There is nothing at all characteristic or explanatory in any of these uses. The hymn is quite out of the usual Atharvan style, and is, as it was doubtless intended to be, very enigmatical; the comm. does not really understand it or illuminate its obscurities, but is obliged at numerous points to give alternative guesses at its meaning; and the translation offered makes no pretense of putting sense and connection into its dark sayings.

[१- ब्रह्मविद्या सूक्त]

[ऋषि- वेन। देवता- बृहस्पति अथवा आदित्य।

छन्द- त्रिष्टुप्, २, ५ भुरिक् त्रिष्टुप्।]

५९१. ब्रह्मा जज्ञानं प्रथमं पुरस्ताद् वि सीमतः सुरुचो वेन आवः।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः॥१॥

The *brahman*[1] that was first born of old (*purastāt*; in the east?) Vena has unclosed from the well-shining edge (*sīmatas*; horizon?); he unclosed the fundamental nearest shapes (*viṣṭhā*)[2] of it, the womb (*yoni*) of the existent and of the non-existent.[3]

The verse occurs in a large number of other texts : SV. (i.321), VS. (xiii.3), TS. (iv.2.8[2]), TB. (ii.8.8[8]), TA. (x.i, vs. 42), MS. (ii.7.15), K. (xvi. 15 et al.), Kap. (25.5 et al.), ŚŚS. (v.9.5), AŚS. (iv.6.3); and its pratīka in AB. (i.19), GB. (ii.2.6) - and, what is very remarkable, everywhere without a variant; it is also repeated below as v.6.1. Vena is, even in the exposition of the verse given by ŚB. (vii.4.1.14), explained as the sun, and so the comm. regards it, but very implausibly; the moon would better suit the occurrences of the word. The comm. gives both renderings to *purastāt* in a, and three different explanations of the pāda. In b, the translation takes *surucas* as qualifying the virtual ablative *sīmatas* [which Weber takes as *sīm atas !* see also Whitney's note to Prāt. iii.43]; the comm. views it as accus. pl., and so does ŚB.; the latter makes it mean

1. 'सत्यं ज्ञानम् अनन्तं ब्रह्म' (तै० आ० ८.१)
2. विष्ठाः विविधम् अवस्थिताः। ईदृशान् आन्तरिक्षानपि लोकान् व्यावरिति सम्बन्धः।
3. 'सच्च त्यच्चाभवत्' (तै० आ० ८.६)।

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"these worlds," the former either that or "its own shining brightnesses." Pāda c is the most obscure of all; ŚB. simply declares it to designate the quarters (*diśas*); the comm. gives alternative interpretations, of no value; *upamās* (p. *upamāḥ*, as if from root *mā* with *upa*) he paraphrases with *upamīyamānāḥ parichidyamānāḥ*.

५९२. इयं पित्र्या राष्ट्रप्रेत्वग्रे प्रथमाय जनुषे भुवनेष्ठाः।
तस्मा एतं सुरुचं ह्वारमह्यं घर्मं श्रीणन्तु प्रथमाय धास्यवे॥ २॥

Let this queen of the Fathers (? *pitryā*) go in the beginning (*agre*) for the first birth (*janus*; race?), standing in the creation; for it (him?) have I sent (*hi*) this well-shining sinuous one (?*hvāra*); let them mix (*śrī*; boil?) the hot drink for the first thirsty one (? *dhāsyu*).

The connection of the pādas is here yet more obscure than their separate interpretation; the third pāda may perhaps signify the lightning. The verse, with variants, is found in ŚŚS. (v.9.6) and AŚS (iv.6.3), and its pratīka in AB. (i.19) and GB. (ii.2.6); the first three read in a *pitre* for *pitryā* and *eti* for *etu*, and AB. inserts *vai* after *iyam*; and Ppp. also has *pitre*. In b the two Sūtra-texts give *bhūmaneṣṭhāḥ*, which is perhaps intended by the *bhūminaṣṭau* of Ppp.; in d, the same two have *śrīṇanti prathamasya dhāseḥ*, and Ppp. *-ntu prathamas svadhāsyuḥ*. The comm. takes *pitryā* to mean "come from Prajāpati"; "the queen" is the divinity of speech - or else "this earth", *pitryā* relating to its father Kaśyapa; *dhāsyu* is the god desiring food in the form of oblation, and *surucam hvāram* is *suṣṭhu rocamānaṁ kuṭilaṁ vartamānam*, qualifying *gharmam; ahyam* is an adjective, either *gantavyam*, from the root *ah* 'go', or "daily", from *ahan* 'day'! and *śrī* is either "mix" or "boil."

५९३. प्र यो जज्ञे विद्वानस्य बन्धुर्विश्वा देवानां जनिमा विवक्ति।
ब्रह्म ब्रह्मण उज्जभार मध्यान्नीचैरुच्चैः स्वधा अभि प्र तस्थौ॥ ३॥

He who was born forth the knowing relative of it speaks all the births (*janiman*) of the gods; he bore up the *brahman* from the midst of the *brahman;* downward, upward, he set forth unto the *svadhās*.

This is found elsewhere only in TS. (ii.3.14[6]), which, in a, b, has the less unmanageable *asya bandhuṁ viśvāni devo jan-*; and, in d, *nīcād uccā svadhayā 'bhi*. Ppp. seems to aim at nearly the same readings with its *bandhuṁ viśvāṁ devā jan-*, and *nīcād uccā svadhayā 'ti*. Most of the mss. (including our P.M.W.E.I.K.Kp.) read *yajñe* for *jajñe* in a; our O. omits the *h* of *uccaiḥ*, and Op. omits that of *svadhāḥ*. The comm. gives alternative explanations of various of the parts of the verse, trying *pra*

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jajñe both from *jan* and from *jñā* (the translation takes it from *jan*, as no middle form from *pra-jñā* occurs elsewhere in the text); and *svadhās* as either object or subject of *pra tasthau* (in the latter case *tasthau* being for *tasthire* by the usual equivalence of all verbal forms), and at any rate signifying some kind of sacrificial food.

५९४. स हि दिवः स पृथिव्या ऋतस्था महो क्षेमं रोदसी अस्कभायत्।
महान् महो अस्कभायद् वि जातो द्यां सद्म पार्थिवं च रजः॥४॥

For he of the heaven, he of the earth the right-stander, fixed (*skabh*) [as his] abode (*kṣema*) the (two) great firmaments (*rodasī*);[1] the great one, when born, fixed apart the (two) great ones, the heaven [as] seat (*sadman*) and the earthly space (*rajas*).[2]

Ppp., after our vs. 3, makes a verse out of our 4 c, d and 5 a, b; and then, after our vs. 6, another verse out of our 4 a, b and 5 c, d; and TS. (ii.3.14^6), and AŚS. (iv.6.3) combine our 4 c, d and 5 a, b in the same way (omitting the rest), while AB. (i.19.3) virtually supports them, by giving our c as a pratīka. All the tree read in c *astabhāyat* (TS. without accent), and AŚS. intrudes *pitā* after *dyām* in d. In our text we ought to have not only (with TS.) *askabhāyat* in c, but also *ask-* in b; the accents seem to have been exchanged by a blunder. The comm. makes the sun the "he" of a; he renders *kṣemam* in b by *avināśo yathā bhavati*; and *vi* in c apparently by *vyāpya vartamānaḥ*. The Anukr. passes unnoticed the deficiency of a syllable (unless we resolve *pa-arth-*) in d. [In a supplementary note, R. reports Ppp. as reading in a, b *sa hi vṛtha-* (?) *ṛceṣ ṭhā mayi kṣāmaṁ bhrajasī viṣkabhāyati*, and as giving *jitaḥ* for *sadma* in d.]

५९५. स बुध्यादाष्ट्र जनुषोऽभ्यग्रं बृहस्पतिर्देवता तस्य सम्राट्।
अहर्यच्छुक्रं ज्योतिषो जनिष्टाथ द्युमन्तो वि वसन्तु विप्राः॥५॥

He from the fundamental birth (*janus*) has attained (*aś*) unto (*abhi*) the summit; Bṛhaspati, the universal ruler, [is] the divinity of him; since the bright (*śukra*) day was born of light, then let the shining (*dyumant*) seers (*vipra*) fade out (? *vi-vas*) [shine out?].

[Whitney's prior draft reads "dwell apart." This he has changed (by a slip? cf. ii.8.2) to "fade out," from *vas* 'shine'. In this case *vi vasantu* would be irregular, for *vi uchantu*; see Weber's note, p.7.] The other two texts (see preceding note) read our a thus : *sa budhnād āṣṭa januṣā 'bhy agram*, and TS. has *yasya* instead of *tasya* in the next pāda; no variants

1. रोदस्यौ द्यावापृथिव्यौ। 'यद् अरोदीत् तद् अनयो रोदस्त्वम्' (तै० ब्रा० २.२.९.४)
2. लोका रजांस्युच्यन्ते इति। (नि० ४.१९)

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are reported from Ppp. Some of the AV. mss. also (including our P.M.W.I.K.Kp.) give *budhnād*; but all have after it the impossible form *āṣ ṭra*, which SPP. accordingly retains in his text, though the comm. too gives *āṣṭa*; this is read by emendation in our text. *Vasantu*, of course, might come from *vas* 'dwell' or *vas* 'clothe' [for *vas-atām*?!]; the comm. apparently takes it from the former, paraphrasing the pāda by *dīptimanta ṛtvijaḥ svasvavyāpāreṣu vividhaṁ vartantām*, or, alternatively, *havirbhir devān paricarantu*. There is no reason for calling the verse *bhurij*. [AŚS. reads *ugnam* (misprint?) for *agram*.]

५९६. नूनं तदस्य काव्यो हिनोति महो देवस्य पूर्व्यस्य धाम।
एष जज्ञे बहुभिः साकमित्था पूर्वे अर्धे विषिते ससन् नु॥६॥

Verily does the *kāvya* further (*hi*) that of him - the abode (?*dhaman*) of the great god of old (*pūrvya*); he was born together with many thus, sleeping now in the loosened (*vi-si*) eastern half.

No other text has this verse - save Ppp., which has for d *pūrvādarād aviduraś ca sahruḥ*. The comm. reads in b *pūrvasya*, and two or three mss. (including our P.) agree with him. Some mss. (including our O.Op.) have at the end *sasaṁ nu*; and the comm. also so reads, explaining *sasa* as an *annanāman*; the true reading is possibly *sasann u* (but the *pada*-text divides *sasan: nu)*. The comm. explains *kāvya* as *yajña* (from *kavi* = *ṛtvij*), *dhāman* as *tejorūpam maṇḍalātmakaṁ sthānam, eṣa* in c as the sun, and the "many" his thousand rays, and *viṣita* as *viśeṣeṇa sambaddha*. The last pāda lacks a syllable, unless we resolve *pū-ru-e*.

५९७. योऽथर्वाणं पितरं देवबन्धुं बृहस्पतिं नमसावं च गच्छात्।
त्वं विश्वेषां जनिता यथासः कविर्देवो न दभायत् स्वधावान्॥७॥

Who shall approach (?*ava-gam*) with homage father Atharvan[1], relative of the gods, Bṛhaspati– in order that you may be generator of all, poet, god, not to be harmed, self-ruling (? *svadhāvant*).

The translation implies in d emendation of *dabhāyat* to *dabhāya*; both editions have the former, with all the mss. and the comm. (who comfortably explains it by *dabhnoti* or *hinasti*). The comm. also reads in b *bṛhaspatis*; and this is supported by the Ppp. version : *yathā vā 'tharvā pitaraṁ viśvadevaṁ bṛhaspatir manasā vo datsva* : and so on (c, d defaced). The comm. takes *ava gachāt* as = *jānīyāt*, and *svadhāvān* as 'joined with food in the form of oblation.'

1. 'अथर्वा वै प्रजापतिः' (गो० ब्रा० १.४)

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2. To the unknown god

Found in Paipp. iv. (in the verse-order 1, 2, 4, 3, 5, 6, 8, 7). The hymn is mostly a version, with considerable variants, of the noted RV. x.121, found also in other texts, as TS. (iv.1.8), MS. (ii.13.23), and VS. (in sundry places), and K. xl.1. It is used by Kauś. in the *vaśāśamana* ceremony (44.1 ff.), at the beginning, with the preparation of consecrated water for it, and (45.1) with the sacrifice of the foetus of the *vaśā*-cow, if she be found to be pregnant. In Vait. (8.22), vs. 1 (or the hymn?) accompanies an offering to Prajāpati in the *cāturmāsya* sacrifices; vs. 7 (28.34), the setting of a gold man on the plate of gold deposited with accompaniment of vs. 1 of the preceding hymn (in the *agnicayana*); and the whole hymn goes with the *avadāna* offerings in the same ceremony (28.5).

[२- आत्मविद्या सूक्त]

[ऋषि- वेन। देवता- आत्मा। छन्द- त्रिष्टुप्, ६ पुरोऽनुष्टुप्, त्रिष्टुप्, ८ उपरिष्टात् ज्योति त्रिष्टुप्।]

५९८. य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः।
योऽस्येशे द्विपदो यश्चतुष्पदः कस्मै देवाय हविषा विधेम॥ १॥

He who is soul-giving, strength-giving; of whom all, of whom [even] the gods, wait upon the instruction; who is lord (*īś*) of these bipeds, who of quadrupeds - to what god may we pay worship (*vidh*) with oblation?

In the parallel texts, our vs. 7 stands at the beginning of the hymn. They also combine differently the material of our vss. 1 and 2, making one verse of our 1 a, b and 2 c, d and another of our 2 a, b and 1 c, d; and in this Ppp. agrees with them. RV. and VS. (xxiii.3) read in c *īśe asya*. The comm. renders *ātmadās* "who gives their soul (or self) to all animals"; of course, with the native authorities everywhere, he explains *kasmai* in d as "to Prajāpati." The Anukr. ignores the *jagatī*-character of c. [RV.TS.MS.VS. omit the second *yas* of our c. MS. has *īśe yo asya*; TS. has *ya īśe asya* at iv.1.8, but *asya* at vii.5.16. Pādas a-c recur at xiii.3.24. In view of the history of this hymn in Hindu ritual and speculation (cf. SBE. xxxii.12; AB.iii.21), it might be better to phrase the refrain thus: 'Who is the god that we are to worship with oblation?']

५९९. यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव।
य अस्य च्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥ २॥

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He who by his greatness became sole king of the breathing, winking animal creation (*jagat*); of whom immortality (*amṛtam*), of whom death [is] the shadow - to what god may we pay worship with oblation ?

RV.VS. (xxiii.3) TS. rectify the meter of b by adding *id* after *ekas*; VS. has the bad reading *nimeṣatas*. MS. gives a different version : *nimiṣ ataś ca rājā patir viśvasya jagato b-*; and Ppp. agrees with it, except as substituting *vidhartā* for *ca rājā*. "His shadow" (in c), the comm. says, as being dependent upon him, or under his control. The Anukr. passes without notice the deficiency in b.

६००. यं क्रन्द॑सी॒ अव॑तश्चस्कभा॒ने भि॒यसा॑ने॒ रोद॑सी॒ अह्व॑येथाम्।
यस्या॒सौ पन्था॒ रज॑सो वि॒मानः॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम॥ ३॥

He whom the (two) spheres (*krandasī*) favour when fixed; whom the terrified firmaments (*rodasī*) called upon; whose is yon road, traverser of the welkin (*rajas*) - to what god may we pay worship with oblation ?

The translation implies in b *ahvayetām*, as read by the comm., and by one of SPP's mss. that follows him; all the other mss., and both editions, have *-ethām*. The first half-verse is a damaged reflex of RV. 6 a, b, with which VS. (xxxii.7 a, b) and TS. agree : *yaṁ krandasī avasā tastabhāne abhyaikṣetām manasā rejamāne;* MS. and Ppp. have yet another version : *ya ime dyāvāpṛthivī tastabhāne* (Ppp. *-nā*) *adhārayad* (Ppp. *dhāred*) *rodasī* (Ppp. *avasā*) *rejamāne*. For c, Ppp. gives *yasminn adhi vitata eti sūraḥ*, and MS. the same (save *sūra eti*); our c agrees most nearly with RV. 5 c (TS. and VS. xxxii.6 the same) : *yo antarikṣe rajaso vimānaḥ*. The comm. apparently takes *avatas* as *ava-tas* = *avanāt* "by his assistance fixed"; he offers no conjecture as to what "road" may be meant in c, but calls it simply *dyulokasthaḥ*.

६०१. यस्य॒ द्यौरु॒र्वी पृ॑थि॒वी च॑ म॒ही यस्या॒द उ॒र्व१॒॑न्तरि॑क्षम्।
यस्या॒सौ सूरो॒ वित॑तो महि॒त्वा कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम॥ ४॥

[By the greatness] of whom the wide heaven and the great earth, [by the greatness] of whom you wide atmosphere, by the greatness of whom you sun [is] extended - to what god may we pay worship with oblation ?

The translation follows the construction as understood by the comm.; it might be also "whose [is] the wide heaven etc. etc., extended by his

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greatness.'' ''Extended'' applies better to earth etc. (a and b) than to sun; comm. says *vistīrṇā jātā* etc. The verse resembles only distantly RV. 5, with which, on the other hand, Ppp. nearly agrees, reading *yena dyaur ugrā pṛthivī ca dṛśa* (RV.VS.MS. *dṛḍhā*, TS. *dṛḍhe*) *yena sva stabhitaṁ yena nākaṁ* (the rest *-kaḥ*) : *yo antarikṣaṁ vimame varīyaḥ* (so MS.; the others as reported above, under vs. 3). Our third pāda most resembles RV. 6 c : *yatrā 'dhi sūra udito vibhāti* (so also VS. xxxii.7; TS. *uditau vyeti*). [Cf. MGS. i.11.14 and p. 154, *yena dyaur ugrā*.] The Anukr. ignores the marked irregularity of b.

६०२. यस्य विश्वे हिमवन्तो महित्वा समुद्रे यस्य रसामिदाहुः।
द्रुमाश्च प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम॥५॥

Whose [are] all the snowy mountains by [his] greatness; whose, verily, they call Rasā[1] in the ocean; and of whom these directions are the (two) arms– to what god may we pay worship with oblation?

The comm. extends his construction of vs. 4 through a, b here, and is perhaps right in so doing; the translation assimilates them to c. The verse corresponds to RV. 4 (with which VS. xxv.12 precisely agrees); in a, RV.VS.TS. have *ime* for *viśve*, and MS. *ime viśve girayo m-*; for b, all of them read *yasya samudraṁ rasayā sahā ''hus* (save that MS. puts *yasya* after *samudraṁ*; and Ppp. has the same b as Ms.); in c, RV.VS.TS. begin *yasye' māḥ pr-*, while Ms., with Ppp., reads *diśo yasya pradiśaḥ* (Ppp. *-śaṣ*) *pañca devīḥ*. The ''ocean'' is of course the atmospheric one; and Rasā, the heavenly river, can hardly help having been originally the Milky Way; but the comm. takes it here as simply a river, representative of rivers in general. Pādas b and c are irregular, being defective unless we make harsh and difficult resolutions.

६०३. आपो अग्रे विश्वमावन् गर्भं दधाना अमृता ऋतज्ञाः।
यासु देवीष्वधि देव आसीत् कस्मै देवाय हविषा विधेम॥६॥

The waters in the beginning favored (*av*) the all, assuming an embryo, they the immortal, order-knowing ones, over whom, divine ones, the god was :– to what god may we pay worship with oblation ?

Here a, b correspond to RV. 7 a, b and c to RV. 8 c, all with important variants, which are in part unintelligent corruption's : RV. reads

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1. रसा नदी भवति रसतेः शब्दकर्मणः इति। (नि० ११.२५)। अप एव ससर्जादौ तासु वीर्यम् अवाकिरत्। (म० स्म० १.९)

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āpo ha yad bṛhatīr viśvam āyan g- d- janayantīr agnim; and *yo deveṣv adhi deva eka āsīt*; VS. (xxvii.25 a, b, 26 c) agrees throughout; TS. has *mahatīr* in a, and *dakṣam* (for *garbham*) in b; MS. also has *mahatīr*, and it lacks c. Ppp. has a text all its own : *āpo ha yasya viśvam āyur dadhānā garbham janayanta mātarā : tatra devānām adhi deva āstha ekasthūne vimate dṛḍhe ugre*. And TA. (i.23.8), with an entirely different second half, nearly agrees in a, b with RV., but has *garbham* for *viśvam*,* and *svayambhum* for *agnim*. All the mss. (except, doubtless by accident, our 1.) give in c *āsīt*, with SPP. accordingly adopts in his text; ours makes the necessary emendation to *āsīt*. The comm. reads in c *deveṣu*, as a Vedic irregularity for *-vīṣu*; he renders *āvan* in a by *arakṣan* or *upacitam akurvan;* perhaps we should emend to *ā vran* 'covered'. *[Further, TA. has *dakṣam* for *garbham* of RV.]

६०४. हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीमुत द्यां कस्मै देवाय हविषा विधेम॥७॥

The golden embryo was evolved (*sam-vṛt*) in the beginning; it was, when born, the sole lord of existence (*bhūta*); it maintained earth and heaven - to what god may we pay worship with oblation ?

As noted above, this is the first verse in the other continuous versions of the hymn (it is VS. xiii.4). The others agree in reading at the end of c *pṛthivīṁ dyām ute 'mām*; and, in addition, PB. (ix.9.12) gives *bhūtānām* in b; some of the texts contain the verse more than once. But Ppp. is more original, reading *hiraṇya ulvā ''sīd yo 'gre vatso ajāyata : tvaṁ yo dyorvṛbhra (?) vaṁtyospa vy apaśyad ūḍur mahīḥ*. The comm. understands *hiraṇyagarbha* as ''the embryo of the golden egg.'' [MGS., i.10.10, cites the hymn as one of 8 vss. and as beginning with *hiraṇyagarbha*; see p. 158, s.v. -Kirste, WZKM. ix.164, reviewing Deuseen, suggests that the golden embryo is the yolk of the mundane egg.] The Anukr. makes no account of the deficiency of a syllable in c.

६०५. आपो वत्सं जनयन्तीर्गर्भमग्रे समैरयन्।
तस्योत जायमानस्योल्बं आसीद्धिरण्ययः कस्मै देवाय हविषा विधेम॥८॥

The waters, generating a young (*vatsa*), set in motion (*sam-īray*) in the beginning an embryo; and of that, when born, the foetal envelop (*ulba*) was of gold - to what god may we pay worship with oblation ?

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Ppp. makes *vatsam* and *garbham* change places, and reads *Irayan*; it also omits the refrain, as it has done in vss. 6 and 7. GB. (i.1.39) appears to quote the pratīka with *garbham*, or in its Ppp. form [as conjectured by Bloomfield, JAOS. xix.[2] 11]. The comm. paraphrases *garbhaṁ sam airayan* by *īśvareṇa visṛṣṭaṁ vīryaṁ garbhāśayam prāpayan*. The verse (8 + 8 : 8 + 8 + 11 = 43) is ill defined by the Anukr.

3. Against wild beasts and thieves

Found in Paipp. ii. (except vs. 5, and in the verse-order 1-3, 7, 6, 4). Used by Kauś. (51.1) in a rite for the prosperity of kine and their safety from tigers, robbers, and the like; also reckoned (50.13, note) to the *raudra gaṇa*.

[३- शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र, व्याघ्र। छन्द- अनुष्टुप्, १ पथ्यापङ्क्ति, ३ गायत्री, ७ ककुम्मती गर्भा उपरिष्टात् बृहती।]

६०६. उदि॒तस्त्रयो॑ अक्रमन् व्या॒घ्रः पुरु॑षो॒ वृक॑:।
हिरु॒ग्घि यन्ति॒ सिन्ध॑वो॒ हिरु॑ग् दे॒वो वन॒स्पति॒र्हिरु॑ङ् नमन्तु॒ शत्र॑वः॥ १॥

Up from here have stridden three - tiger, man (*puruṣa*), wolf; since hey! go the rivers, hey! the divine forest-tree, hey! let the foes bow.

Ppp. reads for a *ud ity akramaṅs trayo*; in c-d it gives *hṛk* each time for *hiruk*, and for c has *hṛg deva sūryas*. The comm. understands *hiruk* to mean "in secret, out of sight," and *hiruñ namantu* as *antarhitāḥ santaḥ prahvā bhavantu* or *antaritān kurvantu*. The forest-tree is doubtless some implement of wood used in the rite, perhaps thrown in to float away with the river-current; it can hardly be the "stake of *khadira*" which Kauś. (51.1) mentions, which is to be taken up and buried as one follows the kine.

६०७. परे॑णैतु प॒था वृक॑: पर॒मेणो॒त तस्क॑रः।
परे॑ण द॒त्वती॒ रज्जु॒: परे॑णाघा॒युर॑र्षतु॥ २॥

By a distant (*para*) road let the wolf go, by a most distant also the thief; by a distant one the toothed rope, by a distant one let the malignant hasten (*ṛṣ*).

The latter half-verse is found again as xix.47.8 a, b. Ppp's version is *parameṇa pathā vṛkaḥ pareṇa steno rarṣatu : tato vyāghraṣ paramā*. The comm. naturally explains the "toothed rope" as a serpent; *arṣatu* he simply glosses with *gacchatu*.

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६०८. अक्ष्यौ च ते मुखं च ते व्याघ्र जम्भयामसि।
आत् सर्वान् विंशतिं नखान्॥ ३॥

Both your (two) eyes and your mouth, O tiger, we grind up; then all your twenty claws (*nakha*).

The majority of mss. (including our Bp.I.O.Op.K.D.) read at the beginning *akṣau*, as do also Ppp. and the comm., but only (as the accent alone suffices to show) by the ordinary omission of *y* after *ś* or *ṣ*; both editions give *akṣyau*. All the mss. leave *vyāghra* unaccented at the beginning of b, and SPP. retains this inadmissible reading; our text emends to *vyāghra*, but should have given instead *vyāghra* (that is, *vi-āghra* : see Whitney's *Skt. Gr.* §314 b). Ppp. reads *hanū* instead of *mukham* in a. [Anukr., London ms., has *akṣyau*.]

६०९. व्याघ्रं दत्वतां वयं प्रथमं जम्भयामसि।
आदुं स्तेनमथो अहिं यातुधानमथो वृकम्॥ ४॥

The tiger first of [creatures] with teeth do we grind up, upon that also the thief, then the snake, the sorcerer, then the wolf.

The conversion of *stenam* to *ṣṭe-* after *u* is an isolated case. The verse in Ppp. is defaced, but apparently has no variants.

६१०. यो अद्य स्तेन आयति स संपिष्टो अपायति।
पथामपध्वंसेनैत्विन्द्रो वज्रेण हन्तु तम्॥ ५॥

What thief shall come today, he shall go away smashed; let him go by the falling-off (*padhvaṅsa*) of roads; let Indra smite him with the thunderbolt.

The first half-verse is identical with xix.49.9 a, 10 d. The comm. separates *apa* from *dhvaṅsena*, and construes it with *etu; dhvaṅsa* he renders "bad road" (*kaṣṭena mārgeṇa*).

६११. मूर्णा मृगस्य दन्ता अपिशीर्णा उ पृष्टयः।
निम्रुक् ते गोधा भवतु नीचायच्छशयुर्मृगः॥ ६॥

Ruined (*mūrṇa*) [are] the teeth of the beast (*mṛga*); crushed in also [are its] ribs; disappearing be for you the *godhā*; downward go (*ayat*) the lurking (? *śaśayu*) beast.

The comm. takes *mūrṇās* from *mūrch*, and renders it *mūḍhās*; in b he reads *api śīrṣṇās*, the latter being horns and the like, that grow "on the head." The second half-verse is extremely obscure and doubtful : Ludwig

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translates "into the depth shall the crocodile, the game go springing deep down"; Grill, "with lame sinew go to ruin the hare-hunting animal." *Ni-mruc* is used elsewhere only of the 'setting' of the sun etc.; the comm. renders it here "disappearing from sight"; and he takes *śaśayu* from √*śī* 'lie'; *godhā* is, without further explanation, "the animal of that name." The translation given follows the comm.; it does not seem that a "hare-hunting" animal would be worth guarding against. R. conjectures a figure of a bird of prey, struck in flight : "the sinew be your destruction; down fall the hare-hunting bird." Pāda a lacks a syllable. [W. takes *mūrṇa* from *mṛ* 'crush'; cf. xii.5.61 and *Index*. - In a and b, supply "be" rather than "are"?]

६१२. यत् संयमो न वि यंमो वि यंमो यन्न संयमः।
इन्द्रजाः सोमजा आथर्वणमसि व्याघ्रजम्भनम्॥७॥

What you contract (*sam-yam*) may you not protract (*vi-yam*); may you protract what you do not contract; Indra-born, soma-born are you, an Atharvan tiger-crusher (*-jambhana*).

The sense of a, b is obscure; the comm. takes *viyamas* and *saṁyamas* as two nouns. Ppp. makes one verse of our 7 a, b and 6 a, b (omitting the other half-verses), and puts it next after our vs. 3; its version of 7 a, b is *yat saṁ naso vi yan naso na saṁ nasa*. The verse is scanned by the Anukr. as 8 + 8 : 6 + 12 = 34 syllables. [Read *indrajā asi*? - For a, b see Griffith.]

4. For recovery of virility : with a plant

Found in Paipp. iv. (except vs. 7, and in the verse-order 1-3, 5, 8, 4, 6). Used by Kauś. (40.14) in a rite for sexual vigor.

[४- वाजीकरण सूक्त]

[ऋषि- अथर्वा। देवता- वनस्पति। छन्द- अनुष्टुप्, ४ पुर उष्णिक्, ६-७ भुरिक् अनुष्टुप्।]

६१३. यां त्वा गन्धर्वो अखनद् वरुणाय मृतभ्रजे।
तां त्वा वयं खनामस्योषधिं शेपहर्षणीम्॥१॥

You that the Gandharva dug for Varuṇa whose virility (?-*bhraj*) was dead, you here do we dig, a penis-erecting herb.

The meaning of *bhraj* [cf. vii.90.2] has to be inferred from the connection; the comm. paraphrases by *naṣṭavīrya*. The plant intended he

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declares to be "that called *kapitthaka*" (*Feronia elephantum*). The *pada*-reading of the last word is *śepaḥharṣaṇīm*, and Prāt. ii.56 prescribes the loss of the *visarga* of *śepaḥ* in *saṁhitā*; the comment to Prāt. iv.75 gives the reading thus : *śepoharṣaṇīm iti śepaḥharṣaṇīm*; and one of our *pada*-mss. presents it in the same form, adding *kramakāle* 'this is the *krama*-reading'; and the comm. has *śepoha-*; but Ppp., *śepaharṣiṇī*. As *śepa* is as genuine and old a form as *śepas*, there seems to be no good reason for the peculiar treatment of the compound.

६१४. उदुषा उदु सूर्य उदिदं मामकं वचः।
उदेजतु प्रजापतिर्वृषा शुष्मेण वाजिना॥ २॥

Up, the dawn; up, too, the sun; up, these words (*vacas*) of mine; up be Prajāpati stirring, the bull, with vigorous (*vājin*) energy (*śuṣma*).

Ppp. has a different b, *uc chuṣmā oṣadhīnām* (compare our vs. 4 a); and it has at the end of d *vājinām*; it also inserts between our 1 and 2 this verse : *vṛṇas te khanatāro vṛṣā tvā paśy oṣadhe vṛṣā 'si vṛṣṇyāvatī vṛṣaṇe tvā khanāmasi*; and this is a verse given in full by Kauś. (40.14) after the pratīka of vs. 1 of our hymn (with the corrections *vṛṣaṇas* and *khani-* in a and *vṛṣā tvam asy* in b, and the vocative *-vati* in c). The editor of Kauś. fails to understand and divide rightly the material, and so does not recognize the quotation of this hymn. The first two pādas of the added verse are as it were the reverse of our iv.6.8 a, b, which see.

६१५. यथा स्म ते विरोहतोऽभितपमिवानति।
ततस्ते शुष्मवत्तरमियं कृणोत्वोषधिः॥ ३॥

As forsooth of you growing up (? *vi-ruh*) it breathes as if heated (? *abhi-tap*) - more full of energy than that let this herb make for you.

Altogether obscure, and probably corrupt. No variant is reported from Ppp., which, however, inserts *ūrdhvasrāṇim idaṁ kṛdhi* at the beginning, before *yathā*. The comm. is unusually curt, attempting no real explanation of the verse : he reads *virohitas* instead of *-hat-*, and paraphrases by *putrapautrādirūpeṇa virohaṇasya nimittam puṁvyañjanam; abhitaptam* he glosses by *phaṇyañgam*, and *anati* by *ceṣṭate*; he makes *tatas* means "so", as correlative to *yathā*, supplies *puṁvyañjana* as object of *kṛṇotu*, and regards the *vīryakāma* person as addressed throughout. [Bloomfield discusses *śuṣma*, ZDMG. xlviii.573, and cities it from TB.i.6.2[4] as referring to Prajāpati's sexual force. - For *virohatas*, see BR. vi.418, and Bloomfield's note. - With *anati*, cf. *śvasihi*, vi.101.1.]

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६१६. उच्छुष्मौषधीनां सारं ऋषभाणाम्।
सं पुंसामिन्द्र वृष्ण्यमस्मिन् धेहि तनूवशिन्॥४॥

Up, the energies (*śuṣma*) of herbs, the essences (*sāra*) of bulls; the virility (*vṛṣṇya*) of men (*puṁs*) do you put together in him, O Indra, self-controller.

The corruption of a, b is evidenced by both meter and sense; probably we should read *uc chuṣmā* (i.e. *-mās*; Ppp. has this reading in 2 b) *oṣadhīnām ut sārā ṛṣabhāṇām* (read *-ṇa-ām*); both editions follow the mss. (p. *śuṣmā* and *sārā*). The Prāt. takes no notice of the passage. The comm. has at beginning of c the unmanageable reading *sampūṣām* (deriving it from root *puṣ* "*puṣṭau*"), and at the end *tanūvaśam*; and in each case he is supported by one or more of SPP's mss. He takes *śuṣmā* and *sāra* as adjectives fem., qualifying *iyam oṣadhis* of 3 d. In our text, the accent-mark under the *-ṣa-* in b has slipped out of place to the left. The Anukr. scans 12 : 8 + 8 = 28 syllables.

६१७. अपां रसः प्रथमजोऽथो वनस्पतीनाम्।
उत सोमस्य भ्रातास्युतार्शमसि वृष्ण्यम्॥५॥

Of the waters the first-born sap, likewise of the forest-trees; also Soma's brother are you; also virility are you of the stag.

Ppp. has in a *rasau 'ṣadhīnām,* and in d *ārṣyam* for *ārśam* : which should have been emended in both editions to the evidently true reading *ārśyam*; it is another case (as in 7 c) of the loss of *y* after *ś*. The comm. evidently reads *ārṣam* (the word itself is lost out of the text of his exposition), and he explains it as "belonging to the seers, Angiras etc."!

६१८. अद्याग्ने अद्य सवितरद्य देवि सरस्वति।
अद्यास्य ब्रह्मणस्पते धनुरिवा तानया पसः॥६॥

Now, Agni! now, Savitā! now, goddess Sarasvatī! now, Brahmaṇaspati, make his member taut like a bow.

Ppp. reads *me* instead of *asya* in c. The verse is *bhurij* only if we do not abbreviate *iva* to *'va* in d [Our c, d is nearly vi.101.2 c, d.]

६१९. आहं तनोमि ते पसो अधिज्यामिव धन्वनि।
क्रमस्वर्श इव रोहितमनवग्लायता सदा॥७॥

I make your member taut, like a bowstring on a bow; mount (*kram*), as it were a stag a doe, unrelaxingly always (?).

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The verse is repeated below as vi.101.3. It is wanting (as noted above) in Ppp. All our *pada*-mss. make in c the absurd division *krama : svarśaḥiva,* instead of *kramasva : ṛśyaḥiva*; but SPP. strangely reports no such blunder from his mss. All the mss. agree in *rśa* instead of *rśya* [both editions should read *rśya*]; the comm. has again *ṛṣa* (cf. 5 d), and declares it equivalent to *vṛṣabha* ! The Pet. Lex. takes *sadā* at the end as instr. of *sad* "position in *coitus*," and the connection strongly favors this; but the accent and the gender oppose it so decidedly that the translation does not venture to adopt it. The comm. takes *sadā* as "always," and reads before it *anu valgūyatā* (for *anavaglāyatā*), supplying *manasā* for it to agree with. The verse is *bhurij* only if we refuse to make the common contraction *-rśye 'va* in c.

६२०. अश्वस्याश्वतरस्याजस्य पेत्वस्य च।
अथ ऋषभस्य ये वाजास्तान्स्मिन् धेहि तनूवशिन्॥८॥

Of the horse, of the mule, of the he-goat and of the ram, also of the bull what vigors there are - them do you put in him, O self-controller.

The omission of *tān* would rectify the meter of d, and also make more suitable the accentuation *asmin*. The great majority of mss. favour in c the reading *atha ṛṣ-*, which SPP. has accordingly adopted (our edition has *atha rṣ-*). The comm. again (as in 4 d) has at the end *tanūvaśam*, understanding it adverbially (*śarīrasya vaśo yathā bhavati tathā*).

5. An incantation to put to sleep

Found in Paipp. iv., next after our hymn 4. Part of the verses are RV. vii.55.5-8. Used by Kauś. among the women's rites, in a rite (36.1 ff.) for putting to sleep a woman and her attendants, in order to approach her safely.

[५- स्वापन सूक्त]

[ऋषि- ब्रह्मा। देवता- वृषभ, स्वापन। छन्द- अनुष्टुप्, २ भुरिक् अनुष्टुप्, ७ पुरस्तात् ज्योति त्रिष्टुप्।]

६२१. सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत्।
तेना सहस्येना वयं नि जनान्त्स्वापयामसि॥१॥

The thousand-horned bull that came up from the ocean - with him, the powerful one, do we put the people to sleep.

The verse is RV. vii.55.7, without variant. Ppp. reads at the beginning *hiraṇyaśṛṅgas*. The comm. takes the "bull" to be the sun with his

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thousand rays[1]– but that is nothing to make people sleep; the moon is more likely, but even that only as typifying the night.

६२२. न भूमिं॒ वातो॒ अति॑ वाति॒ नाति॑ पश्यति॒ कश्च॒न।
स्त्रिय॑श्च॒ सर्वाः॑ स्वा॒पय॒ शुन॑श्चेन्द्र॑सखा॒ चर॑न्॥ २॥

The wind blow not over the earth; no one soever sees over [it]; both all the women and the dogs do you make to sleep, going with Indra as companion.

Ppp. has in b the preferable reading *sūryas* for *kaś cana*. Part of our mss. (P.M.W.E.I.H.K.), with apparently all of SPP's, read *svāpayas** at end of c, but both editions accept *svāpaya*, which the comm. also has. The comm. understands the wind to be meant as Indra's companion in d. The verse is not *bhurij*, if we read *vāto 'ti* in a. *[And so Op.]

६२३. प्रोष्ठे॒शया॒स्तल्पे॒शया॒ नारी॒र्या व॑ह्यशी॒वरीः॑।
स्त्रियो॒ याः पुण्य॑गन्धय॒स्ताः सर्वाः॑ स्वापयामसि॥ ३॥

The women that are lying on a bench[2], lying on a couch, lying in a litter; the woman that are of pure odour - all of them we make to sleep.

For *talpeśayās* in a, Ppp. has *puṣṭiś-*, and RV. (vii.55.8) *vahyeś-*; both give *talpaśīvarīs* (Ppp. *-rī*) at end of b. RV. further mars the meter of c by giving *-gandhās*.

६२४. एज॑देजदजग्रभं॒ चक्षुः॑ प्रा॒णम॑जग्रभम्।
अङ्गा॑न्यजग्रभं॒ सर्वा॒ रात्री॑णामतिशर्व॒रे॥ ४॥

Whatever stirs have I seized; eye, breath have I seized; all the limbs have I seized, in the depth (*atiśarvara*) of the nights.

Ppp. reads in d *uta śarvare*; the comm. explains *atiś-* by *tamobhūyiṣṭhe madhyarātrakāle*.

६२५. य आस्ते॒ यश्च॑रति॒ यश्च॒ तिष्ठ॑न् वि॒पश्य॑ति।
तेषां॑ सं द॑ध्मो अक्षी॒णि॒ यथे॒दं हर्म्यं॑ तथा॥ ५॥

Whoso sits, whoso goes about, and whoso standing looks out - of them we put together the eyes, just like this habitation (*harmya*).

---

1. सहस्रशृङ्गः सहस्ररश्मिः सूर्यः वृषभः वर्षिता कामानां वृष्टिजलस्य वा।
2. प्रोष्ठेशयाः प्राङ्गणे शयानाः तल्पेशयाः खट्वायां शयानाः।

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RV. (vii.55.6) rectifies the meter of a by adding *ca* before *carati* (the Anukr. takes no notice of the deficiency of a syllable in our version); its b is *yaś ca paśyati no janaḥ*; and in c it has *hanmas* for *dadhmas*, and (as also Ppp.) *akṣāṇi*. The comm. gives no explanation of the obscure comparison in d, nor of the word *harmya*, but simply says "as this *harmya* that we see is deprived of the faculty of sight." [Is not the *tertium comparationis* simply the closing? We close their eyes as we close this house. The comm. renders *saṁ dadhmas* by *nimīlitāni kurmas*. - For the loss of *ca* before *carati*, cf. iv.18.6 a = v.31.11 a (*sa* before *śaśāka ?*), and vi.91.2 a (*'va* before *vāti*?). Other cases (vii.81.1 c, etc.) cited by Bloomfield, AJP. xvii.418.]

६२६. स्वप्तु माता स्वप्तु पिता स्वप्तु श्वा स्वप्तु विश्पतिः।
स्वप॑न्त्वस्यै ज्ञातयः स्वप्त्वयमभितो जनः॥६॥

Let the mother sleep, the father sleep, the dog sleep, the house-master (*viśpati*) sleep; let the relatives (*jñāti*) of her sleep; let this folk round about sleep.

For *svaptu* (5 times) and *svapantu*, RV. (vii.55.5) gives *sastu* and *sasantu*; also, in c, *sarve* 'all' for *asyai* 'of her' - which latter is to us a welcome indication of the reason for all this putting to sleep, and marks the Atharvan application of the hymn, whether that were or were not its original intent. In b, all the mss. have *svā* instead of *śvā*; both editions emend to the latter, which is read also by the comm. [For *asyai*, cf. iii.25.6.]

६२७. स्वप॑ स्वप्नाभिकर॑णेन॒ सर्वं॑ नि ष्वा॑पया॒ जन॑म्।
ओत्सूर्यम॒न्यान्त्स्वा॒पयाव्युषं जा॑गृतादहमिन्द्र॑ इवारिष्टो॒ अक्षि॑तः॥७॥

O sleep, with the imposition (*abhikaraṇa*) of sleep do you put to sleep all the folk; till sun-up make the others sleep, till dawning let me be awake, like Indra, uninjured, unexhausted.

Several of SPP's mss. have at the beginning *svapnas*. Ppp. reads *svapnādhik-*, and so does the comm. (explaining *adhik-* as *adhiṣṭhānaṁ śayyādī*); the latter has in d *āvyūṣam*; and Ppp. gives *caratāt* for *jāgrtāt*. A *khila* to RV. vii.55 has a corresponding verse, reading for a *svapnaḥ svapnādhikaraṇe* (thus rectifying the meter), in c *ā sūryam*, and for d *dvyuṣaṁ jāgriyād aham*. The Anukr. uses the name *jyotis* so loosely that it is difficult to say precisely how it would have the verse scanned; it is really a *bhurij pañkti*.

The 5 hymns of the first *anuvāka* contain 37 verses; and the old Anukr., taking 30 as norm, says simply *sapta*.

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6. Against the poison of a poisoned arrow

Found (except vs. 1) in Paipp. v. Used by Kauś. (with, as the schol. and the comm. say, the next following hymn also) in a rite (28.1 ff.) of healing for poison, with homage to Takṣaka, chief of the serpent gods; and the schol. (but not the comm.) declare it to be employed elsewhere (29.1; 32.20) in similar rites involving Takṣaka. There is no specific reference in the hymn to serpent poison, but distinctly to vegetable poison; and the comm. regards *kanda* or *kandamūla* ('tuber' and 'tuber-root') as the plant intended.

[६- विषघ्न सूक्त]

[ऋषि- गरुत्मान्। देवता- तक्षक, १ ब्राह्मण, २ द्यावा-पृथिवी, सप्तसिन्धु, ३ सुपर्ण ४-८ विष। छन्द- अनुष्टुप्।]

६२८. ब्राह्मणो जज्ञे प्रथमो दशशीर्षो दशास्यः।
स सोमं प्रथमः पपौ स चकारारसं विषम्॥ १॥

The Brahman was born first, with ten heads, with ten mouths; he first drank the soma; he made the poison sapless.

The absence of this verse in Ppp., and the normal length of the hymn without it, together with its own senselessness, suggest strongly the suspicion of its unoriginality. To put meaning into it, the comm. maintains that the serpents have castes, as men have; and that their primal Brahman was Takṣaka.[1]

६२९. यावती द्यावापृथिवी वरिम्णा यावत् सप्त सिन्धवो वितष्ठिरे।
वाचं विषस्य दूषणीं तामितो निरवादिषम्॥ २॥

As great as [are] heaven-and-earth by their width, as much as the seven rivers spread out (*vi-sthā*), [so far] have I spoken out from here these words (*vāc*), spoilers of poison.

Tāvatīm in d for *tām itas* would be a welcome emendation. The first half-verse occurs in VS. (xxxviii.26 a, b : not quoted in ŚB.) and TS. (in iii.2.6[1]) : VS. omits *varimṇā*; TS. has instead *mahitvā*; both rectify the meter of b by adding *ca* after *yāvat* (Ppp. adds instead *vā*); and for our rather fantastic *vitaṣṭhire* (p. *vitasthire*) VS. has *-tasthire* and TS. *-tasthus*. The comm. also reads *-sthire*; the lingualization is one of the cases falling under Prāt. ii.93. The comm. glosses in b *sindhavas* by *smaudrās*, and

1. मनुष्यजातिवत् सर्पजातावपि चातुर्वर्ण्यम् अस्ति। तत्र प्रथमः सर्पजातीयानाम् आदिभूतस्तक्षकाख्यो ब्राह्मणः।

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vitasthire by *vyāvartante*. This irregular *prastāra-pañkti* is over-looked by the Anukr. in its treatment of the meter.

६३०. सुपर्णस्त्वा गरुत्मान् विष प्रथममावयत्।
नामीमदो नारूरुप उतास्मा अभवः पितुः॥ ३॥

The winged (*garutmant*) eagle consumed (*av*) you first, O poison; you have not intoxicated (*mad*), you have not racked (*rup*) [him]; and you became drink for him.

At beginning of b, *viṣa* is read only [by Ppp. and] by the comm. and by one of SPP's mss. that follows him; all the rest have the gross blunder *viṣaḥ* (both editions emend to *viṣa*). Ppp. gives *ādayat* in b, and its second half-verse reads *nā 'ropayo nā 'mādayo tāsmā bhavan pituḥ*, thus removing the objectionable confusion of tenses made by our text. Our *arūrupas* is quoted as counter-example by the comment to Prāt. iv.86. The first pāda might be rendered also 'the well-winged Garutmant,' and the comm. so understands it, adding the epithet *vainateya* to show that *garutmant* = Garuḍa. He also takes the two aorists and the imperfect in c-d alike as imperatives (*nā 'rūrupas = vimūḍham mā kārṣīḥ*). The Anukr. does not note a as irregular.

६३१. यस्त आस्यत् पञ्चाङ्गुरिर्वक्राच्चिदधि धन्वनः।
अपस्कम्भस्य शल्यान्निरवोचमहं विषम्॥ ४॥

He of five fingers that hurled at you from some crooked bow - from the tip (*śalya*) of the *apaskambha* have I exorcised (*nir-vac*) the poison.

Apaskambha is very obscure; the Pet. Lex. suggests "perhaps the fastening of the arrow-head to the shaft"; Ludwig guesses "barb," but that we have in vs. 5 - as we also have *śalya*, which seems therefore premature here; and, in fact, Ppp. reads instead of it *bāhvos*; and, as it has elsewhere *apaskantasya bāhvos*, we might conjecture *apa skandhasya* etc., 'from shoulder and arms' : i.e. from wounds in them. Or, for *apaskamha* as a part of the body might be compared *Suśruta* i.349.20 - unless *apastambei* (which at least one good manuscript reads) is the true text there [Calcutta ed. reads *apastambhau*]. The comm. has no idea what *apaskambha* means, but makes a couple of wild guesses : it is the betel-nut (*kramuka*) -tree, or it is an arrow (both based on senseless etymologies). In a, Ppp. reads *-gulis*.

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६३२. शल्याद् विषं निरवोचं प्राञ्जनादुत पर्णधेः।
अपाष्ठाच्छृङ्गात् कुल्मलान्निरवोचमहं विषम्॥५॥

From the tip have I exorcised the poison, from the anointing and from the feather-socket; from the barb (*apāṣṭha*), the horn, the neck have I exorcised the poison.

Ppp. reads *vocam* instead of *avocam* in a and b, and its b is *āñjanāt parṇadher uta*. Prāt. ii.95 regards *apāṣṭha* as from *apa-sthā*, doubtless correctly; between the "barb" and the "horn" there is probably no important difference. To the comm., the *apāṣṭha* is a poison-receptacle (*apakṛṣṭāvasthād etatsaṁ viṣopādānāt*).

६३३. अरसस्ते इषो शल्योऽथो ते अरसं विषम्।
उतारसस्य वृक्षस्य धनुष्टे अरसारसम्॥६॥

Sapless, O arrow, is your tip; likewise your poison is sapless; also your bow, of a sapless tree, O sapless one, is sapless.

The comm. strangely takes *arasārasam* at the end (p. *arasa : arasam*) as a reduplicated word, "excessively sapless."

६३४. ये अपीषन् ये अदिहन् य आस्यन् ये अवासृजन्।
सर्वे ते वध्र्यः कृता वध्रिर्विषगिरिः कृतः॥७॥

They who mashed, who smeared, who hurled, who let loose - they [are] all made impotent; impotent is made the poison-mountain.

That is, as the comm. is wise enough to see, the mountain from which the poisonous plant is brought. "Let loose" (*ava-sṛj*) probably applied to arrows as distinguished from spears; though "hurl" might be used equally of both. Ppp. has in c *santu* instead of *kṛtās*. According to SPP., the text used by the comm. combines *ye 'pīṣan*; *apīṣan* is an anomalous form for *apiṅṣan*, with which the comm. glosses it.

६३५. वध्र्यस्ते खनितारो वध्रिस्त्वमस्योषधे।
वध्रिः स पर्वतो गिरिर्यतो जातमिदं विषम्॥८॥

Impotent [are] your diggers; impotent are you, O herb; impotent [is] that rugged (*parvata*) mountain whence was born this poison.

As was pointed out above (under iv.4.2), the first half-verse is a sort of opposite of one found in Ppp., and quoted by Kauś. (at 40.14). [With *parvata giri* cf. *mṛga hastin*, xii.1.25.]

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7. Against poison

Found in Paipp., but not all together; vs. 1 occurs in v., vss. 2-6 in ii., and vs. 7 in vi. Not used by Kauś. unless it is properly regarded by the schol. and the comm. (see under h.6) as included with h. 6 by the citation (28.1) of the latter's pratīka (the comm. puts it on the ground of the *paribhāṣā* rule *grahaṇam ā grahaṇāt*, Kauś. 8.21).

[७- विषनाशन सूक्त]

[ऋषि- गरुत्मान्। देवता- वनस्पति। छन्द- अनुष्टुप्, ४ स्वराट् अनुष्टुप्।]

६३६. वारिदं वारयातै वरणावत्यामधि।
तत्रामृतस्यासिक्तं तेना ते वारये विषम्॥ १॥

This water (*vār*) shall ward off (*vāray-*) upon the Varaṇāvatī; an on-pouring of ambrosia (*amṛta*) is there; with it I ward off your poison.

The significance of the verse lies in its punning upon *vār* and *var*; the name *varaṇāvatī* is not found elsewhere, but has sufficient analogies elsewhere; it is formed, as the comm. points out, from the tree-name *varaṇa* (*Crataeva Roxburghii*). Ppp. has in b a different pun : *varuṇād ābhṛtam*; and for d it reads *tac cakārā 'rasaṁ viṣam*. The first pāda lacks a syllable, unless we resolve *va-ār*. [Cf. x.3.1 n.]

६३७. अरसं प्राच्यं विषमरसं यदुदीच्यम्।
अथेदमधराच्यं करम्भेण वि कल्पते॥ २॥

Sapless is the poison of the east, sapless what is of the north; also this that is of the south is exchangeable with gruel (*karambha*)[1].

That is, is no stronger or more harmful than gruel. Except our Bp., which has *adharācyam*, all the mss. accent *-rācyam* and SPP. follows them; our edition emends to *-rācyam*, to accord with the two adjectives of like formation in a, b. Ppp. puts *arasam* after *viṣam* in a.

६३८. करम्भं कृत्वा तिर्यं पीवस्पाकमुदारथिम्।
क्षुधा किल त्वा दुष्टनो जक्षिवान्त्स न रूरुपः॥ ३॥

Having made gruel of sesame (?), teeming with fat, steaming (?), you do not rack, O ill-bodies one, him that has eaten you merely from hunger.

---

1. 'मन्थं संयुतं करम्भ इत्याचक्षते' (आप० १२.४.१३)।

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The verse is full of difficulties and doubtful points. The translation implies in d emendation of *jakṣivānt sa* to *jakṣivāṅsam*, as suggested by BR., s.v. *rup* (Grill rejects it, but unwisely); Ppp. reads *jakṣivīpyasya*. The construction of the augmentless aorist-form *rūrupas* with *na* instead of *mā* is against all rule and usage; the easiest emendation would be to *mā 'rūrupas*; Ppp. gives *nu rūrūpaḥ*. SPP. unaccountably reads *rūrupaḥ* in *pada*-text, both here and in 5 d and 6 d, against all but one of his *pada*-mss. in this verse, and also against Prāt. iv.86, which distinctly requires *rurupaḥ;* and (in all the three cases alike) the *pada*-mss. add after the word the sign which they are accustomed to use when a *pada*-reading is to be changed to something else in *saṁhitā*. In c, the *pada*-reading is *dustano iti duḥtano*; the case is noted under Prāt. ii.85. *Tiryam* in a, is rendered as if *tilyam*, from *tila* (so the Pet. Lex.); the comm. derives it from *tiras,* and renders it *tirobhavam* 'vanishing', which is as senseless as it is etymologically absurd; Ppp. reads instead *turīyam*. According to Rājan. xvi.23, a sort of rice (as ripening in three months) is called *tiriya* (*tirima?*), but the word appears to be only a modern one, and is hardly to be looked for here. [I cannot find it in the Poona ed.*] Grill makes the very unsatisfactory conjecture *atiriyam* "running over." In b, all our mss. (as also the comment on Prāt. ii.62) read *pībasphākam* (p. *pībaḥphākam*, which the comment just quoted ratifies), as our edition reads; SPP., on the other hand, prints *pībaspākam* (comm. *pīvaspākam*, explained as "fat-cooking") and declares this to be the unanimous reading of his authorities : this discordance of testimony is quite unexplainable. The translation implies emendation of the *pada*-reading to *pīhaḥsphākam*. Ppp. reads *udāhṛtam* for the problematic *udārathim*; but the latter is supported by RV. i.187.10 (of whose first two pādas, indeed, our a, b seem to be a reminiscence) : *karambha oṣadhe bhava pīvo vṛkka udārathiḥ*. The comm. explains the word as *udriktārtijanakam* (Sāyaṇa to RV. entirely differently). [In a supplementary note, Roth reports : Ppp. has *pivassākam*; R. has, p.m., *pibaspā-*, corrected to *pībasphā-*; T. has *pīvaspā-*.] [Correct the verse-number : for 6 read 3.] *[Or is *nirapa*, at p. 220[14], a variant of *tiriya*? The two are easily confused in *nāgarī*.]

६३९. वि ते॑ मदं॑ मदावति शरमि॑व पातयामसि।
प्र त्वा॑ चरुमि॑व॒ येष॑न्तं॒ वर्च॑सा स्थापयामसि॥४॥

Away we make your intoxication fly, like an arrow (*śara*), O intoxicating one (f.); we make you with our spell (*vacas*) to stand forth, like a boiling pot.

The comm. (with a pair of SPP's mss.) reads *śarum* in b*; it also (alone) has *jeṣantam* (= *prayatamānam*) in c; one of our mss. (Op.), with two or three of SPP's, give instead *peṣantam*. Ppp. has a peculiar c : *parī tvā varmi veśantam*. The verse is regular if we make the ordinary

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abbreviation of *iva* to *'va* in b and c. *[The reciters K and V gave *śarum* : comm. renders as if *śarum* 'arrow.' BR. render the verb in d by 'wegstellen.' When you set the pot aside (take if off the fire), it stops boiling; and so the poison is to stop working. But see also Weber's note.]

६४०. परि॒ ग्रामं॑मि॒वाचि॑तं॒ वर्च॑सा स्थापयामसि।
तिष्ठा॑ वृ॒क्ष इ॑व॒ स्थाम्न्यभ्रि॑खाते॒ न रू॑रुपः॥५॥

With a spell we cause to stand about [you] as it were a collected troop (*grāma*); stand you, like a tree in [its] station; spade-dug one (f.), you rack not.

The comm. here and in 6 d, reads *abhriṣāte* (*-ṣāte* = *-labdhe*), which looks like a result of the common confusion of *kh* and *ṣ*. SPP. reads in *pada*-text *rūrupaḥ*, and this time without any report as to the readings of his *pada*-mss. - doubtless by an oversight, as all but one of them give *rur-* in both 3 d and 6 d. The true scanning of c is probably *vṛkṣe'va sthā-mn-i*.

६४१. प॒वस्तै॑स्त्वा॒ पर्य॑क्रीणन् दू॒र्शेभि॑र॒जिनै॑रुत।
प्र॒क्रीर॑सि॒ त्वमो॑ष॒धेऽभ्रि॑खाते॒ न रू॑रुपः॥६॥

For covers (? *pavasta*) they bought you, also for garments (? *dūrśa*), for goat-skins; purchasable (? *prakrī*) are you, O herb; spade-dug one, you rack not.

The comm. knows nothing of what *pavasta* and *dūrśa* mean, but etymologizes the former out of *pavana* and *asta* (*pavanāyā'staiḥ sammārjanītṛṇaiḥ*), and the other out of *dus* and *ṛśya* (*duṣṭ aṛśyasambandhibhiḥ*)! *Prakrīs* he renders by *prakarṣeṇa krītā*.

६४२. अना॑प्ता॒ ये व॑: प्रथ॒मा यानि॒ कर्मा॑णि चक्रि॒रे।
वी॒रान् नो॒ अत्र॒ मा द॑भन् तद् व॑ एत॒त् पु॒रो द॑धे॥७॥

Who of you did what first unattained deeds - let them not harm our heroes here; for that purpose I put you forward.

This verse occurs again later, as v.6.2, and in Ppp. makes a part of that hymn alone. Its sense is very questionable, and its connection casts no light upon it, either here or there; and Grill is justified in omitting it as having apparently nothing to do with the rest of this hymn. All the *pada*-mss. save one of SPP's read *anaptā* (not *-tāḥ*); and all save our Bp. read *prathamāḥ* (Bp. *-mā*); SPP. gives in his *pada*-text *-tāḥ* and *-māḥ*; the translation here given implies *-tā* and *-mā*, without intending to imply that the other readings may not be equally good; the comm. takes *anāptāḥ* (= *ananukūlāḥ* ['unkindly']) as qualifying *śatravas* understood, and *prathamā* as qualifying *karmāṇi*.

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8. Accompanying the consecration of a king

Found in Paipp. iv. (in the verse-order 1-3, 7, 4-6). For occurrences in other texts, see under the verses. Used by Kauś. (17.1 ff.), and also in Vait. (36.7) in connection with the *rājābhiṣeka* or *rājasūya* ceremony; and Vait. (29.12) further employs vs. 5 in the *agnicayana*, with pouring of water around the erected altar.

[८- राज्याभिषेक सूक्त]

[ऋषि– अथर्वाङ्गिरा। देवता– चन्द्रमा, आपः, राज्याभिषेक, १ राजा, २ देवगण, ३ विश्वरूप, ४-५ आपः। छन्द– अनुष्टुप्, १,७ भुरिक् त्रिष्टुप्, ३ त्रिष्टुप् ५ विराट् प्रस्तार पंक्ति।]

६४३. भूतो भूतेषु पय आ दधाति स भूतानामधिपतिर्बभूव।
तस्य मृत्युश्चरति राजसूयं स राजा राज्यमनु मन्यतामिदम्॥ १॥

The being (*bhūta*) sets milk in beings; he has become the overlord of beings; Death attends (*car*) the royal consecration (*rājasūya*) of him; let him, as king, approve this royalty.

The meaning is obscure. Very possibly *bhūta* is taken here in more than one of its senses, by a kind of play upon the word. Weber renders it the first time by "powerful" (*kraftig*), nearly as the comm., whose gloss is *samṛddhaḥ*; the latter gives it the same sense the second time, but the third time simply *prāṇinām*. The introduction of "death" in the second half-verse suggests the interpretation (R.) that the deceased predecessor of the prince now to be consecrated is besought to give his sanction to the ceremony from the world of the departed (*bhūta*). The comm. regards death as brought in the character of *dharmarāja*, as he who requites good and evil deeds. TB. (in ii.7.15[1]) is the only other text that has this verse, reading in a *carati praviṣṭaḥ* (for *paya ā dadhāti*) and in c *mṛtyau*: the variants are of a character to make us distrust the value of the matter as admitting any consistent interpretation. Ppp. reads in c *sa te* for *tasya*.

६४४. अभि प्रेहि मापं वेन उग्रश्चेत्ता सपत्नहा।
आ तिष्ठ मित्रवर्धन तुभ्यं देवा अधि ब्रवन्॥ २॥

Go forward unto [it]; do not long (? *ven*) away, a stern (*ugra*) corrector (*cettar*), rival-slayer; approach (*ā-sthā*), O increaser of friends; may the gods bless (*adhi-brū*) you.

Found, with vs. 3, in TB. (in ii.7.8[1]), and also, with the remainder of the hymn, in K. (xxxvii.9). [It seems to be a reminiscence of the Indra-

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verse, RV. v.31.2, applied, like vs. 3 of this hymn, to the king.] TB. reads in a (for *mā 'pa venas*) *vīrayasva*, and Ppp. has *vīḍayasva*; TB. gives, as also the comm., the nom. *mitravardhanas* (a later repetition of the verse, in ii.7.16[1], presents *vṛtrahantamas* instead); and it ends with *bravan*,* which is better, and might have been read in our text, as near half the mss. give it; but SPP. also accepts *bruvan*, with the comm. The comm. takes the "throne" as object of the first verb, and renders *mā 'pa venas* by *apakāmam anicchām mā kārṣīḥ* [cf. *vi-ven* in BR.]. (Weber renders *ven* by "see".) *[But the Poona ed., p. 716, has *bruvan*.]

६४५. आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियं वसानश्चरति स्वरोचिः।
महत् तद् वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ॥ ३॥

Him approaching all waited upon (*pari-bhūṣ*); clothing himself in fortune, he goes about (*car*), having own brightness; great is that name of the virile (*vṛṣan*) Asura; having all forms, he approached immortal things.

This is a RV. verse (iii.38.4 : repeated without variant as VS. xxxiii.22), transferred from Indra to the king; RV. reads, as does Ppp., *śriyas* in b. TB. (as above) has *svarocās* at end of b, and *asya* for *vṛṣṇas* in c. At the beginning of c, the comm. has *mahas* (but explains it as = *mahat*) *tad viṣṇo*, and a couple of SPP's mss. support him. He renders *pari abhūṣan* either *alaṁkurvantu* or *sevantām* : that the form is imperative is the point he is sure of; and as alternative value of *asurasya* he gives *śatrūṇāṁ nirasituḥ !* [Is not *asurasya nāma* a simple periphrasis of *asuryam*, 'the divinity' that "do hedge a king," in which gods are said to clothe themselves at RV.III.38.7? *Nāma* might then be construed with *vasānas*, or else as above.]

६४६. व्याघ्रो अधि वैयाघ्रे वि क्रमस्व दिशो महीः।
विशस्त्वा सर्वा वाञ्छन्त्वापो दिव्याः पयस्वतीः॥ ४॥

A tiger, upon the tiger's [skin], do you stride out unto the great quarters; let all the people (*viśas*) want you, the waters of heaven, rich in milk.

That is, let the rains not desert you (so the comm. also). This verse and the two following are found, in the same order, in TB. ii.7.15[3-4]; it puts *adhi* after *vaiyyāghri* (*sic*) in a, reads *śrayasva* in b, and has for d *mā tvad rāṣṭram adhi bhraśat* (found below as vi.87.1 d, and in other texts : see under that verse). Ppp. gives *yanti* [or *yānti*?] instead of *vāñchantu* in c.

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६४७. या आपो॑ दि॒व्याः पय॑सा॒ मद॑न्त्य॒न्तरि॑क्ष उ॒त वा॑ पृथि॒व्याम्।
तासा॑ त्वा॒ सर्वा॑सामु॒पाम॒भि षि॑ञ्चामि॒ वर्च॑सा॥५॥

The waters of heaven that revel with milk, in the atmosphere or also on the earth - with the splendour of all those waters do I pour upon (*abhi-sic*) you.

The version of the first half-version given by TB. is quite different: *yā divyā āpaḥ payasā sambabhūvuḥ : yā antarikṣe uta pārthivīr yāḥ*; and Ppp. so far agrees as to have *uta pārthivā yāḥ*; TB. also reads *rucā* for *apām* in c. The comm. renders *madanti* as if causative : *prāṇinas tarpayanti*. The *abhiṣeka* process, instead of an anointing with oil, is a pouring of water upon the person to be consecrated. The verse (11 + 10 : 8 + 8 = 37) lacks three syllables of being complete, rather than two. [Put another *yās* at the beginning of b and the verse is orderly, 11 + 11 : 8 + 8.]

[Perhaps *mad* here approaches its physical meaning, 'boil (cf. ŚB. iii.4.3 end, and my *Reader*, p.211), bubble over, overflow'; used of the rains that 'drip abundantly with' *payas* or life-giving moisture. W's prior draft rendered *mad* by "intoxicate"; over this he interlined "revel." - This, says Weber, is the verse of the act of consecration proper. The celebrant transfers to the king the *varcas* or glory-giving vigor of the waters of all three worlds.]

६४८. अ॒भि त्वा॒ वर्च॑सासिञ्चन्नापो॑ दि॒व्याः पय॑स्वतीः।
यथासो॑ मि॒त्रवर्ध॑न॒स्तथा॑ त्वा सवि॒ता क॑रत्॥६॥

The heavenly waters, rich in milk, have poured upon you with splendor; that you be an increaser of friends, so shall Savitā make you.

Instead of our *asiñcan*, SPP. gives, as the reading of all his authorities, *asican*, which is decidedly preferable, and implied in the translation (our Bp. is doubtful; other mss. possibly overlooked at this point); TB. has instead *asicam*; Ppp. and the comm., *asṛjan*. Then, for b, TB. and Ppp. give *divyena payasā* (Ppp. *pāy-*) *saha*; and in c TB. has *rāṣṭ ravardh-*, which is better, and before it *yathāsā* (regarded by its commentary as *yathā : āsa*).

६४९. ए॒ना व्या॒घ्रं प॑रिषस्वजा॒नाः सिं॒हं हि॑न्वन्ति महते॒ सौभ॑गाय।
स॒मु॒द्रं न सु॒भुव॑स्तस्थि॒वांसं॑ मर्मृ॒ज्यन्ते॑ द्वी॒पिन॑म॒प्स्व॑१न्तः॥७॥

Thus, embracing the tiger, they incite (*hi*) the lion unto great good-fortune; as the well-being ones (*subhū*) the ocean that stands, do they rub thoroughly down the leopard amid the waters.

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Found also in TB. (ii.7.16[4]) and MS. (ii.1.9 : besides K.) In b, MS. has *mṛjanti* for *hinvanti*, and *dhaṅāya* (which rectifies the meter) for *saubhagāya*. For c, MS. has a much less unmanageable version, *mahiṣaṁ naḥ subhvam*, and Ppp. supports it by giving *mahiṣaṁ nas subhavas* : thus, in each pāda the king is compared to a different powerful animal - which is the leading motive of the verse. But TB. differs from our text only by giving *suhavam** for *subhuvas*. *Subhvam*, with a further slight emendation of *samudram* to *-dre*, would give a greatly improved sense : "him who stands comfortable in the ocean, as it were", or bears himself well under the water poured upon him. The phrase *samudraṁ na subhvaḥ* occurs also at RV.i.52.4 b (and its occurrence here in such form may be a reminiscence of that); Sāyaṇa there understands *subhvas* of the "streams" that fill the ocean; and our comm. gives a corresponding interpretation here (*nadīrūpā āpaḥ*); *samudram* he allows us alternatively to take as = *varuṇam*. He also, most ungrammatically, takes *enā* at the beginning as *enās* "those [waters]." Ppp. further has *pari mṛjyante* for *marm-* in d. *[Poona ed., p. 750, reads *suhuvam*.]

9. For protection etc. : with a certain ointment

Found mostly in Paipp. viii. (in the verse-order 9, 3, 2, 5, 6, 8, 10, 4, 7). Used by Kauś. (58.8) with the binding on of an ointment-amulet, in a ceremony for long life of the Vedic pupil after his initiation. And the comm. quotes it from the Nakṣ. K. (19) [error for Śānti, says Bl.], as employed in the *mahāśānti* called *airāvatī*.

[९- आञ्जन सूक्त]

[ऋषि- भृगु। देवता- त्रैककुदाञ्जन। छन्द- अनुष्टुप्, २ ककुम्मती अनुष्टुप्, ३ पथ्यापंक्ति।]

६५०. एहि॑ जी॒वं त्राय॑माणं॒ पर्व॑तस्या॒स्यक्ष्यम्।
विश्वै॑भिर्दे॒वैर्दत्तं॑ परि॒धिर्जी॒वना॑य॒ कम्॥ १।

1. Come you, rescuing the living one; of the mountain are you for the eyes (?), given by all the gods, an enclosure (*paridhi*) in order to living.

Jīvam in a might also be coordinate with *trāyamāṇam*; the comm. understands it as translated. The meter indicates that the true reading at the end of b is *akṣyam*, and this is read by SPP., with the alleged support of all his authorities save one, which follows the comm. in giving *akṣam*; our Bp. has *akṣam*, and our edition accepted that (our Op. has *akṣyam*, our I. *akṣyam*); but *akṣya* is unknown elsewhere, and its meaning in this connection is quite obscure; perhaps allusion is intended to a legend

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reported in MS. iii.6.3 (p. 62.8; cf. also TS. vi. i.15 and ŚB.iii.1.3.12): "Indra verily slew Vṛtra; his eye-ball flew away; it went to Trikakubh; that ointment of Trikakubh he spreads on." The ointment of this mountain is most efficacious for the eyes, and hence also for the other purposes here had in view. The comm. gives *cakṣus* as the value of his *akṣam*. Grill suggests emendation to *akṣayyam* or *akṣaram*. We have to make the harsh resolution *vi-śu-e-* in c or leave the pāda defective.

६५१. परिपाणं पुरुषाणां परिपाणं गवामसि।
अश्वानामर्वतां परिपाणाय तस्थिषे॥ २॥

Protection (*paripāṇa*) of men (*puruṣa*), protection of kine are you; in order to the protection of coursing (*arvant*) horses have you stood.

The comm. says in c "or horses and of mares (*vaḍavānām*)." The resolution *ar-va-ta-ām* fills up c quite unsatisfactorily; the Anukr. refuses all resolution, and counts the pāda as of 6 syllables.

६५२. उतासि परिपाणं यातुजम्भनमाञ्जन।
उतामृतस्य त्वं वेत्थाथो असि जीवभोजनमथो हरितभेषजम्॥ ३॥

Both are you a protection, grinder-up of familiar demons (*yātu*), O ointment, and of what is immortal you know; likewise are you gratification (*-bhojana*) of the living, likewise remedy of jaundice (*harit-*).

Contrary to rule, the *a* of *asi* in d has to be elided after *atho* in d; probably emendation to *athā 'si* is called for; one of our mss. (O.) reads *atho 'si*. Ppp. rectifies the meter of a by giving *ute 'vā'si*; for c, d it has *utā 'mṛtatvesye ''śiṣa utā 'saṣ pitṛbhojanam*. The comm. takes *amṛtasya* as the drink of immortality, and *-bhojana* as either *aniṣṭanivartanena pālaka* or *bhogasādhana*. The last pāda hardly belongs with the rest.

६५३. यस्याञ्जन प्रसर्प स्यङ्गमङ्गं परुष्परुः।
ततो यक्ष्मं वि बाधस उग्रो मध्यमशीरिव॥ ४॥

Of whomsoever, O ointment, you creep over limb after limb, joint after joint, from then you drive away the *yakṣma*, like a formidable mid-lier (*madhyamaśī*)[1].

Found also as RV. x.97.12 (repeated, without variant, as VS. xii.86), which version, however, begins with *yasyau 'ṣadhīḥ prasarpatha*, and has

[1] यथो मध्यमशायी येन संग्रामे मध्ये शेते। सायणः॥

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in c correspondingly *bādhadhve*. The comm. has in c *bādhate*, but regards it as for *bādhase*. Ppp. reads *tasmāt* for *tatas*. *Madhyamaśī* is of obscure meaning; "arbiter," as conjectured by BR., seems very implausible [BR. express their conjectural meaning by the Latin word *intercessor;* by which, I suspect, they intend, not 'mediator', but rather 'adversary' or 'preventer' of the disease, which would be plausible enough]; more probably "mid-most man," like *madhyameṣṭhā* or chief (see under iii.8.2), and *madhyamāśī* used especially of the leader about whom his men encamp, for his greater safety, in the night. JB. has *madhyamaśīvan* at ii.408, but the passage is too corrupt to cast valuable light upon the word. To the comm., it is either Vāyu, the wind in mid-air, or else the king, viewed as surrounded first by foes, and further by their foes, his friends (on the principle of *arir mitram arer; mitram*) [*mitra-mitram ataḥ param* etc. I find the verse at Kāmandakīya Nītisāra, viii.16. To judge from the Later Syriac Version (Kalīlah and Dimnah, Keith-Falconer, p. 114), one would expect to find it in Pañcatantra ii., colloquy of mouse and crow, in Kosegarten's ed., p. 110 or thereabouts. Cf. Manu vii.158 and the comm.]

६५४. नैनं॑ प्राप्नोति शपथो॒ न कृ॒त्या नाभि॒शोच॑नम्।
नैनं॑ विष्क॑न्धमश्नुते॒ यस्त्वा॒ बिभ॑र्त्याञ्जन॥५॥

Curse attains him not, nor witchcraft, nor scorching; *viṣkandha* reaches him not who bear you, O ointment.

Ppp. reads *tam* for *enam* in a, and *niṣkandham* in c. [It inserts just before our vs. 7 the vs. given under vi.76.4 and ending with *yas tvām bibharty āñjana*.]

६५५. अ॒स॒न्म॒न्त्राद् दु॒ष्वप्न्या॑द् दुष्कृ॒ताच्छम॑लादुत।
दु॒र्हार्द॒श्चक्षु॑षो घो॒रात् तस्मा॑न्नः पाह्याञ्जन॥६॥

From wrong spell from evil dreaming, from evil deed, from pollution also, from the terrible eye of an enemy - therefrom protect us, O ointment.

Ppp. has, for b, *kṣetriyāc chapathād uta*. The Pet. Lexx. understand *asanmantra* as simply "untrue speech" (so Grill, "Lügenrede"); the comm. reads instead *-ntryāt*, as adjective qualifying *duṣvapnyāt*, and signifying "produced by base bewitching spells." *Durhārdas* in c might well be adj., 'hostile' (so comm.).

६५६. इ॒दं वि॒द्वानाञ्जन स॒त्यं व॑क्ष्यामि॒ नानृ॑तम्।
स॒नेय॒मश्वं॑ गाम॒हमा॒त्मान॑ं तव॑ पूरुष॥७॥

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Knowing this, O ointment, I shall speak truth, not falsehood; may I win (*san*) a horse, a cow, your soul, O man (*puruṣa*).

The latter half-verse is RV.x.97.4 c, d (which is also, without variant, VS.xii.78 c, d), where we read *vāsas* instead of *aham*; Ppp., too, gives *vāsās*. All the mss. and the comm. have at the end the absurd form *puruṣ as* (nom., but without accent); the comm. (whose text, as SPP. points out in more than one place, is unaccentuated) understands "I, your man (retainer)." Both editions make the necessary emendation to *puruṣa* [s. *pūruṣa*]. Ppp. gives *pauruṣa*. SPP. makes a note that *saneyam* is so accented by all his authorities - as if anything else were possible [does he have in mind *saneyam* ? see Whitney, *Roots*, p.183]. The first pāda is defective unless we resolve *vi-du-ān* [or *ā-añjana*]. - [R's supplementary report of Ppp. readings ends a with *āñjanas* and has for d *āñjana taṁva pauruṣaḥ*. As noted above, this vs. stands at the end in Ppp. and before it is inserted the vs. given under vi.76.4.]

६५७. त्रयो॑ दा॒सा आञ्ज॑नस्य त॒क्मा ब॒लास॒ आद॑हिः।
वर्षि॑ष्ठः पर्व॑तानां त्रिक॒कुन्ना॑म ते पि॒ता॥८॥

Three are the slaves (*dāsa*) of the ointment - fever (*takman*), *balāsa*, then snake : the highest of mountains, three-peaked (*trikakud*) by name, [is] your father.

For the obscure *balāsa*, the comm. gives the worthless etymology *balam asyait*, and adds *saṁnipātādiḥ* 'collision [of humors] or the like'; "snake" he explains as for snake-poisoning; perhaps, if the reading is genuine, it is rather the name of some (constricting?) disease.

६५८. यदाञ्ज॑नं त्रैकक॒दं जा॒तं हि॒मव॑त॒स्परि॑।
या॒तूंश्च॒ सर्वा॑ञ्ज॒म्भय॒त् सर्वा॑श्च यातुधा॒न्यः॥९॥

The ointment that is of the three-peaked [mountain], born from the snowy one (*himavant*) - may it grind up all the familiar demons and all the sorceresses.

Pāda b is repeated below as v.4.2 b. The first half-verse is, without variant, TA. vi.10.2, vs. 9 a, b; and it occurs also in HGS. (i.11.5), which reads *upari* at the end for *pari* [and so at MP. ii.8.11 a, b]. The second half is VS. xvi.5 c, d, and also found in TS. iv.5.1[2] and MS. ii.9.2; all these have *ahīn* instead of *yātūn*, and read *jambhayan* (pres. pple.); and our *jambhayat* may, of course, be pres. pple. neut.; some of the mss. (including our Bp.M.I.) indeed read *-yan* here, though no masc. subject is implied; the comm. paraphrases with *nāśayad vartate*. SPP., with his customary defiance of grammar upon this point, reads *sarvān* instead of *-ān* or *-āñ* [cf. i.19.4, note].

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६५९. यदि वासि त्रैककुदं यदि यामुनमुच्यसे।
उभे ते भद्रे नाम्नी ताभ्यां नः पाह्याञ्जन॥ १०॥

If you are of the three-peaked [mountain], or if you are called of the Yamunā - both your names are excellent; by them protect us, O ointment.

Te in c might perhaps be emended with advantage to *te*. The Yamunā is not elsewhere mentioned in AV. *Nāmnī* is to be read, of course, as of three syllables, and there is no reason why the text should not give as *nāmanī*.

10. Against evils : with a pearl-shell amulet

Found (except vs.5) in Paipp. iv. Used by Kauś. (58.9) in the same ceremony with the preceding hymn, but with an amulet of mother-of-pearl; the schol. (not the comm.) also add it in an earlier part of the ceremony (56.17). The comm. quotes it further from Nakṣ.K. (19), as employed in a *mahāśānti* named *vāruṇī*.

[Although rain-drops are not expressly mentioned in this hymn nor in xix.30.5 (which see), I think it safe to say that the bit of Hindu folk-lore about the origin of pearls by transformation of rain-drops falling into the sea (*Indische Spruche*, 344) is as old as this Vedic text and the one in xix. The references here to sky and sea and lightning, and in xix. to Parjanya and thunder and sea, all harmonize perfectly with that belief, which is at least ten centuries old (it occurs in Rājaśekhara, 900 A.D.) and has lasted till today (Manwaring's *Marāṭhī Proverbs*, no. 1291). See my translation of *Karpūra-mañjarī*, p. 264 f., and note 5. Pischel, 1.c., reports as follows : "According to Aelian (περι ξωων (peri zōon) x.13), a pearl forms when the lightning flashes into an open sea-shell; according to an Arabic writer, when rain-drops fall into it, or, according to Pliny (ix.107), dew." - The persistency of popular beliefs in India is well illustrated by the curious one concerning female snakes : see my note to *Karpūra-mañjarī*, p. 231.]

[१० - शङ्खमणि सूक्त]

[ऋषि-अथर्वा। देवता- शङ्खमणि, कृशन। छन्द- अनुष्टुप्, ६ पथ्यापंक्ति, ७ पञ्चपदा परानुष्टुप् शक्वरी।]

६६०. वाताज्जातो अन्तरिक्षाद् विद्युतो ज्योतिषस्परि।
स नो हिरण्यजाः शङ्खः कृशनः पात्वंहसः॥ १॥

Born from the wind out of the atmosphere, out from the light of lightning, let this gold-born shell, of pearl, protect us from distress.

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Of course, all the four nouns in the first half-verse may be coordinate ablatives. The beauty and sheen of the material connect it traceably with gold and lightning, but how even a Hindu *ṛṣi* can bring it into relation with wind from (or and) the atmosphere is not easy to see. *Kṛśana* ought to mean the pearl itself, and is perhaps used in the hymn appositely = "which is itself virtually pearl"; the comm. explains it in this verse as *karśayitā śatrūṇāṁ tanūkartā*. Ppp. has in c *hiraṇyadās*.

६६१. यो अ॑ग्र॒तो रो॑चनानां॑ समु॒द्रादधि॑ जज्ञि॒षे।
शङ्खे॑न॒ हत्वा रक्षा॑ꣳस्य॒त्रिणो॒ वि ष॑हामहे॥२॥

You that was born from the top of the shining spaces (*rocana*), out of the ocean - by the shell having slain the demons, we overpower the devourers.

Ppp. combines in a *yo 'grato r-*. Grill takes *agratas* as "first"; and the comm. as = *agre*, and not qualifying *jajñiṣe* : "at the top or front of shining things, such as stars."

६६२. शङ्खे॑नामी॑वा॒मम॑तिं शङ्खे॒नो॒त स॒दान्वा॑:।
शङ्खो नो॑ वि॒श्वभे॑षज॒: कृश॑न: पा॒त्वंह॑स:॥३॥

By the shell [we overpower] disease, misery; by the shell also the *sadānvaās*; let the all-healing shell, of pearl, protect us from distress.

Ppp. has in a *avadyam* instead of *amatim*. The comm. takes *amatim* from root *man* [see BR's note, s.v.3 *amati*] : "ignorance, the root of all mishap (*anartha*)"; and, forgetting his explanation of only two verses ago, he this time declares *kṛśana* a "name of gold."

६६३. दि॒वि जा॒त: स॑मु॒द्रज: सि॑न्धु॒तस्पर्याभृ॑त:।
स नो॑ हिरण्य॒जा: शङ्ख आ॑यु॒ष्प्रत॑रणो मणि:॥४॥

Born in the sky, ocean-born, brought hither out of the river, this gold-born shell [is] for us a life prolonging amulet.

Ppp. has *samudratas* at end of a, and in c again (as in 1 c) *hiraṇyadās*. Nearly all our mss. (except O.K.), and some of SPP's, with the comm., read in d *āyuḥpr-* [cf. Prāt. ii.62 n.]; but the point is one in regard to which each ms. is wont to follow its own course, regardless of rule, and both editions very properly give *āyuspr-*, as required by the Prāt.

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६६४. समुद्राज्जातो मणिर्वृत्राज्जातो दिवाकरः।
सो अस्मान्सर्वतः पातु हेत्या देवासुरेभ्यः॥५॥

The amulet born from the ocean, born from Vṛtra, making day - let it protect us on all sides from the missile of gods and Asuras.

The comm. makes Vṛtra here signify either the demon Vṛtra or the cloud; doubtless the latter is intended; then he explains *divākara* as the sun, and *jāta* as "released," and renders "as brilliant as the sun freed from the clouds," which is extremely artificial; *divākara* need mean no more than 'flashing with light.' The comm. also foolishly understands in d *hetyā* instead of *-ās* (p. *hetyāḥ*). [*Dev-*, ablative by attraction, from gen.- cf. *Skt. Gram.* § 982 a.] The first pāda is deficient by a syllable, unless we resolve *samudrāt* into four syllables.

६६५. हिरण्यानामेकोऽसि सोमात् त्वमधि जज्ञिषे।
रथे त्वमसि दर्शत इषुधौ रोचनस्त्वं प्र ण आयूंषि तारिषत्॥६॥

One of the golds are you; out of soma were you born; you are conspicuous on the chariot, lustrous (*rocana*) on the quiver you. May it prolong our lives !

The last pāda, which occurs in four other places (ii.4.6 etc.), looks like a late addition here; as elsewhere, some of the mss. (five of SPP's) read *tārṣat*. Except our Op., all the *pada*-mss. blunderingly resolve *somātvam* (as it would be permissibly and customarily read by abbreviation: see Whitney, *Skt. Gr.* §232) into *somāḥ tvam* instead of *somāt* : *tvam*; the comm. understands *somāt*, and both editions give the full reading. Here one is strongly tempted to translate *soma* by "moon," and the comm. takes it so(*amṛtamayāt somamaṇḍalāt*); but Ppp. discourage it by reading *sa hoṣād* (for *-māt*?) *adhi*. The comm. glosses *rocana* by *rocamāna dīpyamāna*. For c, Ppp. has *ratheṣu darśatam*.

६६६. देवानामस्थि कृशनं बभूव तदात्मन्वच्चरत्यप्स्वन्तः।
तत् ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय
कार्शनस्त्वाभि रक्षतु॥७॥

The gods' bone became pearl; that goes about within the waters, possessing soul; that do I bind on you in order to life-time, splendor, strength, to length of life for a hundred autumns; let [the amulet] of pearl defend you.

Karśanas in e, though read by all our mss. and nearly all of SPP's, is hardly to be tolerated; we should have either *kṛśanas*, as above, or *kārśanas*, which the comm. offers, with two or three mss. that follow him,

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and which SPP. accordingly adopts [*kārśanas*]; our edition gives *karś-*; Ppp. has *kārṣiṇas*. Ppp. also has simply *ca* for our whole d (after *balāya*). The comm. reads *asti* instead of *asthi* in a. The verse (11 + 11 : 14 + 11 + 8 = 55) lacks a syllable of being a full *śakvarī*. [Reject either *āyuṣe* or *varcase* and the meter is good. - in c, *te* 'for you' (comm., as gen.), is, I suppose, virtually = 'on you.']

The second *anuvāka*, ending with this hymn, contains 5 hymns and 39 verses; the Anukr. quotation is *nava ca*.

11. In praise of the draft-ox

Found in Paipp. iii. (in the verse-order, 1, 4,,2, 5, 3, 6, 11, 12, 9, 8, 10, 7). Used by Kauś. (66.12) in a *sava* sacrifice, with the draft-ox as *sava*. The hymn offers an example of that characteristic Hindu extollation, without any measure or limit, of the immediate object of reverence, which, when applied to a divinity, has led to the setting up of the baseless doctrine of "henotheism."

[११- अनड्वान् सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- इन्द्र, अनड्वान। छन्द- त्रिष्टुप्, १,४ जगती, २ भुरिक् त्रिष्टुप्, ७ त्र्यवसाना षट्पदा अनुष्टुप्गर्भा उपरिष्टात्जागतानिचृत्शक्वरी, ८-१२ अनुष्टुप्।]

६६७. अनड्वान् दाधार पृथिवीमुत द्यामनड्वान् दाधारोर्वन्तरिक्षम्।
अनड्वान् दाधार प्रदिशः षडुर्वीरनड्वान् विश्वं भुवनमा विवेश॥ १॥

The draft-ox sustains earth and sky; the draft-ox sustains the wide atmosphere; the draft-ox sustains the six wide directions; the draft-ox has entered into all existence.

That is, the ox in his capacity of draft-animal: the comm. says, *śakaṭa avahanasamartho vṛṣabhaḥ*; later in the hymn he is treated as female, without change of the name to a feminine form (the fe. *-ḍuhī* or *-ḍvāhī* does not occur before the Brāhmaṇa-period of the language). But the comm. also allows us the alternative of regarding *dharma*, in ox-form, as subject of the hymn. The "directions" (*pradiś*) are, according to him, "east etc."; and the "six wide" are "heaven, earth, day, night, waters, and plants," for which AŚS.i.2.1 is quoted as authority. With the verse compare x.7.35, where nearly the same things are said of *skambha*. Ppp. reads in a *-vīṁ dyām utā 'mūm*. In the second half-verse, two accent-marks have slipped out of place in our edition : in c, that under *ṣa* should stand under *ḍu*; and, in d, that under *mā* should stand under *na*. The verse is *jagatī* by count, but not by rhythm. [If, with Weber, we pronounce *naḍvān*, it becomes a regular *triṣṭubh*.]

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६६८. अनड्वानिन्द्रः स पशुभ्यो वि चष्टे त्रयाञ्छक्रो वि मिमीते अध्वनः।
भूतं भविष्यद् भुवना दुहानः सर्वा देवानां चरति व्रतानि॥ २॥

The draft-ox [is] Indra; he looks out from (for?) the cattle; triple ways the mighty one (*śakra*) measures out (traverses?); yielding (*duh*) the past (?*bhūta*), the future, existing things (*bhuvana*), he goes upon (*car*) all the courses (*vrata*) of the gods.

Ppp. reads in a *indrasya* for *indraḥ sa*, and in c it adds *sam* before *bhūtam*, and has *bhuvanaṁ* instead of *-nā*. The comm. has in b the curious reading *stiyān* for *trayān*, and hence we lose his guess as to what may be meant by the "triple ways." He takes *paśubhyas* in a first as dative, and then as ablative. He understands *bhuvanā* as virtually "present"; more probably it has its usual sense of 'existences,' and the two preceding adjectives qualify it distributively, or are in apposition with it: "all existing things, both what is and what is to be." [If we pronounce again *naḍvān*, the vs. loses its *bhurij* quality. The cadence of b is bad.]

६६९. इन्द्रो जातो मनुष्येष्वन्तर्धर्मस्तप्श्चरति शोशुचानः।
सुप्रजाः सन्त्स उदारे न सर्षद् यो नाश्नीयादनडुहो विजानन्॥ ३॥

Born an Indra among human beings (*manuṣya*), he goes about (*car*) shining brightly, a heated hot-drink (*gharma*); he, being one of good offspring, shall not go in mist (*?udāra*) who, understanding (it), shall not partake of (*aś*) the draft-ox.

The verse is obscure, and the translation in various points very doubtful. The second pāda is apparently a beginning of the identification of the ox with the *gharma*, a sacrificial draught of heated milk, which we find further in vss. 5, 6; he is, since his kind yield warm milk, as it were an incorporation of that sacrifice. And the second half-verse is then a promise to whoever shall abstain from using the ox as food. Ppp. reads *eṣa* instead of *jātas* in a, an *saṁśiśānas* at end of b. In c, d the comm. reads *sam* for *san, ud āre* as two words, and *no 'śnīyāt*, and of course makes very bad work of its explanation, finding metempsychosis in *sam....sarṣat (na saṁsarati punaḥ saṁsāradharmān na prāpnoti)*. *Gharma* he takes first as "blazing sun," and then, alternatively, in its true sense. There is no other occurrence of an *s*-aorist from *sṛ*; and it is altogether against rule and usage to employ a subjunctive and an optative (*aṣnīyāt*) in two co-ordinate clauses [this seems to me to be a slip - see *Skt. Gram.* §575 b; and the clauses are hardly co-ordinate]; so that the reading is very suspicious. A few of our mss. (P.M.W.E.) read *ṇa* after *udāre*. [Ludwig conjectures *suprayās* for *-jās*.]

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६७०. अनड्वान् दुहे सुकृतस्य लोक ऐनं प्याययति पवमानः पुरस्तात्।
पर्जन्यो धारा मरुत ऊधो अस्य यज्ञः पयो दक्षिणा दोहो अस्य॥४॥

The draft-ox yields milk (*duh*) in the world of the well-done; the purifying one fills him up from in front; Prajanya [is] his streams, the Maruts his udder, the sacrifice his milk, the sacrificial gift the milking of him.

Ppp. appears to have read in b *pyāet*, which would rectify the meter; in c it combines *maruto''dho. Pavamāna* in b might signify the wind (then *purastāt* ' from the east'?) or soma; the comm. takes it as the latter (*pavitreṇa śodhyamāno 'mṛtamayaḥ somaḥ*); and ''the sacrifice'' in d as '' the *sava* sacrifice now performed.'' The verse is rhythmically a *triṣṭubh* with redundant syllables (11 + 13 : 12 + 11 = 47). [On *dakṣiṇā*, see Bloomfield, AJP. xvii.408 f.]

६७१. यस्य नेशे यज्ञपतिर्न यज्ञो नास्य दातेशे न प्रतिग्रहीता।
यो विश्वजिद् विश्वभृद् विश्वकर्मा घर्मं नो ब्रूत यतमश्चतुष्पात्॥५॥

Of whom the lord of the sacrifice is not master (*īś*), nor the sacrifice; not the giver is master of him, nor the acceptor; who is all-conquering, all-bearing, all-working - tell you us the hot-drink which [is] four-footed.

''Which in d is *yatama*, lit. 'which among the many.' The intended answer, of course, is that this wondrous sacrificial drink is the ox. Ppp. begins c with *yo viśvadṛg viṛvakṛd v-*. The comm. declares the first-half-verse to convey the universal master-hood and not-to-be-mastered-hood of the ox; in d *gharma* is, according to him, ''the blazing sun, which the four-footed one tells us'' (*brūta* is read, but declared equivalent to *brūte!*).

६७२. येन देवाः स्वरारुरुहुर्हित्वा शरीरमृतस्य नाभिम्।
तेन गेष्म सुकृतस्य लोकं घर्मस्य व्रतेन तपसा यशस्वः॥६॥

By whom the gods ascended to heaven (*svar*), quitting the body, to the navel of the immortal, by him may we go to the world of the well-done, desiring glory[1], by the vow (*vrata*) of the hot-drink, by penance.

Ppp. appears to have read in a *suvā ruhanta*; in b it has *dhāma* instead of *nābhim*; and it ends d with *yaśasā tapasvyā*. The comm. has *jeṣma* (= *jayema*) in c [instead of *geṣma* (*Skt. Gram.* §894 c)]; *gharma* is to

1. यशस्यवः 'न तस्येशे कश्चन तस्य नाम महद् यशः' (तै० आ० १०.१.२)।

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him once more "the blazing sun." [As to the stock-phrase in c, cf. Bloomfield, AJP. xvii.419.] The verse (10 + 11 : 10 + 13 = 44) is a very poor *triṣṭubh*.

६७३. इन्द्रो रूपेणाग्निर्वहेन प्रजापतिः परमेष्ठी विराट्।
विश्वानरे अक्रमत वैश्वानरे अक्रमतानडुह्यक्रमत।
सोऽदृंहयत सोऽधारयत॥७॥

Indra by form, Agni by carrying (*vaha*), Prajāpati, Parameshṭhin, Virāj[1]; in Viśvānara he strode, in Vaiśvānara he strode, in the draft-ox he strode; he made firm, he sustained.

This is the obscurest verse of this obscure hymn, and no attempt will be made to solve its riddles. Ppp. has a quite different text : *indro balenā 'sya parameṣṭhī vratenai 'na gaus tena vaiśvadevāḥ : yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmas tasya prāṇān asavahes tasya prāṇān vi varhaḥ*. The two concluding clauses of our text most obviously belong with vs. 7 rather than vs. 8, and both editions so class them; but SPP. states that all his authorities reckon them to vs. 8, ending vs. 7 with the third *akramata* (which some of the mss., including our P.M.W.E.O.Op., mutilate to *akramat*). He adds that the Anukr. does the same; but this is evidently an oversight, our mss. of the Anukr. calling vs. 8 a simple *anuṣṭubh* (*madhyam etad anaḍuha iti pañcā 'nuṣṭubhaḥ*) and giving of vs. 7 a lengthy definition (see above), implying the division 9 + 10 : 8 + 8 + 8 : 12 = 55 (restoring both times the elided initial *a* in f); perhaps, then, SPP. is also mistaken in regard to the unanimity of his "mss. and Vaidikas"; at any rate, part of our mss. (Bp.I.H.Op.K.) divide with the editions. The comm., however, does not; as, indeed, he is repeatedly at discordance with the Anukr. on such points. He explains *vaha* in a as "the part that carries (*vahati*) the yoke; the shoulder," and has nothing of any value to say as to the general sense of the verse. [The identification of the draft-ox with Agni seems to rest on Agni's chief function of "carrying"; cf. RV.x.51.5 d, 52.1 d, 3 d, 4 a.]

६७४. मध्यमेतदनडुहो यत्रैष वह आहितः।
एतावदस्य प्राचीनं यावान् प्रत्यङ् समाहितः॥८॥

That is the middle of the draft-ox, where this carrying (*vaha*) is set; so much of him is in front (*prācīna*) as he is put all together on the opposite side.

The virtual meaning of the second half-verse appears plainly to be

1. विराट् स्थूलप्रपञ्चस्य कर्ता 'तस्माद् विराड् अजायत' (तै० आ० ३.१२.२)।

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that the two parts of the ox, before and behind the point, where the pull comes (i.e. where the yoke rests) are equal; but it is strangely expressed, and the reason why the point is insisted on does not appear. The comm. so understands it : *evam prākpratyagbhāgāv ubhāv api samānau;* he renders *vaha* this time by *bhāra*; Ludwig takes it as "the hump." [In *this* verse, it can hardly mean "where the pull comes," but rather 'where the burden is put,' i.e. the back; cf. Deuseen, l.c., p.231. Nevertheless, see BR. under *vaha*, 2 a and 2 b.]

६७५. यो वेदानड्डुहो दोहान्त्सप्तानुपदस्वतः।
प्रजां च लोकं चाप्नोति तथा सप्तऋषयो विदुः॥९॥

Whose knows the milkings of the draft-ox, seven, unfailing, both progeny and world he obtains : so the seven seers know.

Ppp. reads *anapadasyatas* both are (b) and at 12 d; it also combines *saptarṣ-* in d, as does the comm., and a couple of SPP's authorities. For consistency, our text ought to combine in a-b *dohānt s-*; SPP. also leaves out here the connecting *t*. The comm. explains the seven milkings or yields of milk alternatively as "the seven cultivated plants, rice etc." or "the seven worlds and oceans"-not happening, apparently, to think of any other heptad at the moment. He quotes the names of the seven seers from Āśvalāyana. [The number of this vs. is misprinted.]

६७६. पद्भिः सेदिमवक्रामन्निरां जङ्घाभिरुत्खिदन्।
श्रमेणानड्वान् कीलालं कीनाशश्चाभि गच्छतः॥१०॥

With his feet treading down debility (*sedi*), with his thighs (*jaṅghā*) extracting (*ut-khid*) refreshing drink - with weariness go the draft-ox and the plowman unto sweet drink (*kīlāla*).

The verse seems rather out of place here. As both *n* and *m* final are assimilated to an initial palatal, the *pada*-text commits the blunder in b of understanding *irāṁ* to be for *irān*; and, as is usual in such cases, a part of our mss. read *irān j-* (so P.M.W.E.I); SPP. very properly emends his *pada*-text to *irām*. The comm. reads in d *kīnāśasya* for-*śaś ca* (one of SPP's authorities following him : "with the old accent," SPP. remarks, as if the change of reading involved a change of accent), and makes *gachatas* a genitive agreeing with it - against the accent; but this be regularly ignores. *Irām*, it may be added, he glosses with *bhūmim* !

६७७. द्वादश वा एता रात्रीर्व्रत्या आहुः प्रजापतेः।
तत्रोप ब्रह्म यो वेद तद् वा अनड्डुहो व्रतम्॥११॥

Twelve, indeed, they declare those nights of the vow (*vratya*)

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of Prajāpati; whose knows the *brahman* with them (*tatro 'pa*) - that verily is the vow of the draft-ox.

Or, "those twelve nights they declare to be for the vow"[1] etc.: it is uncertain what is object and what objective predicate in the sentence. Ppp. reads and combines *vrātyā ''huṣ pr-* in b; for the unusual phrase *tatro 'pa* in c it gives *tad vā 'pi*; and in d it has *balam* instead of *vratam*. For Weber's conjectures as to the twelve nights and the draft-ox of this hymn, see his *Omina und Portenta*, p. 388; compare also [Weber's other references, *Ind. Stud.* xviii.45, and] Zimmer, p.366. The comm. glosses *vratya* by *vratārha*, and quotes TS.v.6.7[1] as to the twelve nights of consecration.

६७८. दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि।
दोहा ये अस्य संयन्ति तान् विद्मानुपदस्वतः॥ १२॥

He milks (*duh*) at evening, he milks in the morning, he milks about midday; the milkings of him that come together, those unfailing ones we know.

Ppp. has for a, b *duhe vā 'naḍvān sāyaṁ duhe prātar duhe divā*, and at the end (as above noted) *anapadasyatas*. The comm. supplies to *duhe* either *anaḍvāham* as object (with the worshipper as subject), or *anaḍvān* as subject (with the performer of the *sava* sacrifice as beneficiary); *saṁ yanti* he explains by *phalena saṁgacchante*.

12. To heal serious wounds : with an herb

Found in Paipp. iv. (in the verse-order 3-5, 1, 2, 7, 6). Used by Kauś. (28.5) in a healing rite : Keśava and the comm. agree in saying, for the prevention of flow of blood caused by a blow from a sword or the like; boiled *lākṣā*-water is to be poured on the wound etc. The schol. to Kauś. 28.14 also regard the hymn as included among the *lākṣāliñgās* prescribed to be used in that rule.

[१२ - रोहिणी वनस्पति सूक्त]

[ऋषि- ऋभु। देवता- वनस्पति। छन्द- अनुष्टुप्, १ त्रिपदा गायत्री,
६ त्रिपदा यवमध्या भुरिक् गायत्री, ७ बृहती।]

६७९. रोहण्यसि रोहण्यस्थ्नश्छिन्नस्य रोहणी।
रोहयेदमरुन्धति॥ १॥

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1. द्वादश रात्रीर्दीक्षितः स्यात्। द्वादश मासाः संवत्सरः। संवत्सरो विराट्। विराजम् आप्नोति इति। (तै० सं० ५.६.७.१)

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Grower are you, grower; grower of severed bone; make this grow, O *arundhatī*.

Arundhatī, lit. 'non-obstructing,' appears to be the name of a climbing plant having healing properties; it is mentioned more than once elsewhere, and in v.5 (vss. 5 and 9) along with *lākṣā* (vs. 7) 'lac': and the comm. to the present hymn repeatedly declares *lākṣā* to be the healing substance referred to in it; probably it is a product of the *arundhatī*. Ppp. has every time *rohiṇī* instead of *rohaṇī*, and so the comm. also reads; the manuscripts of Kauś., too, give *rohiṇī* in the pratīka, as does the schol. under 28.14. There is evident punning upon the name and the causative *rohaya-* 'make grow'; perhaps the true reading of a is *rohaṇy asi rohiṇi* 'you are a grower, O red one,' bringing in the colour of the lac as part of the word-play; the comm. assumes *rohiṇi*, voc., at end of a (*he lohitavarṇe lākṣe*). Ppp. further reads *śīrṇasya* instead of *chinnasya*; and has, in place of our c, *rohiṇyām arha ātā 'si rohiṇyā'sy oṣadhe*, making the verse an *anuṣṭubh*. The comm. gives *asnas* for *asthnas* in b.

६८०. यत् ते रिष्टं यत् ते द्युत्तमस्ति पेष्ट्रं त आत्मनि।
धाता तद् भद्रया पुनः सं दधत् परुषा परुः॥२॥

What of you is torn (*riś*), what of you is inflamed (*?dyut*), is crushed (*?peṣṭra*) in yourself - may Dhātā excellently put that together again, joint with joint.

Ppp. reads in a *śīrṇaṁ* for *riṣṭam*; it reads *tā ''tmanaḥ* in b; and in c, d it has *tat sarvaṁ kalpayāt saṁ dadat*. The comm. (with one of SPP's mss.) reads *preṣṭham* (= *priyatamam*) for the obscure *peṣṭram* in b (found elsewhere only in vi.37.3 below, where the comm. has *peṣṭam*); the conjecture ''bone'' of the Pet. Lex. seems altogether unsatisfactory; it is rendered above as if from *piṣ*. The comm. paraphrases *dyuttam* by *dyotitam, vedanayā prajvalitam iva*, which seems acceptable.

६८१. सं ते मज्जा मज्ज्ञा भवतु समु ते परुषा परुः।
सं ते मांसस्य विस्रस्तं समस्थ्यपि रोहतु॥३॥

Let your marrow come together with marrow, and your joint together with joint; together let what of your flesh has fallen apart, together let your bone grow over.

Ppp. rectifies the meter of a by omitting *te*, and has for d [?b?] *saṁstrāvam asu parva te*. A few of the mss. (including our H.O.Op.) give *viśrastam* in c. The comm. reads *śam* instead of *sam* in every pāda. A couple of SPP's mss., by a substitution found also elsewhere [see ii.12.7, note], have *manyā* for *majjñā* in a. The Anukr. ignores the redundant syllable in the first pāda.

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६८२. मज्जा मज्ञा सं धीयतां चर्मणा चर्म रोहतु।
असृक् ते अस्थि रोहतु मांसं मांसेन रोहतु॥४॥

Let marrow be put together with marrow; let skin (*carman*) grow (*ruh*) with skin; let your blood, bone grow; let flesh grow with flesh.

The third pāda is translated as it stands [cf. vs. 5 c], but we can hardly avoid emending *asṛk* to *asthnā*, or else *asthi* to *asnā*, to agree with the others; the comm. [as an alternative] fills it out to two parallel expressions, for both blood and bone. Ppp. has, for b-d : *asthnā 'sthi vi rohatu snāva te saṁ dadhmas snāvnā carmaṇā carma rohatu.*

६८३. लोम लोम्ना सं कल्पया त्वचा सं कल्पया त्वचम्।
असृक् ते अस्थि रोहतु च्छिन्नं सं धेह्योषधे॥५॥

Fit you together hair with hair; fit together skin (*tvac*) with skin; let your blood, bone grow; put together what is severed, O herb.

The prolongation of the final vowel of a pāda is so anomalous that we can hardly help regarding *kalpayā* in a as wrong, perhaps imitated from b; Ppp. avoids the difficulty by reading in a *saṁ dhīyatām*. [For c, compare vs. 4.] Ppp. also has for d our 4 d.

६८४. स उत् तिष्ठ प्रेहि प्र द्रव रथः सुचक्रः सुपविः सुनाभिः।
प्रति तिष्ठोर्ध्वः॥६॥

Do you here stand up, go forth, run forth, a chariot well-wheeled[1], well-tired, well-naved; stand firm upright.

Ppp. is very different : *ut tiṣṭha pre 'hi samudhā hi te paruḥ : saṁ te dhātā dadhātu tan no viriṣṭaṁ rathasya cakra py upavaryathair yathai 'ti sukhasya nābhiṣ prati tiṣṭha evaṁ*. The Anukr. scans the verse as 9 + 11 : 5 = 25 syllables.

६८५. यदि कर्त पतित्वा संशश्रे यदि वाश्मा प्रहृतो जघान।
ऋभू रथस्येवाङ्गानि सं दधत् परुषा परुः॥७॥

If, falling into a pit, he has been crushed (*sam-śṛ*), or if a stone hurled (*pra-hṛ*) has smitten [him] - as a Ṛbhu[2] the parts of a chariot, may it put together joint with joint.

1. सुचक्रः सुदृढैः चक्रैः युक्तः सुपविः सुदृढः पविर्नेमिश्चक्रधारा यस्य सः।
2. ऋभू रथस्येवेति। (See Nirukta 11.16)

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A number of the mss. (including our P.M.O.Op.) read *kartum* for *kartam* in a; the comm. explains *kartam* as meaning *kartakaṁ chedakam āyudham*, and makes it subject of *saṁśaśre* = *saṁhinasti*; he takes *rbhus* as one of the three Ṛbhus (quoting RV.i.111.1), not giving the word any general sense. Ppp. again has an independent text : *yadi vajro visṛṣṭā sthārakā jātu patitrā yadi vā ca riṣṭam : vṛkṣād vā yadi vā vibhyasi śīrṣa rbhūr iti sa evaṁ saṁ dhāmi te paruḥ*. The verse is a *bṛhatī* only by number of syllables (10 + 10 : 8 + 8 = 36). [The comm. makes the "Atharvanic spell" the subject in d.]

13. For healing

Found in Paipp. v. (in the verse-order 1, 5, 2-4, 6, 7). Vss. 1-5, 7 are in RV.x.137, and vs. 6 occurs elsewhere in RV.x. Only vss. 1-3 have representative in Yajur-Veda texts. The hymn is called *śaṁtātīya* in Kauś. (9.4), in the list of the *laghuśānti gaṇa* hymns; and our comm. to 1.4 counts it also to the *bṛhachānti gaṇa* (reading in Kauś. 9.1 *uta devās* for the *tad eva* of the edited text), but he makes no mention of it here; he further declares it to belong among the *aṅholiñgās* (for which see Kauś. 32:27, note); the schol., on the other hand, put it in the *āyuṣyagaṇa* (54.11, note). It is used (58.3, 11) in the ceremonies for long life that follow the initiation of a Vedic student. In Vait. (38.1) it appears, with ii.33 and iii.11 etc., in a healing ceremony for a sacrificer [see comm.] who falls ill.

[१३ - रोग निवारण सूक्त]

[ऋषि- शन्ताति। देवता- चन्द्रमा, विश्वेदेवा, (१ देवगण, २-३ वात, ४ मरुद्गण, ६-७ हस्त।) छन्द- अनुष्टुप्।]

६८६. उत दैवा अवहितं देवा उन्नयथा पुनः।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः॥ १॥

Both, O you gods, him that is put down, O you gods, you lead up again, and him that has done evil (*agas*), O you gods, O you gods, you make to live again.

Found without variant as RV.x.137.1, and also in MS. (iv.14.2.) But Ppp. reads *uddharatā* for *un nayathā* in b, and its second half-verse is *tato manuṣyaṁ taṁ devā devāṣ kṛṇuta jīvase*. The comm. explains *avahitam* as *dharmaviṣaye sāvadhānam, apramattam*, or alternatively, *avasthāpitam*; supplying to it *kuruta*, and making of b an independent sentence, with double interpretation; and he says something in excuse of the four-fold repetition of the vocative.

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६८७. द्वावि॒मौ वातौ॑ वात॒ आ सिन्धो॒रा प॑रा॒वतः॑।
दक्षं॑ ते अ॒न्य आ॒वातु॒ व्य॑१॒न्यो वा॑तु॒ यद् रपः॑॥२॥

These two winds blow from the river as far as the distance; let the one blow hither dexterity for you; let the other blow away what complaint (*rapas*) [you have].

Besides RV. (vs.5), TB. (ii.4.17 and TA. (iv.42.1, vs. 6) have this verse. Both accent in c *āvātu*, as does SPP's text, and as ours ought to do, since all the mss. so read, and the accent is fully justified as an antithetical one; our text was altered to agree with the *ā vātu* of RV., which is less observant of the antithetical accent than AV., as both alike are far less observant of it than the Brāhmaṇas. All the three other texts have *parā* for *vi* at beginning of d; and TB.TA. give *me* instead of *te* in c. The second pāda is translated in attempted adaptation to the third and fourth; of course, the two ablatives with *a* might properly be rendered co-ordinately, and either 'hither from' or 'hence as far as'; the comm. takes both in the latter sense.

६८८. आ वा॑त वाहि भेष॒जं वि वा॑त वाहि॒ यद् रपः॑।
त्वं हि वि॑श्वभेषज दे॒वानां॑ दू॒त ईय॑से॥३॥

Hither, O wind, blow healing; away, O wind, blow what complaint [there is]; for you, all-healing one, go [as] messenger of the gods.

TB.TA. (as above) put this verse before the one that precedes it here and in RV. All the tree read in c *viśvabheṣajas*, and Ppp. intends to agree with them (*-bhejajo de-*). The comm. offers an alternative explanation of *devānām* in which it is understood as = *indriyāṇām* 'the senses.' [Von Schroeder gives a, b, *Tubinger Kaṭha-hss.*, p.115.]

६८९. त्राय॑न्तामि॒मं दे॒वास्त्राय॑न्तां म॒रुतां॑ ग॒णाः।
त्राय॑न्तां॒ विश्वा॑ भू॒तानि॒ यथा॒यम॑र॒पा अस॑त्॥४॥

Let the gods rescue this man, let the troops of Maruts rescue, let all beings rescue, that this man may be free from complaints.

In RV., this verse and the following one change places. In a, RV. reads *na* for *imam*, and in b the sing. *trāyatām....gaṇaḥ*. Ppp. ends b with *maru.gaṇāḥ*, and d with *agado'sati*. The first pāda is defective unless we make a harsh resolution of a long *ā*. We had d above as i.22.2 c.

६९०. आ त्वा॑गमं॒ शन्ता॑तिभि॒रथो॑ अरि॒ष्टता॑तिभिः।
दक्षं॑ त उ॒ग्रमाभा॑रिषं॒ परा॒ यक्ष्मं॑ सुवामि ते॥५॥

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I have come unto you with wealfulnesses, likewise with uninjurednesses; I have brought for you formidable dexterity; I drive (*sū*) away for you the *yakṣma*.

The RV. text has in c *te bhadram ā 'bhārṣam*; both editions give the false form *ā 'bhāriṣam*, because this time all the mss. (except our E.p.m.) chance to read it; in such cases they are usually divided between the two forms, and we need not have scrupled to emend here; the comm. has *-rṣ am*. Ppp. reads in c *te bhadram ārişaṁ* and, for d, *parā suvāmy ānuyat*.

६९१. अयं॒ मे॒ हस्तो॒ भग॑वान॒यं मे॒ भग॑वत्तरः।
अयं॑ मे॑ वि॒श्वभे॑षजो॒ऽयं शि॒वाभि॑मर्शनः॥६॥

This is my fortunate hand, this my more fortunate one, this my all-healing one; this is of propitious touch.

This is, without variant, RV. x.60.12; it takes in our hymn the place of RV. x.137.6.

६९२. हस्ता॑भ्यां॒ दश॑शाखाभ्यां जि॒ह्वा वा॒चः पु॑रोग॒वी।
अ॒नाम॒यित्नु॑भ्यां॒ हस्ता॑भ्यां॒ ताभ्यां॑ त्वा॒भि मृ॑शामसि॥७॥

With (two) ten-branched hands - the tongue [is] forerunner of voice– with (two) disease-removing hands : with them do we touch you.

RV. (vs. 7) has for c, d *anāmayitnubhyāṁ tvā tābhyāṁ tvo 'pa spṛśāmasi*. The Anukr. takes no notice of the redundancy in our c.

14. With the sacrifice of a goat

Verses 1-6 are found also in Paipp. iii. (in the verse-order 1, 2, 5, 4, 6, 3), and in various Yajur-Veda texts (vss. 1 and 6 not in company with the rest); vss. 7-9, in Paipp. xvi. The hymn is used in Kauś. (64.23 ff.), the *sava* sacrifices, with goat or goat-rice-mess (*ajaudana*) as *sava* : v. 2-4, at 68.27-27 (and also, the comm. says, in recitation in all *sa* sacrifices); vs. 5, at 63.9 (the comm. says, with oblation in all); vs. at 64.17; vs. 7 (vss. 7 and 8, according to the comm.), at 64.18-20 (th setting up the goat); vs. 9, at 64.22 (with offering the skin having head and feet left attached to it). In Vait. vs. 1 is used (29.3) in the *agnicy na*, with building in a goat's head; vss. 2-5 (29.17), in the same ceremony as the priests mount the altar; vs. 5 (8.17), in the *parvan* sacrifice with transfer of the fires, and again, in the *agniṣṭoma* (15.9), when there is brought to the *uttaravedi*; and the comm. regards vs. 3 as quoted 27.6, in the *vājapeya* rite.

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[१४ - स्वर्ज्योति प्राप्ति सूक्त]

[ऋषि- भृगु। देवता- आज्य, अग्नि। छन्द- त्रिष्टुप्, २,४ अनुष्टुप्, ३ प्रस्तारपंक्ति, ७,९ जगती, ८ पञ्चपदा अतिशक्वरी।]

६९३. अजो ह्यग्नेरजनिष्ट शोकात् सो अपश्यज्जनितारमग्रे।
तेन देवा देवतामग्र आयन् तेन रोहान् रुरुहुर्मेध्यासः॥ १॥

Since the goat has been born from the heat of Agni (the fire), it saw [its] generator in the beginning; by it the gods in the beginning attained (*i*) [their] godhead; by (with?) it the sacrificial ones (*medhya*) ascended the ascents (*roha*).

Found also in VS. (xiii.51), MS. (ii.7.17; like VS. throughout), and TS. (iv.2.104). VS. and MS. have in c, d *devatām agram āyaṅs tena roham āyann upa medh-*. TS. has at the beginning *ajā*, and correspondingly, *sā* (with *vai* added) in b, and *tayā* in c and d; it also reverses the order of c and d, agreeing otherwise with VS.MS. in d, but having *agre*, like AV., in c; it also replaces *śokāt* by *garbhāt* in a. We have a again below as ix.5.13 a; and c is nearly equivalent to iii.22.3 c: moreover the *pada*-mss., here as there, misinterpret *āyaṅ* before *tena* as *āyam*, which SPP. properly corrects to *āyan* in his *pada*-text; all our *saṁhitā*-mss. read *āyaṅ*. The comm. declares *hi* in a to be intended to intimate that the same statement was made in another text also; and he quotes TS.ii.1.14; *roha* he explains by *svargādiloka*; *tena* he takes both times as designating the means. The Anukr. takes no notice of the deficiency of a syllable in b. [As to *aja*, see Weber, *Berliner Sb.*, 1895, p. 847 n.]

६९४. क्रमध्वमग्निना नाकमुख्यान् हस्तेषु बिभ्रतः।
दिवस्पृष्ठं स्वर्गत्वा मिश्रा देवेभिराध्वम्॥ २॥

Stride you with the fire to the firmament (*naka*), bearing in your hands vessel-[fires] (*ukhya*); having gone to the back of the sky, to the heaven (*svar*), sit you mingled with the gods.

The other texts (VS. xvii.65; TS. iv.6.5[1]; MS. ii.10.6) differ but slightly from ours : all have the sing. *ukhyam* at beginning of b, and TS.MS. combine *divaḥ p-* in c. Ppp. reads *agnibhis* in a, and *ekṣāṁ* for *ukhyān* in b; for the latter, the comm. (with one of SPP's mss.) gives *akṣān*, which he defines as *akṣavat prakāśakān anuṣṭhitān yajñān*. As usual, the mss. vary at the end between the equivalent *ādhvam* and *āddhvam*; our text reads the latter, SPP's the former.

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६९५. पृष्ठात् पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षाद् दिवमारुहम्।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम्॥ ३॥

From the back of earth I have ascended to the atmosphere; from the atmosphere I have ascended to the sky; from the back of the sky, of the firmament (*naka*), I have gone to heaven (*svar*), to light.

The other three texts (VS. xvii.67; TS. and MS. as above) agree in omitting *pṛṣṭhāt* in a and adding *ud* after *aham* before *antarikṣam*. In this verse, the comm. takes *svar* as the sun (in vs. 2, as the *svarga loka*). It is too irregular (14 + 9 : 7 + 8 = 38) to be so simply defined as it is by the Anukr. [If we omit the first *aham*, and combine *divāruham* in b and resolve *-aāt suar* in cd, we get an orderly *purastādbṛhatī*.]

६९६. स्वर्ज्यन्तो नापेक्षन्त आ द्यां रोहन्ति रोदसी।
यज्ञं ये विश्वतोधारं सुविद्वांसो वितेनिरे॥ ४॥

Going to heaven (*svar*) they look not away; they ascend to the sky, the two firmaments (*rodasī*) - they who, well-knowing, have extended the everywhere-streaming sacrifice.

The other texts (VS. xvii.68; TS. and MS. as above) have no variants; but Ppp. ends b with *rohantu rādhasaḥ*. The comm. again takes *svar* as *svarga*; and *viśvatodhāram* as either *sarvato dhārakam* or else *sarvato 'vicchinnaphalaprāptyupāyā yasmin*.

६९७. अग्ने प्रेहि प्रथमो देवतानां चक्षुर्देवानामुत मानुषाणाम्।
इयक्षमाणा भृगुभिः सजोषाः स्वर्यन्तु यजमानाः स्वस्ति॥ ५॥

O Agni, go forth first of the divinities, eye of gods and of human beings (*mānuṣa*) - pressing on (?*iyakṣa-*) in unison with the Bhṛgus, let the sacrificers go to heaven (*svar*), to well-being.

The other texts (VS. xvii.69; TS. and MS. as above) all read *martyānām* at end of b; and for *devatānām* in a VS.TS. have *devayatām*, MS. *devāyatām*; and Ppp. also reads *martyānām* and *devayatām*; in c, MS. has *saha* for *sajoṣās*. The comm. paraphrases *cakṣus* by *cakṣurindriyavat priyaḥ*, and *iyakṣamāṇās* by *yaṣṭum icchantaḥ*.

६९८. अजमनजिं पयसा घृतेन दिव्यं सुपर्णं पयसं बृहन्तम्।
तेन गेष्म सुकृतस्य लोकं स्वरारोहन्तो अभि नाकमुत्तमम्॥ ६॥

With milk, with ghī, I anoint the goat, the heavenly eagle,

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milky, great; by it may we go to the world of the well-done, ascending the heaven (*svar*), unto the highest firmament (*nāka*).

TS. (iv.7.13) and MS. (ii.12.3) have a parallel verse, with which Ppp. also corresponds in the first half : *agniṁ* (Ppp. *-nīṁ*) *yunajmi śavasā ghṛtena divyaṁ suparṇaṁ* (Ppp. *samudraṁ*) *vayasā* (MS. *vayasam*; but Ppp. *payasaṁ*) *bṛhantam* (Ppp. *ruhantam*); as second half, they read : *tena vayam patema bradhnasya viṣṭapaṁ suvo* (MS. *svo*) *ruhāṇā adhi nāka uttame*, while Ppp. differs from our text only by having at beginning of d *saruhāṇā adhi*. The second half-verse is repeated below as xi.1.37 c, d. The comm. reads in b *payasam*, but regards it as *vayasam* with Vedic substitution of *p* for *v*; *svar* this time is either *svarga* or *sūryātmakam paramaṁ jyotiḥ*. The *triṣṭubh* is irregular in its last two pādas. [Pronounce *gā-iṣma* in c (?in spite of *Gram.* §894 c, end). pāda d is simply acatalectic. Ought we perhaps to read *suāroh-*, i.e. *suar roh-* (root *ruh* without *ā*, as at x.2.8; xii.3.42; xix.6.2)?]

६९९. पञ्चौदनं पञ्चभिरङ्गुलिभिर्दर्व्योद्धर पञ्चधैतमोदनम्।
प्राच्यां दिशि शिरो अजस्य धेहि दक्षिणायां दिशि दक्षिणं धेहि पार्श्वम्॥७॥

Accompanied by five rice-messes (*-odana*), by the five fingers, with the spoon, take you up five-fold that rice-mess. In the eastern quarter set you the head of the goat; in the southern (*dakṣiṇa*) quarter set his right (*dakṣiṇa*) side.

Verse 7-9 are not found in other texts, not even in Ppp.* The comm. (against the accent) explains *pañcaudanam* as *pañcadhā vibhaktam odanam; uddhara* as "take out of the kettle (*sthālī*) and set on the *barhis*"; and, both here and in the following verse, he substitutes for the actual part of the animal the cooked meat taken from such part, with the share of rice-mess that goes with it. The verse is a *jagatī* only by number of syllables (11 + 13 : 11 + 13 = 48; each pāda [save b] has trochaic close). [Reject *diśi* in d and scan as 11 + 12 : 11 + 11.] *[In a supplementary note, Roth says that they do occur (as noted above) in Ppp. xvi.]

७००. प्रतीच्यां दिशि भसदमस्य धेह्युत्तरस्यां दिश्युत्तरं धेहि पार्श्वम्।
ऊर्ध्वायां दिश्यृजस्यानूकं धेहि दिशि ध्रुवायां धेहि पाजस्यमन्तरिक्षे मध्यतो मध्यमस्य॥८॥

In the western quarter set his rump (*bhasad*); in the northern (*uttara*) quarter set his other (*uttara*) side; in the upward quarter

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set the goat's back-bone; in the fixed quarter set his belly (*?pājasya*); midway in the atmosphere his middle.

The comm. explains *pājasyam* thus : *pāja iti balanāma : tatra hitam udaragatam ūvadhyam;* and *dhehi* in connection with it as meaning *ni khana* - which looks quite improbable. It is only by violence that this verse can be extended to 60 syllables, as the Anukr. requires. [Reject *didi* in b and c, as in vs. 7, and combine *bhasadāsya*, and we get five good *triṣṭubh* pādas.] Our edition inserts after *pājasyam* an *avasāna* mark which is wanting in the mss. and in SPP's text.

७०१. शृतमूजं शृतया प्रोर्णुहि त्वचा सर्वैरङ्गैः सम्भृतं विश्वरूपम्।
स उत् तिष्ठतो अभि नाकमुत्तमं पद्भिश्चतुर्भिः प्रति तिष्ठ दिक्षु॥९॥

Do you envelop with cooked skin the cooked goat, brought together with all his limbs, all-formed. Do you rise up from here unto the highest firmament (*nāka*); with your four feet stand firm in the quarters.

One would expect in a rather *aśṛtayā*, as the hide can hardly have been cooked; the comm. reads instead *śrathayā*, explaining it as *viśasanena vibhaktayā*; but no such word as *śratha* appears to be found elsewhere, and both it and its interpretation are very implausible. To *tvacā* he adds "having the feet, tail, and head on." The verses read as if the goat himself, after cooking whole, were set up in position, the head to the east. The Anukr. does not head that the second and fourth pādas are *triṣṭubh*. [Ppp. has *śrutam ekaṁ śrutayā*.]

15. For abundant rain

Found (except vss. 2 and 15) in Paipp. v. (in the verse-order 1, 3, 6, 5, 4, 7, 9, 10, 8, 11-14, 16). This hymn and vii.18 appear to be called *mārutāni* in Kauś. (26.24 : see note to this rule); they are specified as used together in a rite for procuring rain (41.1 ff.); also in expiation of the portent of *upatārakās* 'inundations' (103.3); further, vss.10 and 11, with oblations respectively to Agni and Prajāpati, in expiation of the portent of obscuration of the seven seers (127.8, 9). In Vait. (8.9) vs. 6 appears in the preparations of the *cāturmāsya* sacrifice. And the comm. quotes vs. 11 as employed by the Nakṣ. K. (18) in a *mahāśānti* called *prājāpatī*.

[१५ - वृष्टि सूक्त]

[ऋषि- अथर्वा। देवता- १ दिशा, २-३ वीरुध, ४ मरुद्गण, पर्जन्य, ५-९ मरुद्गण, १० अग्नि, ११ स्तनयित्नु, प्रजापति, १२ वरुण, १३-१५ मण्डूकसमूह, पितरगण, १६

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वात। छन्द- त्रिष्टुप्, १-२,५ विराट् जगती, ४ विराट् पुरस्ताद् बृहती, ७-८, १३-१४ अनुष्टुप्, ९ पथ्यापंक्ति, १० भुरिक् त्रिष्टुप्, १२ पञ्चपदा अनुष्टुब्गर्भा भुरिक् त्रिष्टुप्, १५ शंकुमती अनुष्टुप्।]

७०२. समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु॥ १॥

Let the directions, full of mist (*nabhasvant*), fly up together; let clouds, wind-hurried, come together; let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth.

Ppp. combines in d *vāśrā ''paḥ*; the comm., in c, *maharṣ-* [as the meter requires]; this happens to be a case where all the mss. agree in *maharṣ-*. The meaning in a probably is the confusion of the directions by reason of the mists; the comm. renders *nabhasvatīs* in a by *nabhasvatā vāyunā yuktāḥ* and *nabhasvatas* in c by *vāyupreritasya meghasya sambandhinyaḥ*. [The second half-verse recurs at 5, below; see note.]

७०३. समीक्षयन्तु तविषाः सुदानवोऽपां रसा ओषधीभिः सचन्ताम्।
वर्षस्य सर्गा महयन्तु भूमिं पृथग् जायन्तामोषधयो विश्वरूपाः॥ २॥

Let the mighty (*taviṣa*), liberal (*sudānu*) ones cause to behold together; let the juices (*rasa*) of the waters attach themselves (*sac*) to the herbs; let gushes (*sarga*) of rain gladden (*mahay-*) the earth; let herbs of all forms be born here and there (*pṛthak*).

The "mighty ones" in a are doubtless the Maruts; *īkṣay-* is perhaps an error which has blundered in from the next verse, for *ukṣay-* (though no causative of *ukṣ* occurs elsewhere in AV.); the comm. supplies for it *vṛṣṭim* as object; the translation implies something like "attract every one's attention." It would be easy to rectify the meter of d by reading *oṣ adhīr virūpāḥ*; a is the only real *jagatī* pāda; and even by count the verse is only *nicṛt* (12 + 11 : 11 + 13 = 47).

७०४. समीक्षयस्व गायतो नभांस्यपां वेगासः पृथगुद् विजन्ताम्।
वर्षस्य सर्गा महयन्तु भूमिं पृथग् जायन्तां वीरुधो विश्वरूपाः॥ ३॥

Do you make the singers (*gāyant*) to behold together the mists; let rushes (*vega*) of waters rush (*vij*) up here and there; let gushes of rain gladden the earth; let plants of all forms be born here and there.

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Ppp. has for a *samikṣad viśvag vāto napāṅsy*; at end of b, *patantu* for *vijantām*; in d, *oṣadhayas* (as in 2 d [of the editions]). The comm. regards a as addressed to the Maruts (*he marudgaṇa*), and "the singing ones" as "us who are praising"; and *vega* as "swift stream." The Anukr. ignores the extra syllable in d [rectify as in 2 d, *virūpās* ?].

७०५. गणास्त्वोप॑ गायन्तु मारु॑ताः पर्जन्य घो॒षिण॒ः पृथ॑क्।
सगा॑ व॒र्षस्य॒ वर्ष॑तो॒ वर्ष॑न्तु पृथि॒वीमनु॑॥४॥

Let the troops of Maruts sing unto you, O Parjanya, noisy here and there; let gushes of raining rain rain along the earth.

Pṛthak, lit. 'severally, separately', is used in these verses rather in the sense of 'all about, everywhere.' Ppp. has in d *sṛjantu* for *varṣantu*. The Anukr. makes the pāda-division after *mārutās*, and the *pada*-mss. mark it accordingly, thus leaving *parjanya* without excuse for its accentlessness; but all the mss. read so, and both editions follow them. Doubtless either *mārutās* or *parjanya* is an intrusion; so the meter indicates. The comm. gives in c *varṣantas*.

७०६. उदी॑रयत मरुतः समुद्रतस्त्वे॒षो अ॒र्को नभ॒ उत् पा॑तयाथ।
म॒हऋ॒ष॒भस्य॒ नद॑तो॒ नभ॑स्वतो वा॒श्रा आपः॑ पृथि॒वीं त॑र्पयन्तु॥५॥

Send up, O Maruts, from the ocean; brilliant [is] the song; you make the mist fly up; let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth.

We had the second half-verse as 1 c, d; but Ppp. gives an original half-verse instead : *pra varṣayanti tamiṣā sudānavo ' paṁ rasīr oṣadhī sacantām*. The first half is translated literally as it stands; but it is pretty certainly corrupt. Ppp. reads *trayanta, tveṣā 'rkā, pātayantu**; and the true reading is perhaps *tveṣā arkā nabha ut pātayantu* 'let our brilliant songs make' etc. The comm. finds no difficulty, since his ideas of grammar allow him to make *tveṣas* and *arkas* qualify *nabhas* (*tveṣo dīptimad arko 'rcanasādhanam udakaṁ tadyuktaṁ nabhaḥ*). TS. (in ii.4.8[2]) and MS. (in ii.4.7) have a first pāda nearly agreeing with our a (TS. *irayathā*, MS. -*yatā*), the rest of the verse being wholly different. A couple of our mss. (O.Op.), with two or three of SPP's, read *samudrajas* at end of a. *[Roth, in his collation, gives *pātayanta*; in his notes, *-tu*.]

७०७. अ॒भि क्रन्द स्त॒नय॒ार्दयो॒दधिं॑ भूमिं॑ पर्जन्य॒ पय॑सा सम॑ङ्ग्धि।
त्वया॑ सृ॒ष्टं ब॑हु॒लमे॑तु व॒र्षमा॑शा॒रै॒षी कृ॒शगु॑रित्वस्तम्॥६॥

Roar on, thunder, excite (*ard*) the water-holder; anoint the

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earth, O Parjanya, with milk; by you poured out, let abundant rain come; let him of lean kine, seeking refuge, go home.

That is, let the herdsman whose animals have been thinned by the drought, now be even driven to shelter by the abundance of rain. Ppp. makes *sṛṣṭam* and *varṣam* change places, and is defaced at the end. The first three words are those of RV. v. 83.7. The comm. (with two or three of SPP's mss. that follow him) reads in d *āsāraiṣī*, and renders it "seeking concurrence of streams"; out O.Op. have *-raiśī*. The comm. makes *kṛśagus* signify "the sun, with his rays made slender"! and, of course, he is to "set" (*astam i*), or be made invisible by the clouds. The Anukr. makes no account of the fact that a is *jagatī*. [For *āśāra*, see Lanman, *Trans. American Philological Association*, xv. (1884), p. vii.]

७०८. सं वोऽवन्तु सुदानव॒ उत्सा॑ अजग॒रा उ॒त।

म॒रुद्भि॒: प्रच्यु॑ता मे॒घा वर्ष॑न्तु पृथि॒वीमनु॑॥७॥

Le the liberal ones favour (*sam-av*) you, also the fountains, great serpents (*ajagara*); let the clouds, started forward by the Maruts, rain along the earth.

Ppp. omits *vas* in a, and combines *sudānavo 'tsā 'jagarā*; and its second half-verse is *vātā varṣasya varṣatuṣ pravahantu pṛthivīm anu*. The comm. renders *avantu* by *tarpyantu*; *ajagarās* here by *ajagarātmanā vitarkyamānāḥ*, and under vs. 9 by *ajagarasamānākārāḥ* : i.e. "that look like great serpents as they wind sinuously along"; he takes *sudānavas* in a alternatively as vocative, notwithstanding its accent.

७०९. आशा॑माशां॒ वि द्यो॑तता॒ वाता॑ वान्तु दि॒शोदि॑शः।

म॒रुद्भि॒: प्रच्यु॑ता मे॒घाः सं य॑न्तु पृथि॒वीमनु॑॥८॥

Let it lighten to every region (*aśā*); let the winds blow to (from?) every quarter; let the clouds, started forward by the Maruts, come together along the earth.

Ppp. has in d *varṣantu*, as our text in the preceding verse. The comm. also points out the possibility of taking *diśas* as either accus. pl. or abl. sing. The Anukr. somehow omits to define the metrical character of this verse and of vs. 14.

७१०. आपो॑ वि॒द्युद॒भ्रं व॒र्षं सं वो॑ऽवन्तु सुदानव॒ उत्सा॑ अजग॒रा उ॒त।

म॒रुद्भि॒: प्रच्यु॑ता मे॒घाः प्राव॑न्तु पृथि॒वीमनु॑॥९॥

Waters, lightning, cloud, rain - let the liberal ones favour you,

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also the fountains, great serpents; let the clouds, started forward by the Maruts, show favour (*pra-av*) along the earth.

Ppp. beings with *vātas* instead of *āpas*, and omits (as in 7 a) *vas* in b; and, for the last two pādas, it reads *prā pyāyasva pra pitṛsva saṁ bhūmiṁ payasā sṛja*. The comm. again takes *sudānavas* as vocative, and makes the elements mentioned in a subjects of *sam avantu*; in d he reads *plāvantu* but regards it as for *prā 'vantu* [parallel with *palāyate* etc. (W's *Gram.* §1087 c), for which he cites Pāṇini viii.2.19].

७११. अपामग्निस्तनूभिः संविदानो य ओषधीनामधिपा बभूव।
स नो वर्षं वनुतां जातवेदाः प्राणं प्रजाभ्यो अमृतं दिवस्परि॥ १०॥

Agni, who, in unison with the waters' selves (*tanū*), had become overlord of the herbs - let him, Jātavedas, win (*van*) for us rain, breath for [our] progeny, *amṛta* out of the sky.

The comm. paraphrases *amṛtam* with *amṛtatvaprāpakam*. The Anukr. duly notes the redundant syllable in d.

७१२. प्रजापतिः सलिलादा समुद्रादाप ईरयन्नुदधिमर्दयाति।
प्र प्यायता वृष्णो अश्वस्य रेतोऽर्वाङेतेन स्तनयित्नुनेहि॥ ११॥

May Prajāpati from the sea, the ocean, sending waters, excite the water-holder; let the seed of the stallion (*vṛṣan aśva*) be filled up; come hitherward with that thunder,

To this verse really belongs the first pāda of our vs. 12, as the sense plainly shows, as well as its association in RV. (v. 83.6 b, c, d) with the two closing pādas here. [Cf. Lanman, *Reader*, p.370; misdivision as between hymns.] But the mss., the Anukr., the comm., and both editions, end vs. 11 with *e 'hi*. RV. reads in our c *pinvata* for *pyāyatām*, and *dhārās* for *retas*. Ppp. combines in b *āp' īrayann*, and begins c with *prā py-*. The comm. gives *viṣṇos* instead of *vṛṣṇas* in c, and explains both it and *salilād* in a by *vyāpanaśīla*, which is one of his standing glosses for obscure words; *ardayāti* he paraphrases with *raśmibhir ādānena pīḍayatu*, and *udadhim* simply by *jaladhim*. This verse is as much *bhurij* as vs. 10, unless we combine *āpe ''rayan* in b. [For *-nunehi*, see Prāt. iii.38, note.]

७१३. अपो निषिञ्चन्नसुरः पिता नः श्वसन्तु गर्गरा अपां वरुणाव नीचीरपः
सृज। वदन्तु पृश्निबाहवो मण्डूका इरिणानु॥ १२॥

Pouring down waters,[1] our Asura father.

1. आपोमयः प्राणः (छा० ६.५.४)

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Let the gurgles of the waters puff, O Varuṇa; let down the descending waters; let the speckled-armed frogs croak (*vad*) along the water-courses (*iriṇa*).

What is left of the verse after transferring its first *triṣṭubh* pāda to vs. 11, where it belongs, is (but for the intruded word *varuṇa*, which is wanting in Ppp.) a regular *anuṣṭubh*, having its *avasāna* division after *sṛja*; and this is the division actually made in all the mss., and in SPP's text. Ppp. combines *gargarā'pām*. The comm. declares *gargar* an imitative word (*īdṛgdhvaniyuktāḥ pravāhāḥ*), and the translation so renders it; as second pāda of the *anuṣṭubh* he reads *avanīcīr* (*avanim añcanti*, i.e. *bhūmiṁ gacchanti !*) *apa sṛja*; his first account of *asura* is as from *as* 'throw' (*meghānāṁ kṣeptā*). [Discussed and translated, apropos of *iriṇa*, by Pischel, *Ved. Stud.* ii.223.]

७१४. संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः॥ १३॥

Having lain for a year, [like] Brahmans performing a vow, the frogs have spoken forth a voice quickened by Parjanya.

The mss. (except one of SPP's, which follows the comm.) absurdly read *vātam* at beginning of c; both editions emend to *vācam*, which the comm. gives, and which is also read in the corresponding RV. verse, vii.103.1. Ppp. has *māṇḍūkā*[1] in d. In our edition, correct two printer's errors, reading *saṁvatsaraṁ* and *brāhmaṇā*. [Bloomfield discusses this vs. and the following, JAOS. xvii.174, 179.]

७१५. उपप्रवद मण्डूकि वर्षमा वद तादुरि।
मध्ये ह्रदस्य प्लवस्व विगृह्य चतुरः पदः॥ १४॥

Speak forth unto [it], O she-frog; speak to the rain, O *tādurī*; swim in the midst of the pool, spreading your four feet.

Many of our mss. (P.M.E.I.H.K.) accent *upa* [cf. Prāt. iv.3] at the beginning. Ppp. reads *māṇḍūki* in a, and *tāṁdhuri* in b. The comm. defines *tādurī* as "she-offspring of the *tadura*," but gives no explanation of *tadura*. The verse is also found in a *khila* to RV. vii.103, reading in a *upaplavada*, and in c *plavasva*. [For 14, 15, see Weber, *Berliner Sb.*, 1896, p.257. As to metrical definition of 14, see vs. 8 n.]

७१६. खण्वखाऽइ खैमखाऽइ मध्ये तदुरि।
वर्ष वनुध्वं पितरो मरुतां मन इच्छत॥ १५॥

1. See Nirukta 9.6

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O *khaṇvakhā! O khaimakhā!* in the middle, O *tadurī!* win you rain, O Fathers; seek the favour (*manas*) of the Maruts.

The verse (as already noted) is unfortunately wanting in Ppp. The first pāda is misprinted as regards accentuation in our edition, being marked as if the final syllables were *kampa*, instead of mere protractions. [That is, the horizontal under the first syllable *kha-* should be deleted; and the signs above and below the two 3's should also be deleted. They are printed aright, *khaṇvakā3i khaimakhā3i* in *nāgarī*, by Whitney, Prāt. p.392, footnote, and on p.400, and by SPP.] Prāt.i.105 quotes the words (with the two that follow) in its list of words showing protraction; and i.96 points out that the final *i* in each is grave. The comm. says that the three vocatives (he quotes the stems as *khaṇvakhā śaimakhā tadurī*) are special names for kinds of she-frogs - which seems likely enough; the two former appear to involve imitations of croaking (but in LŚS. iv.3.18 the householder's female slaves are to call out *haimahā3*, as they circumambulate the *mārjālīya*, filling new water-holders). SPP. (p. 598, note) asks why, if the words are vocatives, they are not accented simply *khaṇvakhā3i khai makhā3i* - being apparently ignorant of the fact that a protracted final syllable is regularly and usually accented, without regard to any other accent the word may have (see Whitney, *Skt. Gr.* §78 a). Several of our mss. (E.I.H.O.Op.), and a couple of SPP's, leave the first syllable of each word unaccented. It would much help both meter and sense to supply *hradasya* (or else *plaasva*) after *madhye* in b; the comm. either supplies *hradasya* or reads it in his text. All our mss., and our printed text, have at the end *ichataḥ*; SPP. follows the comm. and about a third of his manuscript authorities in reading *ichata*, which is doubtless the true text, and implied as such in the translation above. The comm. explains *pitaras* as *pālayitāro maṇḍūkāḥ!* SPP. regards him as reading *mārutam* in d, but this appears doubtful. [The Anukr. scans 8 + 5 : 8 + 8.]

७१७. महान्तं कोशमुदचाभि षिञ्च सविद्युतं भवतु वातु वातः।
तन्वतां यज्ञं बहुधा विसृष्टा आनन्दिनीरोषधयो भवन्तु॥ १६॥

The great vessel (*kośa*) do you draw up (*ud-ac*); pour on; let there be lightnings; let the wind blow; let them extend the sacrifice, being manifoldly let loose; let the herbs become full of delight.

Ppp. reads *mahantam* at beginning of a, and *visṛṣṭam* at end of c. The first pāda is nearly RV. v.83.8 a, which, however, reads *ud acā ni ṣiñca*. Our P.M.W. read *tanvantām* in c. The comm., doubtless correctly, understands the waters as the "them" of c; *ud aca* he explains as *samudrād udakapūrṇam uddhara*; he supplies *antarikṣam* to *savidyutam*;

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the expression is better understood as an impersonal one. [With b, d, cf. RV. v.83.4 a, b.]

Here ends the third *anuvāka*, having 5 hymns and 51 verses; the quoted Anukr. says *ekaviṅśatiḥ*.

16. The power of the gods

Five verses of this hymn (in the verse-order 3, 2, 5, 8, 7) are found together in Paipp. v., and parts of vss. 4 and 6 elsewhere in the same book. It is used by Kauś. (48.7) in a rite of sorcery against an enemy who "comes cursing"; and vs. 3 also in the portent-ceremony of the seven seers (127.3), with praise to Varuṇa.

By reason of the exceptional character of this hymn as expression of the unrestricted presence and influence of superhuman powers, it has been a favorite subject of translation and discussion. Translated : Roth, *Ueber den* AV., p. 29; Max Müller, *Chips from a German Workshop*, i.41 (1867); Muir, OST. v. 63; Ludwig, p.388; Muir, *Metrical Translations*, p. 163; Kaegi, *Der Rigveda*[2], p. 89 f. (or p.65 f. of R. Arrow-smith's translation of Kaegi), with abundant parallels from the Old Testament; Grill, 32, 126; Griffith, i.153; Bloomfield, 88, 389; Weber, xviii.66. Some of the above do not cover the entire hymn. - See also Hillebrandt, *Vedachrestomathie*, p.38; Bergaigne-Henry, *Manuel*, p.146; further, Grohmann, *Ind. Stud.* ix.406; Hermann Brunnhofer, *Iran und Turan* (1889), p. 188-196; Weber, *Berliner Sb.*, 1894, p. 782 f.

[Weber entitles the hymn "Betheuerung der Unschuld, Eidesleistung"; see his instructive note, *Ind. Stud.* xviii.66, note 2. "Come cursing" hardly takes account of the voice of *śapyamānam* as used by Kauś. 48.7.]

[१६- सत्यानृतसमीक्षक सूक्त]

[ऋषि- ब्रह्मा। देवता- वरुण। छन्द- त्रिष्टुप्, १ अनुष्टुप्, ५ भुरिक् त्रिष्टुप्, ७ जगती, ८ त्रिपात् महाबृहती, ९ त्रिपदा विराट् गायत्री।]

७१८. बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति।
यस्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः॥ १॥

The great superintendent of them sees, as it were, from close by; whoever thinks to be going on in secret, all this the gods know.

The verse is altogether wanting in Ppp. All the mss. read in a-b *-tā ant-* (p. *-tā : ant-*), with irregular absence of combination across the cesura; the case might be one of those contemplated by Prāt. iii.34, although not quoted in the comment on that rule; SPP. reads with the

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mss., and our edition might perhaps better have done the same (it is emended to *-tā 'nt-*). But SPP. also reads in c *yas tāyat*, instead of *ya* (i.e. *yaḥ*) *stāyat**, while nearly all his *pada*-mss. (with all of ours) require the latter; his wholly insufficient reason seems to be that the comm. adopts *tāyat*; the comm. also has, as part of the same version, *carat*, and views the two words as contrasted, ''stable'' (*sāṁtatyena vartamānam sthiravastu*) and ''transient'' (*caraṇaśīlaṁ naśvaraṁ ca vastu*), which is absurd : ''he is great, because he knows (*manyate = jānāti !*) all varieties of being.'' The comm. understands *eṣām* as meaning ''of our evil-minded enemies,'' and keeps up the implication throughout, showing no manner of comprehension of the meaning of the hymn. *[See Prāt.ii.40, note, p.426 near end.]

७१९. यस्तिष्ठति॑ चरति॒ यश्च॒ वञ्च॑ति॒ यो नि॒लायं॒ चर॑ति॒ यः प्रत॒ङ्क॑म्।
द्वौ सं॒नि॒षद्य॒ यन्म॒न्त्रये॑ते॒ राजा॒ तद्वे॑द॒ वरु॑णस्तृ॒तीयः॑॥२॥

Whoso stands, goes about, and whoso goes crookedly (*vañc*), whoso goes about hiddenly, who definitely (*?pratañkam*) -what two, sitting down together, talk, king Varuṇa, as third, knows that.

Ppp. reads in a *manasā* instead of *carati*, and in b *pralāyam* instead of *pratañkam*; and for c it has *dvau yad avadatas saṁniṣadya*. The *pada*-mss. give in b *nilāyan*, as if the assimilated final nasal before *c* were *n* instead of *m*; and SPP. unwisely leaves this uncorrected in his *pada*-text, although the comm. correctly understands *-yam*. The comm. regards a and b as specifying the ''enemies'' of vs. 1 a; *vañcati* he paraphrases by *kuṭilyena pratārayati*, and *pratañkam* by *prakarṣeṇa kṛcchrajīvanam prāpya; nilāyam** he derives either from *nis* + *i* or from *ni* + *lī*. The true sense of *pratañkam* is very obscure; the translation seeks in it a contrast to *nilāyam*; the translators mostly prefer a parallel ''gliding, creeping,'' or the like. The Anukr. apparently balances the redundant a with the deficient c. *[Note that W's version connects it with *ni-līna* of vs. 3; cf. *Gram* §995 a, and my *Reader*, p.394.]

७२०. उ॒तेयं भूमि॒र्वरु॑णस्य॒ राज्ञ॑ उ॒तासौ द्यौर्बृ॑ह॒ती दू॒रेअ॑न्ता।
उ॒तो स॑मु॒द्रौ वरु॑णस्य कु॒क्षी उ॒तास्मिन्नल्प॑ उद॒के नि॑ली॒नः॥३॥

Both this earth is king Varuṇa's, and yonder great sky with distant margins (*-anta*);[1] also the two oceans are Varuṇa's paunches; also in this petty water is he hidden.

Ppp. has, for a, b *ute 'yam asya pṛthivī samīcī dyaur bṛhatīr antarikṣam*; and, at end of d, *udakena maktāḥ*. The comm. declares that the

1. दूरेअन्ते इति द्यावापृथिव्योर्नामसु पठितम् (निघ० ३.३०)।

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epithets in b belong to "earth" as well as to "sky"; *kukṣī* he paraphrases by *dakṣiṇottarapārśvabhedenā 'vasthite dve udare.*

७२१. उ॒त यो द्यामति॒सर्पा॑त् पु॒रस्ता॒न्न स मु॑च्यातै॒ वरु॑णस्य॒ राज्ञ॑:।
दिव॑ स्पश॒: प्र च॑रन्ती॒दम॑स्य सहस्रा॒क्षा अति॑ पश्यन्ति॒ भूमि॑म्॥४॥

Also whoso should creep far off beyond the sky, he should not be released from king Varuṇa; from the sky his spies go forth hither; thousand-eyed, they look over the earth.

Only the second and third pādas are found in Ppp. (and, as noted above, not in company with the main part of the hymn), which gives *iha* for *divas* and *ime 'sya* for *idam asya* (both in c). The *saṁhitā*-mss., as usual, vary between *divaḥ* and *diva* before *sp-*. The comm. has *purastāt* in a.

७२२. सर्वं॑ तद् राजा॒ वरु॑णो॒ वि च॑ष्टे॒ यद॑न्त॒रा रोद॑सी॒ यत् पु॒रस्ता॑त्।
संख्या॑ता अस्य नि॒मिषो॒ जना॑नामक्षा॒निव॑ श्व॒घ्नी नि मि॑नोति॒ तानि॑॥५॥

All this king Varuṇa beholds (*vi-cakṣ*) - what is between the two firmaments (*rodasī*), what beyond; numbered of him are the winkings of people; as a gambler the dice, [so] does he fix (? *ni-mī*) these things.

Ppp. reads for d *akṣān na śvaghnī bhuvanā mamīte*, which gives a rather more manageable sense; our text is probably corrupt (*vi cinoti?*); the comm. explains *ni minoti* by *ni kṣipati*; and to the obscure *tāni* (not relating to anything specified in the verse) he supplies *pāpināṁ śikṣ ākarmāṇi*. He has again (as in 4 a) *purastāt* in b; and in c he understands *saṁkhyātā* (not *-tāḥ*), as "enumerator," and *nimiṣas* as gen. with *asya*. He also reads in d *svaghnī*, and quotes and expands Yāska's[1] derivation of the word from *sva* + *han*. The verse is *bhurij* if we insist on reading *iva* instead of *'va* in d. [Read *'va*, or *akṣāñ śvaghnīva*, or with Ppp.?]

७२३. ये ते॒ पाशा॑ वरुण स॒प्तस॑प्त त्रे॒धा ति॒ष्ठन्ति॒ विषि॑ता॒ रुशं॑तः।
छि॒नन्तु॒ सर्वे॒ अनृ॑तं॒ वद॑न्तं॒ यः स॑त्यवा॒द्यति॒ तं सृ॑जन्तु॥६॥

What fetters (*pāśa*) of yours, O Varuṇa, seven by seven, stand triply relaxed (*vi-si*), shining - let them all bind him that speaks untruth; whoso is truth-speaking, let them let him go.

Our *sinantu*, at beginning of c, is our emendation, obviously necessary; a few mss. (including our Bp.E.H.) have *śinantu*, and the rest

1. Nirukta 5.22

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chin- (our P.M. *dhin-*, doubtless meant for *chin-*), which SPP. accordingly retains; the comm. has *chinattu*, explaining it as for *chindantu*. Ppp's version of the verse is found with that of the half of vs. 4; it reads *chinadya*; it also has *saptasaptatīs* in a, and *ruṣatā ruṣantaḥ* at end of b; and its d is *yas sabhyavāg ati taṁ sṛjāmi*. The comm. also reads in b *ruṣantas*, which is, as at iii.28.1, an acceptable substitute for the inept *ruś-*; in b he apparently has *visitās*, and takes it as *tatra tatra baddhās*, while the true sense obviously is "laid open ready for use"; the "triply" he regards as alluding to the three kinds of fetter specified in vii.83.3 a, b.

७२४. शतेन॒ पाशै॑र॒भि धे॑हि वरुणैनं॒ मा ते॑ मोच्यनृत॒वाङ् नृ॑चक्षः।
आस्तां॑ जा॒ल्म उ॒दरं॑ श्रंसयि॒त्वा कोश॑ इवाब॒न्धः प॑रिकृ॒त्यमा॑नः॥७॥

With a hundred fetters, O Varuṇa, do you bridle (*abhi-dhā*) him; let not the speaker of untruth escape you, O men-watcher; let the villain sit letting his belly fall [apart], like a hoopless vessel, being cut round bout.

The two editions read in c *śraṅśayaitvā*, with the majority of the mss.; but nearly half (including our P.M.W.H.Op.) have *śraṅsay-*, and two of ours (K.Kp.) *sraṅśay*. - all of them misreadings for *sraṅsay-*, which the comm. gives (=*jalodararogeṇa srastaṁ kṛtvā*). [The disease called "water-belly," to which c and d refer, is dropsy, Varuṇa's punishment for sin.] In d SPP. reads *abandhas* with the comm., but against all his mss. and the majority of ours (P.p.m.M.W.O.Op. have *-dhas*), which have *-dhras; bandhra* (i.e. *banddhra*, from *bandh* + *tra*) is so regular a formation that we have no right to reject it, even if it does not occur elsewhere. Ppp. puts *varuṇa* in a before *abhi*, omitting *enam*, thus rectifying the meter (which might also be done by omitting the superfluous *varuṇa*); and it omits the *ñ* of *-vāñ* in b. There is not a *jagatī* pāda in the verse, and d becomes regularly *triṣṭubh* by combining *kośe 'vā-*.

७२५. यः स॑मा॒म्यो॒३॒॑ वरु॑णो॒ यो व्या॒म्यो॒३॒॑ यः सं॑दे॒श्यो॒३॒॑ वरु॑णो॒ यो वि॑दे॒श्यः॒। यो दै॒वो वरु॑णो॒ यश्च॒ मानु॑षः॥८॥

The Varuṇa that is lengthwise (*samāmya*), that is crosswise (*vyāmya*); the Varuṇa that is of the same region (*saṁdeśya*), that is of a different region (*videśya*); the Varuṇa that is of the gods, and that is of men -

If the word *varuṇas*, thrice repeated, were left out, there would remain a regular *gāyatrī*; and the meaning would be greatly improved also; if we retain it, we must either emend to *varuṇa*, vocative, or to *vāruṇas* 'of Varuṇa', i.e. 'his fetter,' or else we must understand *varuṇas*

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as here strangely used in the sense of *vāruṇas* : the comm. makes no difficulty of doing the last. [Ppp. reads in a, *yas sāmānyo;* in b, *yaś śyaṁdeśyo* (or *cyaṁ-*); in c, *yo daivyo varuṇo yaś ca mānuṣassa*; and adds *tvāṁs tv etāni prati muñcāmy atra.*] For the first two epithets compare xviii.4.70; the next two are variously understood by the translators; they are rendered here in accordance with the comm. Though so differently defined by the Anukr. [cf. ii.3.6 n.], the verse as it stands is the same with vs. 9, namely 11x3=33 syllables.

७२६. तैस्त्वा॒ सर्वै॑रभि॒ ष्यामि॒ पाशै॑रसावामुष्यायणामुष्याः पुत्र।
तानु॑ ते॒ सर्वा॑ननु॒संदि॑शामि॥ ९॥

With all those fetters I fasten (*abhi-sā*) you, O so-and-so, of such-and-such a family, son of such-and-such a mother; and all of them I successively appoint for you.

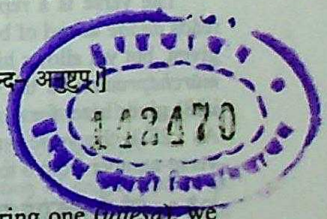
If the verse is regarded as metrical, with three pādas (and it scans very fairly as such), we ought to accent *asau* [voc. of *asau*] at beginning of b. The comm. perhaps understands *anu* in c as independent, *anu* (SPP. so holds). The last two verses are, as it were, the practical application of vss. 6 and 7, and probably added later. [As to the naming of the names, see Weber's note, p.73.]

17. Against various evils : with a plant

Verses 1-6 are found as a hymn in Paipp. v., and hymns 18 and 19 follow it there, with some mixture of the verses. Vs. 8 is found separately in ii. Hymns 17-19 are called by the comm. *āvapanīya* 'of strewing'. They are used together by Kauś. (39.7), with ii.11 and iv.40 and others, in the preparation of consecrated water to counteract hostile sorcery; and vs. 17.5 is reckoned by the schol. (46.9, note) to the *duḥsvapnanāśana gaṇa*.

[१७ - अपामार्ग सूक्त]

[ऋषि- शुक्र। देवता- अपामार्ग वनस्पति। छन्द- अनुष्टुप्।]



७२७. ईशा॑नां त्वा भेष॒जानामुज्जे॒ष आ र॑भामहे।
च॒क्रे स॒हस्र॑वीर्यं सर्व॒स्मा ओ॒षधे॒ त्वा॥ १॥

You, the mistress of remedies, O conquering one (*ujjeṣa*), we take hold of; I have made you a thing of thousand-fold energy, (-*vīrya*) for every one, O herb.

Ppp. reads for b *nijeṣā ''gṛṇīmahe*. We should expect in c *-vīryām*, and three of SPP's mss. (none of ours) so read; but he has not ventured to admit it into his text; the comm. gives *-yam*, but explains as if *-yām* (*aparimitasāmarthyayuktām*). The comm. regards the plant *sahadevī*

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(name of various plants, including *Sida cordifolia* and *rhombifolia*, OB.) as addressed. He takes *ujjeṣe* in b as dative = *ujjetum*.

७२८. सत्यजितं शपथयावनीं सहमानां पुनःसराम्।
सर्वाः समह्व्योषधीरितो नः पारयादिति॥२॥

The truly-conquering, the curse-repelling, the overcoming, the reverted one (*punaḥsara*) - all the herbs have I called together, saying ''may they (?) save us from this.''

The last pāda is translated in accordance with the better reading of Ppp.: *ato mā pārayān iti*. In b, Ppp. gives *punaścarā*; SPP. presents *punaḥs-*, in closer accordance with the mss. than our *punass-*. The comm. does not recognize the meaning 'reverted' (i.e. 'having reverted leaves or fruit') as belonging to *punaḥsara*, but renders it as ''repeatedly applied'' (*ābhīkṣṇyena bahutaravyādhinivṛttaye saratī*). He reads in a *śapathayopanīm*, and in c *abhi* (for *ahvi*): and one or two of SPP's mss. support him each time; our O.Op. give *addhi*, by a recent copyist's blunder; the comm. supplies *gacchanti* for his *sam-abhi* to belong to. The Anukr. takes no notice of the excess of two syllables in a.

७२९. या शशाप शपनेन याघं मूरमादधे।
या रसस्य हरणाय जातमारेभे तोकमत्तु सा॥३॥

She that had cursed with cursing, that has taken malignity as her root, that has seized on [our] young to take [its] sap - let her eat [her own] offspring.

The verse is a repetition of i.28.3, and the comm. again, as there, reads *ādade* at end of b. He notes that a full explanation has been already given, but yet allows himself to repeat it in brief; this time he gives only *mūrchāpradam* as the sense of *mūram*. Ppp. (which has no version of i.28) gives here, for c, d, *yā vā rathasya prāsāre hy ato 'gham u tvasaḥ*. As i.28.3, the verse was properly called *virāṭpathyābṛhatī*. [Correct the verse-number from 6 to 3 in the edition.]

७३०. यां ते चक्रुरामे पात्रे यां चक्रुर्नीललोहिते।
आमे मांसे कृत्यां यां चक्रुस्तयां कृत्याकृतो जहि॥४॥

What [witchcraft] they have made for you in the raw vessel (*pātra*), what they have made in the blue-red one, in raw flesh what witchcraft they have made - with that do you smite the witchcraft-makers.

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The verse is nearly accordant with v.31.1 below. Ppp. reads in b *yā sūtre nīl*. A raw vessel is one of unburnt clay (*apakve mṛtpātre*, comm.). The comm. defines "the blue-red one" as fire, blue with smoke, red with flame*; and the "raw flesh" as that of a cock or other animal used for the purposes of the charm. The *kṛtyā* appears to be a concrete object into which an evil influence is conveyed by sorcery, and which then, by depositing or burying, becomes a source of harm to those against whom the sorcery is directed (*mantrauṣadhādibhiḥ śatroḥ pīḍākarīm*, comm. to iv.18.2). The comm. reads *tvayā* in d, and first pronounces it used by substitution for *tvam*, then retains it in its proper sense and makes *jahi* mean *hantavyās* : both are examples of his ordinary grammatical principles. The Anukr. ignores the metrical irregularity of c [reject *yāṁ?*]. *[Bloomfield, on the basis of Kauś., interprets it as a thread of blue and red; and this is confirmed by the Ppp. *sūtre*.]

७३१. दौष्वप्न्यं॑ दौर्जीवित्यं॑ रक्षो॑ अभ्व॒मरा॒य्यः।
दुर्णाम्नी॒: सर्वा॑ दुर्वाच॒स्ता अ॒स्मन्नाशयामसि॥५॥

Evil-dreaming, evil-living, demon, monster (*abhvā*)[1], hags, all the ill-named (f.), ill-voiced - them we make disappear from us.

Ppp. has in a *dussvapnaṁ durjīvataṁ*, and for c, d, *durvācas sarvaṁ durbhūtaṁ tam ito nāś-*. A couple of our mss. (I.H.p.m.) read *abhūm* in b. The comm. gives *-jīvatyam* in a (with two of SPP's mss.), and (with our P.M.W.E.) *asmin* instead of *asman* in d. He first defines *abhvam* simply as "great," and then as a special king of demon or demoniac (quoting RV. i.185.2); and the *durṇāmnīs* as *piśācīs* having various bad appellations, such as *chedikā* and *bhedikā*. The verse is repeated as vii.23.1.

७३२. क्षुधा॒मा॒रं तृ॑ष्णाम॒रम॒गोता॑मनप॒त्यता॑म्।
अपा॑मार्ग॒ त्वया॑ व॒यं सर्व॑ं तदप॑ मृज्महे॥६॥

Death by hunger, death by thirst, kinelessness, childlessness - through you, O off-wiper (*apāmārga*), we wipe off all that.

The translation implies the obvious emendation of *anapadyatām* (p. *anapadyatam*) in b to *-apatya-*, which is read by the comm. and by three of SPP's mss. which follow him; SPP. very properly admits *-apatya-* into his text (but forgets to emend his *pada*-text thoroughly, and leaves in it the absurd division *anapatyatām*) [Weber, however, discussing *avadya*, *Berliner Sb.*, 1896, p.272, defends the reading *apadya-*.] The comm. says nothing of the sudden change here from *sahadevī* to *apāmārga*, which

1. अभ्वम् महद् रक्षो ब्रह्मराक्षसादिः 'द्यावा रक्षतं पृथिवी नो अभ्वात्' (ऋ० १.१.८५.२)।

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ought to be another plant (*Achyranthes aspera* : a weed found all over India, having very long spikes of retroflected flowers), but may possibly be used here as a synonym or appellation of the other. In his introduction, he speaks of *darbha, apāmārga*, and *sahadevī* as infused in the consecrated water.

७३३. तृष्णामारं क्षुधामारमथो अक्षपराजयम्।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे॥७॥

Death by thirst, death by hunger, likewise defeat at dice - through you, O off-wiper, we wipe off all that.

Ppp. omits this variation on vs. 6.

७३४. अपामार्ग ओषधीनां सर्वासामेक इद् वशी।
तेन ते मृज्म आस्थितमथ त्वमगदश्चर॥८॥

The off-wiper is indeed of all herbs the sole controller (*vaśin*); with it we wipe [off] what has befallen (*āsthita*) you; then do you go about free from disease.

Ppp. (in book ii.) as for b *viśvāsām eka it patiḥ*, combines in c *mṛjma ''sthitam*, and reads at the end *caraḥ. Āsthitam* (also vi.14.1 and VS.vi.15) has perhaps a more special sense than we are able to assign to it; the comm. paraphrases by *kṛtyādibhir āpatitaṁ rogādikam.*

18. Against witchcraft : with a plant

Found in Paipp. v. (vs. 6 before 5). Used by Kauś. only in company with h.17, as there explained.

[१८ - अपामार्ग सूक्त]

[ऋषि- शुक्र। देवता- अपामार्ग वनस्पति।
छन्द- अनुष्टुप्, ६ बृहतीगर्भा अनुष्टुप्।]

७३५. समं ज्योतिः सूर्येणाह्ना रात्री समावती।
कृणोमि सत्यमूतयेऽरसाः सन्तु कृत्वरीः॥१॥

The same light with the sun - night possesses the same with the day; I make what is effective (*satya*) for aid; sapless be the makers (f.) [of witchcraft].

Kṛtvarīs at the end borrows a special sense from its relationship with *kṛtyā* [a case of ''reflected meaning'' - see note to iii.11.8]. The construction in the first half-verse (if there rightly understood) is peculiarly intricate : *samam jyotis* is, as it were, coordinate with the *sama*

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of *samāvatī*, as if it were *samajyotiṣmatī* : i.e. "night has its light as good as the sun's or the day's." Or else *jyotis* (R.) is to be taken outright as "moon-light" (= later *jyotsnā*). Ppp. begins with *samā bhūmis sū-*, and has in c *sabhya* for *satyam*. One of our *pada*-mss. (Op.), like one of SPP's, divides in b *samāvatī*; the comm. defines the word by "of equal length" (*samānāyāmā*); and *kṛtvarīs* by *kartanaśīlās* (taking it from *kṛt* 'cut'). In our text, the *ṛ*-sign has dropped out from under the *k*-sign in this word.

७३६. यो देवाः कृत्यां कृत्वा हरादविदुषो गृहम्।
वत्सो धारुरिव मातरं तं प्रत्यगुप पद्यताम्॥ २॥

Whoso, O gods, having made witchcraft, shall take it to the house of one unknowing - let it, like a sucking (*dhāru*) calf to its mother, go back unto him.

The comm., with one or two of SPP's mss., reads *arāt* instead of *harāt* in b; *dhārus* he defines by *stanapānaṁ kurvan*. There is a redundant syllable in c unless we abbreviate *iva* to *'va*.

७३७. अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति।
अश्मानस्तस्यां दुग्धायां बहुलाः फट् करिक्रति॥ ३॥

Whoso, having made evil at home, desires to slay another with it - numerous stones make a loud crash when it (f.) is burned.

Ppp. is partly defaced in this verse; and it gives us no aid in solving the difficulties of the second half. The discordance between the masculine *yas* and *pāpmānam* in a, b and the feminine *tasyām* is perhaps best removed by supposing *kṛtyā* to have been mentally substituted for *pāpman* (the comm. supplies *kṛtyāyām* to *tasyām*); Grill violently emends *amā* in a to *āmāyām* (sc. *pātryām**), and thinks that this raw vessel bursts noisily in pieces when burnt; R. conjectures that thick stones cracks when the *kṛtyā* is burnt, perhaps so as to wake the intended victim. The comm. paraphrases *amā* by *anukūla iva saha sthitaḥ*, i.e. an assistant or confederate, and reads in c *dugdhāyām* "drained" or made ineffective; the stones are produced by the counter-magic, and are called on to do (*karikrati* = *punaḥ-punaḥ kurvantu* : a convenient substitution of the imperative!) damage (*phaṭ* = *hiṁsanam*) to the *kṛtyā-kṛt*. The translation given above implies a threat of the destruction of the *kṛtyā* by burning and by stones tumbling crash! (*phaṭ* for *phaṣ?*) upon it. The harsh resolution *kṛtu-ā* makes the verse a full *anuṣṭubh* . [Bp. also has *dugdhāyām*.]
*[Oxytone, not perispome.]

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७३८. सह॑स्रधाम॒न् विशि॑खा॒न् विग्री॑वाञ्छायया॒ त्वम्।
प्रति॑ स्म च॒क्रुषे॑ कृ॒त्यां प्रि॒यां प्रि॒याव॑ते हर॥४॥

O you of a thousand abodes (?-*dhāman*)[1], do you make them lie (?) crestless, neckless; take back the witchcraft to him that made it, like a sweet-heart (*priyā*) to a lover (*priyāvant*).

For *viśṛikhān* in a Ppp. reads *viṣākhāṁ* (our P.M.W.E. have *viśīṣān*, our Bp.I.H. *viśiṣān*). In b, SPP. reports all his authorities as reading *śāyayā* (p. *-ya*); no such form has been noted among our mss. [but Ppp. has *śāyā tvam*; Benares ms. R., *chāyayā;* and T., *chayayā*]; in most mss. *y* and *p* are but imperfectly distinguished, and, as some of SPP's authorities are oral, he is to be presumed right; and the translation implies *śāyaya* [for the *saṁdhi*, Prāt. ii.17]. The comm. reads instead *kṣāyaya*, from *kṣi* (= *kṣayam prāpaya*). He rehearses the series of diverse senses given by Yāska to *dhāman*, and declares them all intended by the word in a. The verse he regards as addressed to the *sahadevī*.

७३९. अ॒नया॒हमोष॑ध्या॒ सर्वाः॑ कृ॒त्या अदू॑दुषम्।
यां क्षेत्रे॑ च॒क्रुर्यां गोषु॒ यां वा॑ ते॒ पुरु॑षेषु॥५॥

I, with this herb, have spoiled all witchcrafts - what one they have made in the field, what in the kine, or what in your men (*puruṣa*).

Ppp. reads in c and d. the datives *gobhyas* and *puruṣebhyas*; the comm. explains *puruṣeṣu* as "in a place frequented by them"; for *vā te* he reads *vāte* 'in the wind'. A few of our mss. (P.M.W.) have *adūduṣan* in b. The Anukr. takes no notice of the deficiency of a syllable in d.

७४०. यश्च॒कार॒ न श॒शाक॒ कर्तुं॑ श॒श्रे पाद॑म॒ङ्गुरि॑म्।
च॒कार॑ भ॒द्रम॒स्मभ्य॑मा॒त्मने॒ तप॑नं॒ तु सः॥६॥

He who has made has not been able to make; he has crushed (*śṛ*) a foot, a finger; he had made what is excellent for us, but for himself a burning (*tapana*).

The verse is repeated below as v. 31.11, but with a different last pāda, which reads : *abhago bhagavadbhyaḥ*. Ppp's version of a-b *is yāṁ cakāra na śaśākha śaśire pādam añgulim* (omitting *kartum*); *yām* [sc. *kṛtyām?*] is a preferable reading. The comm. also has *añgulim*; our *-rim* is authenticated by the comment to Prāt.i.66. Ppp's d reads as does our v.31.11 d, but with *abhagā* for *-go*. The verse is metrically defined in the

1. धामानि त्रयाणि भवन्ति स्थानानि नामानि जन्मानीति (नि० ९.२८)।

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same way as here at v.31.11 [the Anukr. seems to scan it as 8 + 9 : 8 + 8 (cf., for example, iii.8.4)]; but *kartum* is evidently [as the accent of *śaśre* shows] to be reckoned to a, and the *pada*-mss. so divide. [The suspicion is natural that a *sa* has been lost between *na* and *śaśāka*. So *ca* has been lost at iv.5.5 a (cf. RV. vi..55.6 a). If we are right in restoring *sa*, and if we pronounce *śaśr-e* (as the Ppp. reading suggests), we should then scan 11 + 8 : 8 + 8. The accent of *śaśāka* can hardly be more than a blunder. - The comment to this verse seems to have failed of thorough revision at W's hands.]

७४१. अपामार्गोऽपं मार्ष्टु क्षेत्रियं शपथश्च यः।
अपाहं यातुधानीरप सर्वा अराय्यः॥७॥

Let the off-wiper wipe off the *kṣetriya* and whatever curse [there is]; [wipe] off, forsooth, the sorceresses, off all the hags.

Ppp. reads in c *-dhānyas*, rectifying the meter. The comm. here defines *kṣetriya* as hereditary disease (*kṣetraṁ mātāpitṛśarīraṁ tatsakāśāt*).

७४२. अपमृज्यं यातुधानानप सर्वा अराय्यः।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे॥८॥

Having wiped off the sorcerers, off all the hags, O off-wiper, with you do we wipe off all that.

Ppp. is defaced in this verse. The comm. first explains *apamṛjya* in a into an imperative, *apamṛḍḍhi*; but then, as an alternative, he allows it its own proper sense.

[१९ - अपामार्ग सूक्त]

[ऋषि- शुक्र। देवता- अपामार्ग वनस्पति। छन्द- अनुष्टुप्, २ पथ्यापंक्ति।]

19. Against enemies : with a plant

Found also, in connection with the two next preceding hymns, in Paipp. v. Used by Kauś. only in company with hymns 17 and 18, as described under h.17. [But vs.2 is reckoned to the *abhaya gaṇa*, employed as battle-charms; see Kauś. 16.8, note.]

७४३. उतो अस्यबन्धुकृदुतो असि नु जामिकृत्।
उतो कृत्याकृतः प्रजां नडमिवा च्छिन्धि वार्षिकम्॥१॥

Both are you not relative-making, and now are you kin-making; also do you cut off (? *ā-chid*) the progeny of the witchcraft-maker, like a reed of the rainy season (*vārṣika*).

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Or, perhaps, 'a last year's reed' (but comm., *varṣāsu bhavam*). The first half-verse is very obscure, and the translation follows the text as closely as possible (Ppp. differs only by beginning *ute 'vā 'sy*), understanding *a-bandhukṛt*, and not *abandhukṛt* (which would be accented on *-kṛt*); possibly the sense is "you make common cause with some and not with others." The comm. takes *-kṛt* both times from *kṛt* 'cut' (which is not impossible) : = *kartaka* or *chedaka*; and he cites RV.iv.4.5 "slaughter you our foes, the related and the unrelated." *Naḍam* he explains as *etatsaṁjñaṁ succhedaṁ tṛṇaviśeṣam*. The Anukr. seems to sanction abbreviation to *'va* in d.

७४४. ब्राह्मणेन॑ पर्यु॑क्तासि॒ कण्वे॑न नार्ष॒देन॑।
सेने॑वैषि॒ त्विषी॑मती॒ न तत्र॑ भ॒यमस्ति॒ यत्र॑ प्रा॒प्नोष्यो॑षधे॥ २॥

You are bespoken (?) by a Brāhman, by Kaṇva son of Nṛshad; you go like a brilliant army (?); there is no fear (*bhaya*) there where you arrive (*pra-āp*), O herb.

Ppp. has in a *pariyukto 'si*, and this is very probably the true form of the word here used; the difficulty is that neither *yuj* nor *vac* is anywhere else found used with *pari; prayukta* ['employed'] is what we should expect. We have "Kaṇva's plant" mentioned at vi.52.3. The imperfect meter of b (which the Anukr. fails to notice, as it does also the like deficiency in d) gives a degree of plausibility to Grill's suggestion that the pāda is intruded on an original *anuṣṭubh* . The *pada*-mss. waver between *nārsadena* and *nārṣ-* (Our Bp. emends *ṣ* to *s*; Op. is altered obscurely; D.K. have *s*), but *s* is certainly the true reading, as required by Prāt. iv.83; SPP. has wrongly chosen *ṣ* for his *pada*-text. The comm., with a couple of SPP's authorities that follow him, reads *tviṣīmate* in c (our P.M.W.E. have *tviṣimatī*.) The mss., without any stable reason, accent *asti* in d, and our edition follows them; SPP. strangely gives *asti* in *saṁhitā-*, but *asti* in *pada*-text. [Are not *paryuktā* and *pariyuktā* alike awkward phonetic renderings of *pra-yuktā?* Cf. Ppp. *śaśire* (= *śaśṛ-e*), iv.18.6; and *daddhire* (= *dadhre*, Roth, ZDMG. x1viii.116).]

७४५. अग्रं॒ग्रमे॒ष्योष॑धीनां॒ ज्योति॑षेवाभिदी॒पय॑न्।
उ॒त त्रा॒तासि॒ पाक॒स्याथो॑ ह॒न्तासि॑ र॒क्षसः॥ ३॥

You go to the head (*agra*) of the herbs, causing to shine (*dīp*) upon [us] as it were with light; also rescuer are you of the simple (*pāka*), likewise slayer are you of the demoniac.

Ppp. puts *pākasya* before *trātā* in c; the comm. paraphrases it with *paktavya-prajñasya* ['one whose wisdom (*prajñā*) is yet to be matured'] *durbalasya*.

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७४६. यदुदो देवा असुरांस्त्वयाग्रे निरकुर्वत।
ततस्त्वमध्योषधेऽपामार्गो अजायथाः॥४॥

When yonder, in the beginning, the gods by you removed (*nis-kṛ*) the Asuras, from thence, O herb, were you born, an off-wiper.

Ppp. has in b the older form *akṛṇvata*, and for c reads *taśmād dhi tvam oṣadhe ap-*. The comm. takes *adhi* in c as meaning *upari vartamānaḥ* or *śreṣṭhaḥ san*.

७४७. विभिन्दती शतशाखा विभिन्दन् नाम ते पिता।
प्रत्यग् वि भिन्धि त्वं तं यो अस्माँ अभिदासति॥५॥

Splitting apart (*vi-bhid*)[1], hundred-branched "splitting apart" by name is your father; in return (*pratyak*), do you split apart him who assails us.

Ppp. has sundry corruptions : *vibhindatī* in a, *vibinda* in b, *taṁ tvā* at end of c. The comm. omits *vi* in c. Pāda c needs some such emendation as to *taṁ tu-am*.

७४८. असद् भूम्याः समभवत् तद् यामेति महद् व्यचः।
तद् वै ततो विधूपायत् प्रत्यक् कर्तारमृच्छतु॥६॥

The non-existent came into being (*sam-bhū*) from the earth; that goes to the sky, the great expanse (*vyacas*); let that, verily, fuming abroad, come back thence on the maker.

The translation implies the obvious emendation, made in our text, of *tad dyām* for *tad yām*, which is read by all the mss. and by the comm., and retained in SPP's text, though in a note he approves our alteration; it is only another example of mistaking an abbreviated for a full reading (*dy* for its grammatical equivalent *ddy* : compare [i.22.1, and Roth, ZDMG. xlviii.104]). Ppp. reads in b *bṛhat vacas*; and it has for c *ud it vaco vyadhūmayati*. The comm. gives *bhūmyām* for *-yās* in a, and *tvat* for *tat* at beginning of b. He renders *asat* by *asatkalpaṁ kṛtyārūpam*, or, alternatively, by *aśobhanaṁ kṛtyārūpam*. The accent *-dhūpāyat* is contrary to all rule, and doubtless false; MS. (i.10.20; p.160.1) has *-pāyat*, which is correct. The general sense of the verse is obscure; but it appears to parallel the return of the charm upon its producer with the action of water in exhaling from the earth and coming back as rain.

७४९. प्रत्यङ् हि सम्बभूविथ प्रतीचीनफलस्त्वम्।
सर्वान् मच्छपथाँ अधि वरीयो यावया वधम्॥७॥

1. *Bhidir* to cut

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Since you have come into being reverted (*pratyañc*), having reverted fruit, do you repel (*yu*) from me all curses, [repel] very far the deadly weapon.

The verse is nearly repeated as vii.65.1. Ppp. has for c, d *pratiṣkṛtyā amuṁ kṛtyā-kṛtaṁ jahi*. The comm. reads in b-*phala,* vocative; regarding, of course, the *apāmārga* plant as addressed.

७५०. शतेन॑ मा॒ परि॑ पाहि स॒हस्रे॑णा॒भि र॑क्ष मा।
इन्द्र॑स्ते वीरुधां पत उ॒ग्र ओ॒ज्मान॒मा द॑धत्॥८॥

Protect me around with a hundred; defend me with a thousand; may the forceful (*ugra*) Indra, O lord of the plants, assign force (*ojman*) unto you.

Ppp. has for d *bhadro 'jmānam ā dadhuḥ*. It can hardly be that the writer does not use here *ugra* and *ojman* as words felt to be related; but the comm. gives for the former his standing and always repeated *udgūrṇabala*, and paraphrases the other with *ojasvitva*.

20. To discover sorcerers : with an herb

Found in Paipp. viii. (in the verse-order 1-4, 7, 6, 8, 9, 5). Reckoned by Kauś. (8.25) to the *cātanāni*; and by the schol. (8.24, note) added to the *mātṛnāmāni* : with good reason, if we may trust the Anukr. (which adds to what is given above : *anena mātṛnāmau 'ṣadhim evā 'staut*); but the comm. says nothing about it. The hymn is used by itself (28.7) to accompany the binding on of an amulet of *sadampuṣpā* 'ever-flowering' (or, as the comm. and schol. say, *trisandhyā*) in a healing ceremony (the comm. says, against *brahmagraha* and the like).

[२० - पिशाचक्षयण सूक्त]

[ऋषि- मातृनामा। देवता- मातृनामौषधि। छन्द- अनुष्टुप्, १ स्वराट् अनुष्टुप्, ९ भुरिक् अनुष्टुप्।]

७५१. आ प॑श्यति॒ प्रति॑ पश्यति॒ परा॑ पश्यति पश्यति।
दिव॑म॒न्तरि॑क्षमाद् भूमिं॒ सर्वं॑ तद् दे॑वि पश्यति॥१॥

He (?) looks on, he looks toward, he looks away, he looks : the sky, the atmosphere, then the earth- all that, O divine one (f.), he looks at.

Pp. has the 2d sing. *paśyasi* all the five times, and it is an easier

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reading (adopted by Grill in his translation), especially in d, unless we may emend *devi* to *devī*; according to the comm., the subject throughout is the wearer of the amulet, and the divine one, as is also indicated by Kauś., is the *sadampuṣpā* plant, a plant evidently having something about it that resembles or suggests eyes. Ppp. reads *ā* for *āt* in c. [Read *pra* for *prati* in a? Pronounce *divāntar-* in c.]

७५२. तिस्रो दिवस्तिस्रः पृथिवीः षट् चेमाः प्रदिशः पृथक्।
त्वयाहं सर्वा भूतानि पश्यानि देव्योषधे॥ २॥

Three skies, three earths, and these six directions severally - by you let me see all beings, O divine herb.

Ppp. has *mahī* (for *-īḥ*) instead of *prthak* in b, and in the second half-verse, *tathā 'haṁ sarvā yātṛna paśyāmi*. Some of our mss. (P.M.) give *paśyāṇi* in d. Pāda a is redundant by a syllable, unless we pronounce *prthvis*. [For the triplicity[1], comm. cites RV. ii.27.8 and AB.ii.17 end.]

७५३. दिव्यस्य सुपर्णस्य तस्य हासि कनीनिका।
सा भूमिमा रुरोहिथ वह्यं श्रान्ता वधूरिव॥ ३॥

Of that heavenly eagle are you the eye-pupil; you there have ascended the earth as a wearied bride (*vadhū*) a litter.

Ppp. puts *divyasya* after *suparṇasya*. The ground of the comparisons made in the verse is altogether obscure, and the comm. casts no light upon them. [Bloomfield discusses this vs., AJP, xvii.402.]

७५४. तां मे सहस्राक्षो देवो दक्षिणे हस्त आ ददत्।
तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः॥ ४॥

May the thousand-eyed god set it in my right hand; with it do I see every one, both who is Śūdra and [who] Āryan.

Ppp. has *hast' ādadat* at end of b, and, for second half-verse, *tato 'haṁ sarvaṁ paśyāmi adbhūtaṁ* (sic) *yac ca bhavyam. Paśyāni* would be an acceptable emendation in c. The comm. (with one of SPP's mss.) reads *nvayd* in c; he regards the "god" in a as Indra.

७५५. आविष्कृणुष्व रूपाणि मात्मानमप गूहथाः।
अथो सहस्रचक्षो त्वं प्रति पश्याः किमीदिनः॥ ५॥

1. 'तिस्रो भूमीर्धारयन् त्रीरुँत द्यून्' (ऋ० २.२७.८)। 'त्रयो वा इमे त्रिवृतो लोकाः' (ऐ० ब्रा० २.१७)।

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Make manifest [your] forms; do not hide yourself away; then may you, O thousand-eyed one, look upon the *kimīdins*.

Literally (in d) 'meet with your look'. Ppp. begins c with *evā* instead of *atho*, and ends d with *paśyāmy āyata*. The abbreviation in c of the stem *-cakṣus* to *-cakṣu* is one of those noted in the Prāt. rules ii.59 and iv.100.

७५६. दुर्शयं मा यातुधानान् दुर्शयं यातुधान्यः।
पिशाचान्त्सर्वान् दर्शयेति त्वा रभ ओषधे॥६॥

Show me the sorcerers; show the sorceresses; show all the *piśācas* : with this intent I take hold of (*ā-rabh*) you, O herb.

For second half-verse, Ppp. has *āpaspṛg eva tiṣṭhantaṁ darśaya mahaṁ kimīdinam*.

७५७. कश्यपस्य चक्षुरसि शुन्याश्चं चतुरक्ष्याः।
वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः॥७॥

The eye of Kaśyapa are you, and of the four-eyed bitch: conceal you not the *piśāca*, like the sun gliding (*sṛp*) in the clear sky (*vīdhra*).

That is, allow him to be no more concealed than the sun etc. Both editions read *-akṣyāṣ* at end of b, but it is against the authority of the mss., all of which (save two of SPP's which follow the comm. in giving the true reading) omit, as in numerous other cases, the *y* after the sibilant. The comm. regards Saramā as referred to; and, in futile attempt at explaining her possession of four eyes, says *etenā 'pradhṛṣyatvam uktam*. [Cf. Weber, *Berl. Sb.*, 1895, p.849, n.3.] He explains the reference to eyes by the resemblance of the flowers of the plant in question; but this looks rather like a plausible guess than like a statement on any authority. Ppp. has for first half-verse *kaśyapasya caturakṣas syaṅtyāś caturakṣa*. The comm. derives *vīdhra* from *vi-idh*, and glosses it with *antarikṣa*. The Anukr. appears to approve the abbreviation to *sūryam 'va* in c. [Bloomfield thinks that *kaśyapa* punningly suggests *paśyaka* 'seer', and cites TA. i.8.8, *kaśyapaḥ paśyako bhavati yat sarvam paripaśyati*.]

७५८. उदग्रभं परिपाणाद् यातुधानं किमीदिनम्।
तेनाहं सर्वं पश्याम्युत शूद्रमुतार्यम्॥८॥

I have seized (*ud-grabh*) out of his shelter (*paripāṇa*) the sorcerer, the *kimīdin*; with it do I see every one, both Śūdra and Āryan.

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Ppp. has in a, b *-pāṇaṁ yātudhānāt kimīdinaḥ*. The comm. makes *tena* refer here to *yātudhānam*, and supplies *graham* to *sarvam* - evidently without reason.

७५९. यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति।
भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय॥ ९॥

Whichever flies through the atmosphere, and whichever creeps across the sky; whichever thinks the earth a refuge (*nātha*) - that *piśāca* do you show forth.

Ppp. has for b *bhomiś co 'pasarpati,* and in c *divam* for *bhūmim*; and its d is *tvaṁ piśācaṁ dṛśe kuru*. The comm. (with a couple of SPP's mss.) has *adhi-* instead of *ati-* in b; he glosses *nātham* with *svāminam*. The verse is not *bhurij* if we combine *yo 'ntar-* in a. [Correct the misprinted verse-number.]

Here, at the end of the fourth *anuvāka*, with 5 hymns and 42 verses, the old Anukr. says *atha kuryād dvādaśa.*

Here ends also the seventh *prapāṭhaka.*

[२१ - गोसमूह सूक्त]

[ऋषि- ब्रह्मा। देवता- गो-समूह। छन्द- त्रिष्टुप्, २-४ जगती।]

21. Praise of the kine

This hymn is not found in Paipp., but it occurs in the Rig-Veda (vi.28.1-7; vs. 8, in a different meter, is perhaps a later addition), and also in TB. (ii.8.8[11-12]). It is used by Kauś. (19.1), with i.4-6 and others in a rite for ailing kine, and also (21.8 ff.) in one for the prosperity of kine, vs. 7 being specifically mentioned as repeated when they go forth to pasture; vs. 7 appears further to be quoted at 19.14, in a rite for the cow-stall; but the comm. declares two verses to be intended, and, if so, they must be vii.75.1, 2, since there is here no following verse. In Vait. (21.24), in the *agniṣṭoma*, the cows intended as sacrificial gifts are greeted with this hymn. The schol. (Kauś.16.8) reckons vs. 4 to the *abhaya gaṇa*. The comm. [and Keśava's scholion to Kauś. 27.34] declare hymns 21-30 to be *mṛgāra*-hymns (kauṣ. 27.34; 9.1) but the same would seem properly to belong only to hymns 23-29, which form a related group, and are by the Anukr. ascribed to Mṛgāra as author.

७६०. आ गावो अग्मन्नुत भद्रमक्रन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे।
प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वीरुषसो दुहानाः॥ १॥

The kine have come, and have done what is excellent; let them

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stay (*sad*) in the stall (*goṣṭha*); let them take pleasure with us; may they be rich in progeny here, many-formed, milking for Indra many dawns.

The other texts have no variants for this verse. The comm., after his wont, turns the two aorists in a into imperatives; he renders *raṇayantu* alternatively by *ramayantu* and *ramantām*; and he takes "dawns" as equivalent to "days" (*divasān*). ['Full many a morning yielding milk for Indra.']

७६१. इन्द्रो यज्वने गृणते च शिक्षत उपेद् ददाति न स्वं मुषायति।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम्॥२॥

To the sacrificer and singer, to the helpful one (?), Indra verily gives further, steals not what is his; increasing more and more the wealth of him, he sets the godly man (*devayu*) in an undivided domain (*? khilya*).

The other texts have in a the decidedly better reading *pṛṇate ca śikṣati* of which ours is simply a corruption; the comm., heedless of the accent, takes our *śikṣate* as a verb (= *gāḥ prayacchati*). In d they have the better accent *abhinne*; and TB. reads *khille*; most of our mss. could be better understood as *khilpe* than as *khilye*; the comm. defines *khila* as *aprahataṁ sthānam*, and *khilya* as *tatrabhava*; R. conjectures "stone-wall" for *khilya*. All our mss., and part of SPP's, read *mukhāyati* in b.

७६२. न ता नशन्ति न दभाति तस्करो नासामामित्रो व्यथिरा दधर्षति।
देवांश्च याभिर्यजते ददाति च ज्योगित् ताभिः सचते गोपतिः सह॥३॥

They shall not be lost; no thief shall harm [them]; no hostile [person] shall dare attack their track (?); with whom he both sacrifices to the gods and gives, long verily with them does the kine-lord go in company.

Both the other texts accent *vyathis* in b, as does one of our mss. (O.), and one of SPP's. Before this word TB. has *nai 'nā amitro*. The comm. explains *vyathis* as *vyathājanakam āyudham*. The pāda is very obscure as it stands. [An earlier draft of the translator's ms. reads : "*Naśanti*, by its association, and its difference from *naśyanti*, must be meant as subjunctive (aor.), notwithstanding its ending." I am tempted to suggest *na tā naśan; tā* (acc. pl. fe.) *na dabhāti taskaras*. - BR., vi.1438, take *vyathis* as 'unbemerkt von,' with genitive, *āsām*. But see Geldner's discussion of the combinations of *vyathis* with *ā-dhṛṣ*, *Ved. Stud.* ii.29.- Note that TB's *amitro* (both ed's read so in the text and both have *a-* in

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the comm.) is neither *amitro* nor *āmitro*.] *[In TB., the *pratīkas* of vss. 3 and 4 stand in RV. order at ii.8.8[11]; but the vss. are given in full at ii.4.69.]

७६३. न ता अर्वा रेणुककाटोऽश्नुते न संस्कृतत्रमुपं यन्ति ता अभि।
उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः॥४॥

No dust-raising horseman (*? arvan*) reaches them; not unto the slaughter-house (?) do they go; those kine of that sacrificing mortal roam over wide-going fearlessness.

RV. differs only by retaining the *a* of *aśnute* in a, as do one or two of our mss. (O.K.) and half of SPP's; and its *pada*-text divides *saṁskṛtatra* in b, while the AV. *pada*-mss. (except our Op.) leave the word undivided (by an oversight, the AV. *Index Verborum* gives the RV. form). The comm. explains *arvā* by *hiṁsako vyāghrādiḥ*, and *-kakāṭa* by *udbhedaka*; also *saṁskṛtatra* by *māṁsapācaka* (because *viśasitaṁ trāyate pālayatī*), quoting from an unknown source the line *saṁskṛtaḥ syād viśasitaḥ saṁskṛtatraś ca pācakaḥ*. The comment to Prāt. [iv.58] makes the word come from the root *kṛ*. TB. [also retains the *a* of *aśnute* and it] has in d *martyasya*. In our printed text, the upper accent-mark in *reṇukakāṭo* is over the wrong *k*.

७६४. गावो भगो गाव इन्द्रो म इच्छाद् गावः सोमस्य प्रथमस्य भक्षः।
इमा या गावः स जनास इन्द्रं इच्छामि हृदा मनसा चिदिन्द्रम्॥५॥

The kine [are] Bhaga; Indra has seemed to me the kine; the kine [are] the draught of first soma; these kine - that, O people, [is] Indra; with whatever heart [and] mind I seek Indra.

The translation implies in a the RV. reading *achān*, of which our *ichāt* seems merely an unintelligent and unintelligible corruption; TB. has instead *acchāt*, and our O.K. give the same. Both the other texts add *id* after *ichāmi* in d. The comm. translates in a "may Indra desire that there be kine for me." [The latter part of c is of course the well-known refrain of RV. ii.12.]

७६५. यूयं गावो मेदयथा कृशं चिदश्रीरं चित् कृणुथा सुप्रतीकम्।
भद्रं गृहं कृणुथ भद्रवाचो बृहद् वो वय उच्यते सभासु॥६॥

You, O kine, fatten whoever is lean; the unlovely (*aśrīra*) one you make of good aspect; you make the house excellent, O you of

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excellent voice; great is your vigor (*vayas*) called in the assemblies (*sabhā*).

The RV. version agrees at all points with ours; TB. accents *kṛśam* in a and has *aślīlām* in b (its *kṛṇuthāt* is a misprint, as its commentary shows). The comm. reads *kṛṇuta* in c; *sabhāsu* in d he paraphrases with *janasamūheṣu*.

७६६. प्रजावंतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः।
मा वः स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु॥७॥

Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place - let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.

The translation of a follows our text, though the false accent *ruśantīs* (TB. has the same reading) shows that the word is only a corruption of the RV. reading *riśantīs* 'cropping grazing'. The comm., though reading *ruśantīs*, renders it *tṛṇam bhakṣayantīs*. [The TB. comm. in both ed's reads *riśantīs*.] Both the other texts have in a *sūyavasam*, and at the end *hetī rudrasya vṛjyāḥ* (TB. *vṛñjyāt*). With our c, d compare also TS. i.1.1 (differing only in the order of words in d [*rudrasya hetiḥ pari vo vṛṇaktu*, which is metrically much better than our AV. order, albeit the RV. order is as good as that of TS. if we pronounce *rudṛ-asya*]). The comm. supplies to *aghaśaṅsas* in c *vyāghrādir duṣṭamṛgaḥ*. [For *śśata*, see *Skt. Gram.* §615.]

22. For the success and prosperity of a king

Found in Paipp. iii. (with vs. 3 before vs. 2), and most of it also in TB. (ii.4.7[7-8]). Used by Kauś. (14.24) in a rite for victory in battle (the editor of Kauś. regards the next hymn also as included, but evidently by an error), and also in the ceremony of consecration of a king (17.28) [Weber, *Rājasūya*, p. 142]; and the comm. mistakenly regards it as quoted at 72.7, giving the pratīka as *imam indra*, instead of *imam indram*, as Kauś. really reads (xii.2.47, evidently the verse intended). The Anukr. spreads itself at very unusual length over the character of the hymn: *imam indra vardhaye 'ti vasiṣṭha aindraṁ traiṣṭubhaṁ so 'tharvā ṛṣ atriyāya rājñe candramase prathamābhiḥ pañcabhir niramitrīkaraṇamukhyene 'ndram aprārthayad grāmagavāśvādi sarvaṁ rājyopakaraṇaṁ ca tataḥ parābhyām antyābhyām indraūpeṇa svayaṁ eva kṣatriyaṁ rājānaṁ candramasam āśiṣā prāṇudad iti.* Probably *Vasiṣṭha* is the intended *ṛṣi*-name, and *so 'tharvā* (one ms. *sauth-*) a misreading for something else.

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[२२ - अमित्रक्षयण सूक्त]

[ऋषि- वसिष्ठ अथवा अथर्वा। देवता- इन्द्र और क्षत्रिय राजा। छन्द- त्रिष्टुप्।]

७६७. इमिंन्द्र वर्धय क्षत्रियं॑ म इमं वि॒शामेंकवृ॒षं कृ॑णु॒ त्वम्।
निर॒मित्रा॑नक्ष्णुह्यस्य॒ सर्वा॑स्तान् र॑न्धयास्मा अहमुत्तरे॑षु॥ १॥

Increase, O Indra, this Kṣatriya for me; make you this man sole chief of the clans (*viś*); unman (*nis-akṣ*) all his enemies; make them subject to him in the contests for preeminence.

The comm. (with one of SPP's mss.) has in b the strange reading *vṛṣ ām* for *viśām*; and it treats *aham* and *uttareṣu* in d as two separate words. He takes *akṣṇuhi* as from *akṣ* 'attain' (*akṣū vyāptau*), and so explains it (*nirgatavyāptikān kuru*). [See Delbruck's discussion, *Gurupūjākaumudī*, p.48-9.] TB. combines a of this verse (reading *kṣatriyāṇām* for *-yam me*) with b, c, d of our vs. 3. In our edition, an *anusvāra* is substituted for an accent-mark over the syllable *-nra-* in d.

७६८. एमं भ॑ज॒ ग्राम॒े अश्वे॑षु॒ गोषु॒ निष्टं॑ भ॑ज॒ यो अ॒मित्रो॑ अ॒स्य।
वर्ष्म॑ क्ष॒त्राणा॑मयम॑स्तु॒ राजेन्द्र॒ शत्रूं॑ र॒न्धय॒ सर्व॑म॒स्मै॥ २॥

Porfion you this man in village, in horses, in kine; unportion that man who is his enemy; let this king be the summit of authorities (*kṣatra*); O Indra, make every foe subject to him.

Ppp. elides the *a* of *amitras* in b, and in c has the better reading *varṣ man* 'at the summit,' which is also offered by the comm., and by three of SPP's mss. TB. has *varṣman*, but as first word of a very different half-verse, our iii.4.2 c, d, which it adds to our first half-verse here to make a complete verse; in a it has *imam ā* instead of *e 'mam*, and in b *nir amum* instead of *niṣ ṭam*, thus rectifying the meter (the Anukr. takes no notice of the metrical irregularity of our b); and it leaves *asya* without accent at the end. Nearly half the mss. (including our P.M.W.I.K.) have in d *śatrūṅ*, and the comm. seems to understand *śatrūn*. [TB. combines *yo 'mitro,* against the meter.]

७६९. अ॒यम॑स्तु॒ धन॑पति॒र्धना॑नाम॒यं वि॒शां वि॒श्पति॑रस्तु॒ राजा॑।
अ॒स्मिन्नि॑न्द्र॒ महि॒ वर्चां॑सि धेह्यव॒र्चस॑ं कृणुहि॒ शत्रु॑मस्य॥ ३॥

Let this man be riches-lord of riches; let this king be people-lord of people; in him, O Indra, put great splendors; destitute of splendour make you his foe.

As noted above, TB. combines the last three pādas of this verse with our 1 a; it reads *asmai* instead of *asmin* at beginning of c. The comm.

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foolishly gives himself much vain trouble to prove that the epithets in a and b are not repetitions.

७७०. अस्मै द्यावापृथिवी भूरि वामं दुहाथां घर्मदुघे इव धेनू।
अयं राजा प्रिय इन्द्रस्य भूयात् प्रियो गवामोषधीनां पशूनाम्॥४॥

For him, O heaven-and-earth, milk you much that is pleasant (*vāma*), like two milch kine that yield the hot-draught (*gharma-*); may this king be dear to Indra, dear to kine, herbs, cattle.

Ppp. combines *dughe 'va* in b, and has *bhūyās* in c; and at the end it agrees with TB. in reading *utā 'pām* for *paśūnām*. TB. further has *asmā u* in a, and *-dughe 'va dhenuḥ* in b [but see Prāt. i.82 n.]; and it prefixes *sam u duhāthām*. Probably it is the loss of that prefix or of some other that causes *duhāthām* to stand in all the mss. without accent at the beginning of the pāda : an inadmissible anomaly, though read in both texts; we ought to have emended to *duhāthām*. The comm. explains that *gharma-* in b signifies the *pravargya*. [The meter requires the prefix.]

७७१. युनज्मि त उत्तरावन्तमिन्द्रं येन जयन्ति न पराजयन्ते।
यस्त्वा करदेकवृषं जनानामुत राज्ञामुत्तमं मानवानाम्॥५॥

I join to you Indra who gives superiority (*?uttarāvant*), by whom men conquer, are not conquered; who shall make you sole chief of people (*jana*), also uppermost of kings descended from Manu.

Pp. reads in a tam uttarāvantam indra. TB. has in b jayāsi and parājayāsai, and in the second half-verse sa tvā 'kar ekavṛṣabham svānam atho rājann utt-. The comm. explains uttarāvantam by atiśayitottarāvantam.

७७२. उत्तरस्त्वमधरे ते सपत्ना ये के च राजन् प्रतिशत्रवस्ते।
एकवृष इन्द्रसखा जिगीवाञ्छत्रूयतामा भरा भोजनानि॥६॥

Superior [are] you, inferior your rivals, whosoever, O king, are your opposing foes; sole chief, having Indra as companion, having conquered, bring you in the enjoyments (*bhojana*) of them that play the foe.

Ppp. has in a *adhare santv anye*. TB. puts together a and c as first half of a verse to the other half of which our text has nothing corresponding; and it reads *ekavṛṣā* for *ekavṛṣas*. The comm. takes *pra-*

! ॰र्मः प्रवर्ग्यः। तद्वां स्रुचो वा गौर्वेदिर्वा सं दधाति।

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and *śatravas* in b as two independent words; he paraphrases *bhojanāni* by *bhogasādhanāni dhanāni*.

७७३. सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीकोऽवं बाधस्व शत्रून्।
एकवृष इन्द्रसखा जिगीवाञ्छत्रूयतामा खिदा भोजनानि॥७॥

Of lion-aspect, do you devour (*ad*) all the clans (*viś*); of tiger-aspect, do you beat down the foes; sole chief, having Indra as companion, having conquered, seize you on (*ā-khid*) the enjoyments of them that play the foe.

Ppp. has only the second half-verse, and reads for d *śatrūyatām abhi tiṣṭhā mahāṅsi* (our vii.73.10 etc.: see under that verse). The whole verse is wanting in TB. The comm., with one of SPP's mss., reads *apa* for *ava* in b. He paraphrases *addhi* (which is a frequent expression for the action of a ruler upon his subjects) very properly by *bhuṅkṣva*; and *ā khida*, less acceptably, by *ācchindhi*.

23. Praise and prayer to Agni

Found, *with the six hymns that follow, all together (but in the order 23, 25, 27, 26, 28, 29, 24), in Paipp. iv. The seven are known by Kauś. (9.1) as the *mṛgāra* hymns (also by the schol., as by the Anukr.; that the comm. to h.21 gives the name to 21-30 was there remarked; here he speaks of "a heptad of hymns" as intended in 9.1); they are reckoned (9.1) to the *bṛhachāntigaṇa*, and also (32.27, note) to the *aṅholiṅga gaṇa*; and they are employed in a healing rite (27.34). In Vait. the hymn accompanies the kindling of the fire in the *parvan* sacrifices (2.11), and vs. 4 is similarly used (5.15) in the *agnyādheya*. It was noted under the preceding hymn that the editor of Kauś. mistakenly regards this one as included in Kauś. 14.24. The first and last verses [of each] of the *mṛgāra* hymns are given also by TS. (iv.7.15), MS. (iii.16.5), and K. (xxii.15); only the hymn to Bhava and Śarva (our 28) is omitted, and, on the other hand, those texts have similar invocations to the Aśvins and to all the gods. And the comm. to our h.24 quotes also TS. vii.5.22, where a *mṛgāreṣṭi* with ten oblations, to the divinities worshipped with the verse in question, is prescribed. [See further, as to this litany, Weber's note, p.95 f. - The *mṛgāra*-verses occur in TS. and MS. at the very end of the *kāṇḍas* (iv. and iii.) concerned.] *[In the verse-order 1, 4, 2, 3, 5, 6, 7.]

[२३ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- प्रचेता अग्नि। छन्द- त्रिष्टुप्, ३ पुरस्ताद् ज्योतिष्मती त्रिष्टुप्, ४ अनुष्टुप्, ६ प्रस्तारपंक्ति।]

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७७४. अग्नेर्मन्वे प्रथमस्य प्रचेतसः पाञ्चजन्यस्य बहुधा यमिन्धते।
विशोविशः प्रविशिवांसमीमहे स नो मुञ्चत्वंहसः॥ १॥

I reverence (*man-u*) first the forethoughtful (*pracetas*) Agni, him of the five peoples, whom men kindle in many places; we pray to him who had entered (*pra-viś*) into clans after clans (*viś*) : let him free us from distress.

Ppp. has in b *pañcaj-*; the comm., *pāñcayajñasya,* for which he gives three different interpretations[1], the last one making *-yajñasya* equivalent to *-janasya*. *Manve* he paraphrases by *jānāmi*. In a, MS. has *amṛtānām* for *pracetasas*; for b, TS.MS. give *yam pāñcajanyam bahavaḥ samindhate;* and, for c, *viśvasyāṁ viśi praviśivāṅsam īmahe*. [The "absence of reduplication" (*Skt. Gram.* §803 a) is doubtless due to the oft-repeated syllable *vi* to *viś*. The pratīka is cited, MGS. i.5.5 - cf. p.145.] The Anukr., at the end of the descriptions of the seven hymns, says that all the verses contain - i.e. end with - an *anuṣṭubh* pāda. Its definitions of the meters in detail are too inaccurate to be worthy of attention throughout.

७७५. यथा हव्यं वहसि जातवेदो यथा यज्ञं कल्पयसि प्रजानन्।
एवा देवेभ्यः सुमतिं न आ वह स नो मुञ्चत्वंहसः॥ २॥

As you carry the oblation, O Jātavedas; as, foreknowing, you adapt the sacrifice - so do you convey to us favour from the gods : let him free us from distress.

Ppp. offers no variants in vss. 2-4, but puts 4 next after 1. The comm. takes *devebhyas* in c first as dative and then as ablative.

७७६. यामन्यामन्नुपयुक्तं वहिष्ठं कर्मन्कर्मन्नाभगम्।
अग्निमीडे रक्षोहणं यज्ञवृधं घृताहुतं स नो मुञ्चत्वंहसः॥ ३॥

Put to service at every course (*yāman*), best carrier, sharer (*ābhaga*) at every rite, Agni I praise, demon-slayer, sacrifice-increaser, offered to with ghī : let him free us from distress.

All the mss. (and SPP. with them) make the division of the verse, with obvious impropriety, before instead of after *agnim īḍe*, being apparently led into the blunder by remembering the two words as beginning the Rig-Veda. The comm. gives the right division, as does also our edition by emendation. Nearly all the mss. (nor our I.K.) read *bahiṣṭ*

1. देवयज्ञः पितृयज्ञः भूतयज्ञः मनुष्ययज्ञः ब्रह्मयज्ञः। यद्वा पञ्चधा यज्ञा विभक्ता अग्निष्टोमादयः पञ्चयज्ञाः।

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ham at end of a; both editions give *vah-*, with the comm. The comm. paraphrases *ābhagam* by *ābhaktavyam āsevyam evaṁguṇaviśiṣṭam*. [The vs. scans as 11 + 11 : 12 + 8 = 42. Even with the misdivision (11 + 7 : 8 + 8 + 8), it is no *purastajjyotiṣmatī* (44).]

७७७. सुजा॑तं जा॒तवे॑दसम॒ग्निं वै॒श्वा॒न॒रं वि॒भुम्।
ह॒व्य॒वाह॑ं हवामहे॒ स नो॑ मुञ्च॒त्वंह॑सः॥४॥

The well-born Jātavedas[1], the mighty (*vibhu*) Agni belonging to all men (*vaiśvānara*), the carrier of oblations, we call on : let him free us from distress.

The verse, as already noticed, comes second in the Ppp. version of the hymn. The comm. explains *vibhu* as "pervading" (*vyāpaka*).

७७८. येन॒ ऋष॑यो ब॒लमद्यो॑तयन् यु॒जा येनासु॑राणा॒मयु॑वन्त मा॒याः।
येना॒ग्निना॑ प॒णीनिन्द्रो॑ जि॒गाय॒ स नो॑ मुञ्च॒त्वंह॑सः॥५॥

With whom as ally the seers made [their] strength shine out; with whom they repelled the wiles of the Asuras; with whom, Agni, Indra conquered the Paṇis - let him free us from distress.

Ppp. makes in a the combination *yena ṛṣ-*, and reads in b *idyotayan*; for the latter, the comm. (with two or three of SPP's mss.) gives *uddyotayan*; a few of the mss. (including our Bp.K.) have *-tayam*.

७७९. येन॑ दे॒वा अ॒मृत॑म॒न्ववि॑न्दन् येनौष॑धी॒र्मधु॑मती॒रकृ॑ण्वन्।
येन॑ दे॒वाः स्व॑१॒॑राभ॑र॒न्त्स नो॑ मुञ्च॒त्वंह॑सः॥६॥

By whom the gods discovered the immortal; by whom they made the herbs rich in honey; by whom the gods brought the heaven (*svar*) - let him free us from distress.

The comm. takes *amṛta* in a as meaning the drink of immortality; more probably it signifies immortality itself.

७८०. यस्ये॒दं प्र॒दिशि॒ यद् वि॒रोच॑ते॒ यज्जा॒तं ज॑नि॒त॒व्यं॑ च॒ केव॑लम्।
स्तौ॒म्यग्निं ना॑थि॒तो जो॑हवीमि॒ स नो॑ मुञ्च॒त्वंह॑सः॥७॥

In whose direction [is] whatever shines forth (*vi-ruc*) here, what is born and to be born, all of it - I praise Agni, [as a] suppliant I call loudly on [him] - let him free us from distress.

TS. and MS. have quite different first half-verse : yasye 'dam prāṇan

1. See Nirukta 7.19

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nimiṣad yad ejati yasya jātaṁ janamānaṁ ca kevalam. The comm. renders nāthitas first by nāthamānaḥ, phalaṁ kāmayamānaḥ, and they by nāthitaḥ svāmī saṁjāto 'sya.

24. Praise and prayer to Indra

Found in Paipp. iv., with the other *mṛgāra* hymns, and used by Kauś. only as one of the group (see under h.23); its first and last verses occur in the same Black Yajur-Veda texts (do.).

[२४ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- इन्द्र। छन्द- त्रिष्टुप्, १ शक्वरीगर्भा पुरः शक्वरी त्रिष्टुप्।]

७८१. इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा उप मेम आगुः।
यो दाशुषः सुकृतो हवमेति स नो मुञ्चत्वंहसः॥ १॥

We reverence Indra; constantly do we reverence him; these praise-hymns (*stoma*) of the Vṛta-slayer have come unto me; he who goes to the call of the worshiper (*dāśvāṅs*), of the well-doer - let him free us from distress.

Ppp. has in a *indrasya manve śaśvad yasya manvire*, which is better, in both sense and meter. TS. and MS. (agreeing throughout) read *indrasya manve prathamasya pracetasaḥ* in a; in b, *upa mām upā 'guḥ*; and, in c, *havam upa gantā*. The verse is properly enough *purahśakvarī*, but there is no reason why it should be called in addition *śakvarīgarbhā*.

७८२. य उग्रीणामुग्रबाहुर्ययुर्यो दानवानां बलमारुरोज।
येन जिताः सिन्धवो येन गावः स नो मुञ्चत्वंहसः॥ २॥

He who, having formidable arms, is repeller (*?yayu*) of the formidable ones (f.); who battered the strength of the Dānavas; by whom are conquered the rivers,[1] by whom the kine - let him free us from distress.

Ppp. has in a *yo 'graṇām* and omits *yayus*; and at end of b it reads *āsasāda*. The first pāda is full of questionable points, and probably corrupt; the comm. explains *yuyus* (though SPP. says in a note that his text reads *yayus*), and by *yāvayitā pṛthakkartā*; to *ugriṇām* he supplies *śatrusenānām*.

७८३. यश्चर्षणिप्रो वृषभः स्वर्विद् यस्मै ग्रावाणः प्रवदन्ति नृम्णम्।
यस्याध्वरः सप्तहोता मदिष्ठः स नो मुञ्चत्वंहसः॥ ३॥

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1. जिताः मेघं भित्त्वा जयेन प्राप्ताः। यद्वा सिन्धवो नद्यः समुद्रा वा वृत्रवधेन जिताः।

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He who is filler of people (*carṣaṇi-*), bull, heaven-finder (*svarvid*); for whom the pressing-stones proclaim [his] manliness; whose is the sacrifice with seven priests, most intoxicating - let him free us from distress.

Ppp. has *carṣaṇi* instead of *vṛṣabhas* in a, and, for c, *yasyā 'dhvaryus saptahotā mudicyut*. The comm. renders *carṣaṇi-* by *manuṣya-*.

७८४. यस्य॑ व॒शास॑ ऋ॒षभास॑ उ॒क्षणो॒ यस्मै॑ मी॒यन्ते॒ स्वर॑वः॒ स्व॒र्विदे॑।
यस्मै॑ शु॒क्रः प॑वते॒ ब्रह्म॑शुम्भित॒: स नो॑ मुञ्च॒त्वंह॑सः॥४॥

Whose are cows (*vaśā*), bulls, oxen; for whom, the heaven-finder; sacrificial posts (*svaru*) are set up. for whom the bright (*śukra*) [soma] purifies itself, adorned with sacred words (*brahma*) - let him free us from distress.

Ppp. has in c *yasmiṅ śukras pravartate*. The comm. explains *vaśā* in a as "barren cow" (*vandhyā gauḥ*), and *svaru* as *yūpāvatakṣaṇaśakala*, used for *yūpa*. [Cf. RV. vi.16.47.]

७८५. यस्य॒ जुष्टिं॑ सो॒मिन॑: का॒मय॑न्ते॒ यं हव॑न्त॒ इषु॑मन्तं॒ गवि॑ष्टौ।
यस्मि॒न्नर्क॑: शिश्रि॒ये यस्मि॒न्नोज॒: स नो॑ मुञ्च॒त्वंह॑सः॥५॥

He whose enjoyment (*juṣṭi*) the offerers of soma desire; whom, possessed of arrows, men call on in the cattle-raid (*gaviṣṭi*); on whom depends song (?*arka*), on whom force - let him free us from distress.

Ppp. reads in b *iṣuvantam*. Prāt.ii.23 teaches the form of *gaviṣṭi*. The comm. explains *arkas* as *arcanasādhanabhūto mantraḥ stutaśastrādilakṣaṇaḥ*.

७८६. य: प्र॑थ॒म: क॑र्म॒कृत्या॑य ज॒ज्ञे यस्य॑ वी॒र्यं॑ प्रथ॒मस्यानु॑बुद्धम्।
येनो॒द्यत॑ वज्रो॒ऽभ्याय॒ताहि॒ स नो॑ मुञ्च॒त्वंह॑सः॥६॥

He who was born first for the doing of deeds; of whom first the heroism was noted; by whom brandished (*ud-yam*) the thunderbolt went at (*abhi-ī*) the dragon - let him free us from distress.

As in one or two other cases', the mss. have in a *yajñe* instead of *jajñe*; but one or two of SPP's follow the comm., who reads *jajñe*, as does also Ppp.; and both of the editions give this. In b the comm. with three of SPP's authorities, gives *anubaddham*; in c he derives *āyata* from root *yam*, and renders it by *ahiṁsīt*; we might emend to *abhyāyato 'him* and get

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a form from that root, which would yield a preferable sense. [For the use of *abhi-i* with *vajra* as subject and with acc., Whitney has noted the excellent parallel, RV.i.80.12.] *[So x.10.18.]

७८७. यः सङ्ग्रामान् नयति सं युधे वशी यः पुष्टानि संसृजति द्वयानि।
स्तौमीन्द्रं नाथितो जोहवीमि स नो मुञ्चत्वंहसः॥७॥

He who, controlling, leads together hosts (*saṁgrāma*) for fighting; who mingles (*sam-sṛj*) the possessions (*puṣṭa*) of the two parties - I praise Indra, [as a] suppliant I call loudly on [him]; let him free us from distress.

Ppp. has in b *puṣṭyā nas*. TS. and MS. read in a (as does also the comm.) the sing. *saṁgrāmam*, and they put *yudhe* after *vaśī*; at end of b they give *trayāṇi* instead of *dvayāni*. The comm. thinks *dvayāni* to be *strīpuṁsātmakāni mithunāni*.

25. Praise and prayer to Vāyu and Savitā

Found in Paipp. iv. (in the verse-order 1-3, 6, 5, 4, 7 and after our hymn 23). The Black Yajur-Veda texts (see under hymn 23) put their passages corresponding to our hymn 29 (to Mitra and Varuṇa) between those corresponding to our 24 and 25. For the use of the hymn as one of the *mṛgāra* hymns in Kauś., see under hymn 23; the comm. further quotes it as employed by Nakṣ. K. 18, in a *śānti* ceremony named *vāyavya*. The metrical irregularities are not worth the trouble of detailing.

[२५ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- वायु, सविता। छन्द- त्रिष्टुप्, ३ अतिशक्वरीगर्भा जगती, ७ पथ्याबृहती।]

७८८. वायोः सवितुर्विदथानि मन्महे यावात्मन्वद् विशथो यौ च रक्षथः।
यौ विश्वस्य परिभू बभूवथुस्तौ नो मुञ्चतमंहसः॥१॥

Of Vāyu, of Savitā we reverence the counsels (*vidatha*); you who enter and who defend what has life (*ātmanvant*); you who have become encompassers of the all - do you free us from distress.

TS. and MS. read *bibhṛtas* (for *viśathas*) and *rakṣatas* in b, and TS. *bahūvatus* in c; and both have *āgasas* in the refrain. MS. further combines *yā āt-* in b, and has *tā no m-* in the refrain. The comm. is uncertain as to the sense of *vidatha*. [Geldner renders, "Wir gedenken des Bundes zwischen V. and S.," ZDMG.iii.746 : cf. Foy, KZ. xxxiv.226.] Doubtless it is a metrical consideration that causes the change from 3d to 2d person

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in the refrain of hymns 25, 26, and 28. [Grammar and meter favour restoration of the older and longer form *paribhuvā* in c - see Lanman, JAOS. x.413.]

७८९. ययो॒: सङ्ख्या॑ता वरिमा॒ पार्थि॑वानि॒ याभ्या॑ रजो॑ युपि॒तम॒न्तरि॑क्षे।
ययो॑: प्रा॒यं नान्वा॑न॒शे कश्च॒न तौ नो॑ मुञ्चत॒मंह॑सः॥ २॥

Of whom are numbered the widths of the earth; by whom the welkin (*rajas*)[1] is made fast (*yup*) in the atmosphere; whose progress no one soever has reached (*anu-aś*) - do you free us from distress.

Ppp. has in a *varimāṇi pārthivā*, which improves the meter; also *gusthitām* for *yupitam* in b, and *prayām* for *prāyam* in c. *Yupitam* (perhaps 'smoothed out, spread uniformly' [cf. Bloomfield AJP. xii.418, 419]) the comm. explains by *mūrchitaṁ sad dhāryate*. The *pada*-text divides in c *praāyam*, for which SPP., on the authority of only one of his mss., unaccountably substitutes *praayam* (a number of our mss. give instead *-yan*) [cf. BR.v.1635].

७९०. तव॑ व्र॒ते नि वि॑शन्ते॒ जना॑स॒स्त्वय्यु॒दि॑ते॒ प्रेर॑ते चित्रभानो।
यु॒वं वा॑यो सवि॒ता च॒ भुव॑नानि रक्षथ॒स्तौ नो॑ मुञ्चत॒मंह॑सः॥ ३॥

In [conformity with] your course (*vrata*) people (*jana*) go to rest; when you are risen, they go forth, O you of beauteous luster; you, O Vāyu and Savitā, defend beings - do you free us from distress.

Ppp. has *yachatas* for *rakṣathas* at end of c; the comm., with a couple of SPP's mss., reads *rakṣatas*; and he paraphrases it, without a word of remark, with *pālayathas*.

७९१. अप॒ेतो वा॑यो सवि॒ता च॑ दुष्कृतमप॒ रक्षां॑सि॒ शिमि॑दां च सेधतम्।
सं ह्यू॒३॒र्जया॑ सृ॒जथ॒: सं बले॑न॒ तौ नो॑ मुञ्चत॒मंह॑सः॥ ४॥

Away from here, O Vāyu and Savitā, drive (*sidh*) you what is ill-done, away the demons and Śimidā; for you unite (*sam-sṛj*) [men] with refreshment (*ūrjā*), with strength - do you free us from distress.

Nearly all the mss. read in c *sṛjatha* (instead of *-thas*). The comm., with two or three of SPP's mss., reads *samidām* (for *śimidām*) in his text

1. रजो रजतेः। ज्योती रज उच्यते ।उदकं रज उच्यते। (नि० ४.१९)।

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in b, but explains *samidhām* (by *saṁdīptāṁ kṛtyām ca*); *itas* in a he takes from root *i*, and paraphrases by *gamayathas!* Emendation in a to *duṣ kṛtam*, 'evil-doer', would be acceptable; the comm. takes it as accented (= *asmadīyam pāpam*).

७९२. रयिं मे पोषं सवितोत वायुस्तनू दक्षमा सुवतां सुशेवम्।
अयक्ष्मतातिं महो दृह धत्तं तौ नो मुञ्चतमंहसः॥५॥

Let Savitā and Vāyu engender (*ā-sū*) in my body (*tanū*) wealth, prosperity, very propitious dexterity; do you put here freedom from *yakṣma*, greatness; do you free us from distress.

Tanū in b is translated as a locative because so regarded by the Prāt. (under i.74), as it is also by the comm. (= *tanvām, asmadīye śarīre*); it might be nom. dual; or, yet better, it might be emended to *tanūdakṣam*. Ppp. reads *aveyakṣmatāṁ suhasmāsu dhattam* for c. The comm. paraphrases *ā suvatām* with *prerayatām prayacchatām*.

७९३. प्र सुमतिं सवितर्वाय ऊतये महस्वन्तं मत्सरं मादयाथः।
अर्वाग् वामस्य प्रवतो नि यच्छतं तौ नो मुञ्चतमंहसः॥६॥

O Savitā, Vāyu [give] forth favour in order to aid; you cause to revel in the intoxicating jovial [soma]; hitherward from the height (*pravat*) confirm you of what is pleasant (*vāma*); do you free us from distress.

The strong ellipses in the first half-verse are filled by the comm. in accordance with the translation. Ppp. reads in b *mādayetām*, and in c *pravatā ni yachatas*. The comm. makes *pravatas* (= *prakarṣavatas*) coordinate with *vāmasya*, qualifying *dhanasya* understood. [Pischel, *Ved. Stud.* ii.74, takes it as acc. pl. with *vāmasya*, 'streams of *vāma*', and compares *rāyo dhārā, vasvo arṇava*, etc. -Render the subjunctive in b by 'cause you' etc.?]

७९४. उप श्रेष्ठा न आशिषो देवयोर्धामन्नस्थिरन्।
स्तौमि देवं सवितारं च वायुं तौ नो मुञ्चतमंहसः॥७॥

The best blessings (*āśis*) have come unto us in the domain (*dhāman*) of the two gods; I praise god Savitā and Vāyu : do you free us from distress.

Ppp. combines to *nā 'śiṣo* in a. MS. reads *āśiras* for *āśiṣas*; for *dhāman* in b it has *dharmās*, and TS. *dharme*; for c, both give *staumi vāyuṁ savitāraṁ nāthito johavīmi*; and, as in vs. 1, MS. begins d with *tā*, and both end it with *āgasas*.

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The fifth *anuvāka* ends here in the middle of the *mṛgāra* group; it has 5 hymns and 35 verses; and the old Anukr. says *aparāḥ pañca*.

[२६ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- द्यावा-पृथिवी। छन्द- त्रिष्टुप्, १ पुरोऽष्टि जगती, ७ शाक्वरगर्भातिमध्येज्योति त्रिष्टुप्।]

26. Praise and prayer to heaven and earth

Found in Paipp. iv. (in a somewhat different verse-order*), after our hymn 27. The other texts (see under hymn 23) have but one verse that represents the hymn, made up of parts of our vss. 1 and 7. As to the use of the *mṛgāra* hymns by Kauś., see under h.23. In Vait (15.13), this hymn (or vs. 1) accompanies the offering to the *udumbara* twig in the *agniṣṭ oma*. *[Order, 1, 2, 4, 6, 3, 5, 7.]

७९५. मन्वे वां द्यावापृथिवी सुभोजसौ सचेतसौ ये अप्रथेथाममिता योजनानि।
प्रतिष्ठे ह्यभवतं वसूनां ते नो मुञ्चतमंहसः॥ १॥

I reverence you, O heaven-end-earth, you well-nourishing ones (*subhojas*), who, like-minded (*sacetas*) did spread out unmeasured intervals (*yojana*); since you became foundations (*pratiṣṭhā*) of good things, do you free us from distress.

Ppp. omits the intrusive and meter-disturbing *sacetasau* (which, on account of its accent, is reckoned to b in the translation, as it is also by the *pada*-text); and, against rule, it combines in b *ye 'prath-*. The comm., with one of SPP's mss., reads *aprathetām*; and TS.MS. have the same, followed by *amitebhir ojobhir ye pratiṣṭhe abhavatāṁ vasūnām* : they have of the verse only these two pādas, used as part of a closing verse. The first half-verse is found also in the Naigeya-*kāṇḍa* of SV. (i.623 a, b): this reads *manye* for *manve*, accents *subhojasau*, omits (like Ppp.) *sacetasau*, and ends with *amitam abhi yojanam*; its second half-verse is our 2 c, d.

७९६. प्रतिष्ठे ह्यभवतं वसूनां प्रवृद्धे देवी सुभगे उरूची।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः॥ २॥

Since you became foundations of good things, you much increased, divine, fortunate, wide-extended ones, O heaven-and-earth, be pleasant to me : do you free us from distress.

Ppp. has in a *babhūvathus* (for *abhavatam*). The comm. with a couple of SPP's mss. reads *praviddhe* (= *sūtravat*

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sarvajagadanupraviddhe) in b. As noted under vs. 1, SV. has (omitting *me* in c) the second half-verse, here carried on as refrain through vss. 3-6 [In c, scan *-pṛthvī.....sione.*]

७९७. अ॒सु॒न्ता॒पे सु॒तप॑सौ हुवे॒ऽहमु॒र्वी ग॒॑म्भी॒रे क॒विभि॑र्न॒म॒स्ये।
द्यावा॑पृथि॒वी॒ भव॑तं मे स्यो॒ने ते नौ॑ मुञ्चत॒मंह॑सः॥३॥

I call upon the not-distressing, of excellent penance, wide, profound, to be reverenced by poets : O heaven- etc. etc.

Possibly an antithesis is intended between the first two (doubtfully translated) epithets, both founded on *tap* 'heat'. Ppp. has the better reading *vām* for *aham* at end of a.

७९८. ये अ॒मृत॑ं बिभृथो ये हवी॑ंषि॒ ये स्रो॒त्या बि॒॑भृथो ये म॒॑नु॒ष्या॒न्।
द्यावा॑पृथि॒वी॒ भव॑तं मे स्यो॒ने ते नौ॑ मुञ्चत॒मंह॑सः॥४॥

You who bear the immortal (*amṛta*), who the oblations; who bear the streams (*srotyā*), who human beings (*manuṣya*) : O heaven- etc. etc.

Ppp. puts b before a.

७९९. ये उ॒स्रिया॑ बिभृथो ये वन॒स्पती॑न् ययो॑र्वां॒ विश्वा॒ भुव॑नान्य॒न्तः।
द्यावा॑पृथि॒वी॒ भव॑तं मे स्यो॒ने ते नौ॑ मुञ्चत॒मंह॑सः॥५॥

You who bear the ruddy [kine], who the forest-trees; you within whom [are] all beings : O heaven- etc. etc.

One or two of our mss. (H.I.), as the majority of SPP's, make at the beginning the false combination of *ya usr-*. The comm. declares *usriya* a *gonāman.*

८००. ये की॒लाले॑न त॒र्पय॑थो॒ ये घृते॒न॒ याभ्या॑मृ॒ते न किं च॒न श॒॑क्नु॒व॒न्ति॑।
द्यावा॑पृथि॒वी॒ भव॑तं मे स्यो॒ने ते नौ॑ मुञ्चत॒मंह॑सः॥६॥

You who gratify with sweet drink (*kīlāla*), who with ghī; without whom [men] can [do] nothing whatever : O heaven- etc. etc.

All the *pada*-mss. make in b the absurd division *śaknuvanti*, as if the word were a neut. pl. from the stem *śaknuvant*. Ppp. has in a *kīlālais*. The comm. interprets *kīlāla* simply as *anna.*

८०१. यन्मे॒दम॑भि॒शोच॑ति॒ येने॑येन वा कृ॒तं पौरु॑षेया॒न्न दैवा॑त्।
स्तौमि॒ द्यावा॑पृथि॒वी नाथि॑तो जोहवीमि॒ ते नौ॑ मुञ्चत॒मंह॑सः॥७॥

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This that scorches (*abhi-śuc*) me, or by whomsoever done, from what is human, not divine - I praise heaven-and-earth, [as] a suppliant I call loudly on [them]; do you free us from distress.

The verse looks as if broken off in the middle, to allow addition of the regular close. Ppp. has at end of b the more manageable reading *pauruṣeyaṁ na daivyam*. TS. MS. have the second half-verse added to our 1 b, c; but they have also our 7 a, b (in the form *yad idam mā 'bhiśocati pauruṣeyena daivyena*) as first half of a similar verse to "all the gods." The comm. understands *pāpāt* as to be supplied in b, and takes *na* as the particle of comparison.

27. Praise and prayer to the Maruts

Found, with very slight variations, in Paipp. iv.; and its first and last verses are represented in TS., MS., and K. (see under h.23); they follow a similar passage to the Aśvins, which follows our h.25. The use by Kauś. is the same with that of the other *mṛgāra* hymns (see under h.23). The first pāda of vs. 4 nearly agrees with the second pāda of a verse (the last) given in kauṣ. 3.3; and vs.4 is directed by Vait. (12. 12) to be used in the *agniṣṭoma* when one is rained on; further, vs. 7 (9.2), in the *cāturmāsya* sacrifice, with an evening libation to the Maruts. And the comm. quotes the hymn as used by Nakṣ. K. (18) in a *śānti*-rite named *mārudgaṇī*.

[२७ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- मरुद्गण। छन्द- त्रिष्टुप्।]

८०२. मरुतां मन्वे अधि मे ब्रुवन्तु प्रेमं वाजं वाजसाते अवन्तु।
आशूनिव सुयमानह्व ऊतये ते नो मुञ्चतंहसः॥ १॥

The Maruts I reverence; let them bless me; let them favour this steed (?*vāja*) in the race (?*vājasāta*); I have called on them for aid, like easily-controlled swift [horses] : let them free us from distress.

Ppp. combines *-sātā 'vantu* at end of b. Some of our mss. (P.M.W.E.O.) read *sūyamān* in c. The comm. has *aṁśūn* instead of *āśūn* in c, and explains it as either "reins" or "horses." *Vāja* and *vājasāta* he makes either "food" and "winning of food," or "strength" and "combat". The version of the other texts is quite different; they have *nas* for *me* in a; for b, *pre 'māṁ vācaṁ viśvām avantu viśve*; for c, *āśūn huve suyamān ūtaye*; and at the end *enasas*.

८०३. उत्समक्षितं व्यचन्ति ये सदा य आसिञ्चन्ति रसमोषधीषु।
पुरो दधे मरुतः पृश्निमातृंस्ते नो मुञ्चत्वंहसः॥ २॥

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Who always open (*vi-ac*) an unexhausted fountain; who pour in sap into the herbs– I put forward the Maruts, sons of the spotted one : let them free us from distress.

With a compare xviii.4.36. Some of our mss. (P.M.W.I.O.) read in c. *mātṛs*. The comm. explains *utsam* by *megham, vyacanti* by *antarikṣe vistārayanti*, and *pṛśni* as the *mādhyamikā vāk*.

८०४. पयो॑ धेनू॒नां रस॒मोष॑धीनां ज॒वमर्व॑तां कवयो॒ य इ॒न्व॑थ।
शं॒ग्मा भ॑वन्तु म॒रुतो॑ नः स्यो॒नास्ते नो॑ मुञ्चन्त्वंह॑सः॥३॥

You, O poets, that send the milk of the kine, the sap of the herbs, the speed of the coursers– let the helpful (? *śagma*) Maruts be pleasant to us; let them free us from distress.

Ppp. reads *invan* at end of b; the comm. renders *invatha* by *vyāpayatha*; he also takes *kavayas* as nominative, and (with one of SPP's mss.) reads at beginning of c *śakmās*, explaining it as = *sarvakāryasamarthās*. All our *saṁhitā*-mss. save one (E.) [R. not noted] combine *na syon-* in c.

८०५. अ॒पः सं॒मु॒द्राद् दि॒वमु॒द् व॑हन्ति दि॒वस्पृ॑थि॒वीम॒भि ये सृ॒जन्ति॑।
ये अ॒द्भिरीशा॑ना म॒रुत॒श्चर॑न्ति ते नो॑ मुञ्च॒त्वंह॑सः॥४॥

Waters from the ocean to the sky they carry up, they who pour [them] from the sky upon the earth - the Maruts who go about lording it with the waters : let them free us from distress.

The absence of accent of *vahanti* forbids us to make the better construction of it with *ye* - which, however, the comm. does not scruple to adopt.

८०६. ये की॒लाले॑न त॒र्पय॑न्ति॒ ये घृ॒तेन॒ ये वा॒ वयो॒ मेद॑सा संसृ॒जन्ति॑।
ये अ॒द्भिरीशा॑ना म॒रुतो॑ वृ॒षय॑न्ति॒ ते नो॑ मुञ्च॒त्वंह॑सः॥५॥

They who gratify with sweet drink, who with ghī; or who combine (*sam-sṛj*) vigor (*vayas*) with fatness; the Maruts who, lording it with the waters, cause to rain : let them free us from distress.

Ppp. reads in a (as in 26.6 a) *kālālais*; and it rectifies the meter of c by omitting *adbhis*. The comm. takes *vayas* first as "bird" (*pakṣijātam*), then as *śarīrapariṇāmaviśeṣas*.

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८०७. यदीदिदं मरुतो मारुतेन यदि देवा दैव्येनेदृगार।
यूयमीशिध्वे वसवस्तस्य निष्कृतेस्ते नो मुञ्चतमंहसः॥ ६॥

If now indeed, O Maruts, by what relates to the Maruts - if, O gods, by what relates to the gods, I have fallen into such a plight; you, O Vasus, are masters (*īś*) of the removal of that : let them free us from distress.

That is (a, b), apparently, "by reason of what offense" (*aparādhena*, comm.); perhaps "if such a [mishap] has befallen [us]" (so the comm.); but MS.iii.8.4, *idṛg u sā āriṣyati*, supports the translation as given, and also indicates that *āra* is here *ā-āra*; but the *pada*-text gives *āra* simply. [See also Weber's citation from PB.xiii.3.12.] Several mss. (including our Op.) have *īśadhve* in c, as the comm. reads. *Mānuṣeṇa* for *mārutena* in a would be an acceptable emendation. [See. p.1045.]

८०८. तिग्ममनीकं विदितं सहस्वन् मारुतं शर्धः पृतनासूग्रम्।
स्तौमि मरुतो नाधितो जोहवीमि ते नो मुञ्चतमंहसः॥ ७॥

A sharp front, known [as] powerful, [is] the troop (*śardhas*) of Maruts, formidable in fights; I praise the Maruts, [as] a suppliant I call loudly on [them] : let them free us from distress.

The other texts have in a *vīḍitam*, for which our *viditam* is a pretty evident corruption; they also have *āyudham* for *anīkam*, in b *divyam* for *mārutam* and *jiṣṇu* for *ugram*; and in c they insert *devān* before *marutas*, also ending the verse (as well as vs. 1) with *enasas*.

28. Praise and prayer to Bhava and Śarva

Found in Paipp. iv. (next after our h.26), but having nothing correspondent to it in the Yajur-Veda texts. Having the same beginning (*bhavāśarvau*) as xi.2.1, one cannot tell in many cases which of the two hymns is intended by a quotation in Kauś.; but according to the comm. (also to Keśava; Dārila appears to think otherwise) this one is employed in a healing ceremony at 28.8; it is also reckoned (26.1, note) to the *takmanāśana gaṇa*.

[२८ - पापमोचनसूक्त]

[ऋषि- मृगार अथवा अथर्वा। देवता- भव-शर्व अथवा रुद्र। छन्द- त्रिष्टुप्, १ अति जागतगर्भा भुरिक् त्रिष्टुप्।]

८०९. भवाशर्वौ मन्वे वां तस्य वित्तं ययोर्वामिदं प्रदिशि यद् विरोचते।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः॥ १॥

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O Bhava-and-Śarva, I reverence you, know you that; you in whose direction is all that shines out (*vi-ruc*) here, who lord it over these bipeds [and] quadrupeds : do you free us from distress.

Ppp. has, for b *yayor vāṁ yad idaṁ vitiṣṭhate;* our *vāṁ* makes this pāda redundant. In c, some of the *pada*-mss. (including our Bp.) have *asya* (but *asya*, correctly, in 6 c). The expression in b corresponds with that in 23.7 and vii.25.2. According to the comm., the name Bhava signifies *bhavaty asmāt sarvaṁ jagad*; and Śarva, *śṛṇāti hinasti sarvam antakāle*.

८१०. ययोरभ्यध्व उत यद् दूरे चिद् यौ विदितावि॑षुभृतामसि॑ष्ठौ।
यावस्येशाथे द्विपदो यौ चतुष्पदुस्तौ नो मुञ्चतमंहस :॥२॥

You whose is whatever is on the way and afar; who are known as best shooters among arrow-bearers; who lord it etc. etc.

Ppp. has *vitatau* for *viditau* (perhaps *vīḍitau*?) in b, and its c reads *bhavāścarvau bhavatam me syonau*, which then continues to be (as in 26.2-6) part of the refrain through vs. 6, taking the place of our c.. The comm., with a couple of SPP's mss., has *iṣubhṛtau* for *-tām* in b. He explains *abhyadhve* by *samīpadeśe*. Perhaps a means rather 'on whose way [is] even whatever is afar.'

८११. सहस्राक्षौ वृत्रहणा हुवेऽहं दूरेगव्यूती स्तुवन्नेम्युग्रौ।
यावस्येशाथे द्विपदो यौ चतुष्पदुस्तौ नो मुञ्चतमंहस :॥३॥

I call on the (two) thousand-eyed Vṛtra-slayers; I go praising the (two) formidable ones, having pastures afar : who lord it etc. etc.

One of the oddest *pada*-text blunders of the whole work is made in b : *stuvannemi* is resolved into *stuvan* : *nemi* instead of *stuvan* : *emi*; and then one or two of the mss. (including our Op.) corrupt further to *stuvat*, and the comm. to *nemī* (manufacturing for it two different, but equally absurd, explanations after his manner [cf. *Festgruss an Roth*, p.91]). Ppp. has in a, b *huve vā dūrehetī sunemī ugrau*. [Add *avasāna*-mark after *ugrau*.]

८१२. यावरिभाथे बहु साकमग्रे प्र चेदस्राष्ट्रमभिभां जनेषु।
यावस्येशाथे द्विपदो यौ चतुष्पदुस्तौ नो मुञ्चतमंहस :॥४॥

You who have taken hold (*ā-rabh*) of much together in the beginning, if you have let loose (*pra-sṛj*) the portent (*abhibhā*) among the people (*jana*) : who lord it etc. etc.

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The sense of the verse is very obscure. All the mss. without exception have in b the absurd reading *asrāṣṭram*, which our edition emends to *-ṭam*, but which SPP. retains, though the comm. gives *-ṭam*. Ppp. has the better reading *ugrau* for *agre* in a. The comm. treats *bahu sākam*, in spite of accents, as one word = *janasaṁgham*.

८१३. ययोर्वधान्नापपद्यते कश्चनान्तर्देवेषूत मानुषेषु।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहस :॥५॥

From whose deadly weapon no one soever escapes (*apa-pad*), among gods and among men (*mānuṣa*); who lord it etc. etc.

Ppp. reads in a, b *kiṁ canā 'ntar deveṣu uta.*

८१४. यः कृत्याकृन्मूलकृद् यातुधानो नि तस्मिन् धत्तं वज्रमुग्रौ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहस :॥६॥

Whoso is witchcraft-maker, root-cutter (?), sorcerer, down on him put [your] thunderbolt, O formidable ones; who lord it etc. etc.

Ppp. is defaced in this verse, and omits *mūlakṛt*. The comm. takes *-kṛt* in a both times as from *kṛt* 'cut', and *mūla-* as "offspring, the root of increase of a family"; the Pet. Lex. conjectures "preparing roots for purposes of witchcraft" [see Bloomfield's note, p.407]; one might also guess *mūrakṛt* [see Weber's comment, p.114]. Most of our mss. (all save H.p.m.K.D.), and the majority of SPP's, have the false, reading *dhattām* in b; both editions give *-tam*.

८१५. अधि नो ब्रूतं पृतनासूग्रौ सं वज्रेण सृजतं यः किमीदी।
स्तौमि भवाशर्वौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः॥७॥

Bless us in fights, O formidable ones; visit (*sam-sṛj*) with [your] thunderbolt whoever is a *kimīdin*; I praise Bhava-and-Śarva; [as] a suppliant I call loudly on [them]; do you free us from distress.

Ppp. reads *me* for *nas* in a, and leaves *-su ugrau* uncombined. [Its closing half-verse is as in the Vulgate (as may be inferred from the note to vs. 2).]

29. Praise and prayer to Mitra and Varuṇa

Found in Paipp. iv. (with vs. 5 put before vs. 4). The first and last verses also in the Yajus texts (see under h.23), between those of our hymns 24 and 25. For the use by Kauś. as *mṛgāra* hymn, see under h.23.

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[२९ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- मित्रावरुण (दुह्वण)। छन्द- त्रिष्टुप्, ७ शक्वरीगर्भा जगती।]

८१६. मन्वे वां मित्रावरुणावृतावृधौ सचेतसौ दुह्वणो यौ नुदेथे।
प्र सत्यावानमवथो भरेषु तौ नो मुञ्चतमंहसः॥ १॥

I reverence you, O Mitra-and Varuṇa, increasers of right; who, accordant, thrust [away] the malicious (*druhvan*); [who] favour the truthful one in conflicts (*bhara*) : do you free us from distress.

Ppp. has for b *satyojasau dṛhyāṇī yo nirete* (cf. its version of 2 a); in c, *yau* for *pra*, and *haveṣu* (better) for *bhareṣu* (= *saṁgrāmeṣu*, comm.). TS.MS. read in a *-ruṇā tasya vittam* (as in our 28.1 a; and MS. accents *-tam*); then, in b, *satyaujasā* (MS. *satyau-*) *dṛṁhaṇā* (MS. *durhṛṇā*) *yam nudethe;* their c is wholly different : *yā rājānaṁ* (MS. *-nā*) *sarathaṁ yātha* (MS. *-ta*) *ugrā*; and they end the refrain with *āgasas*.* MS. further accents *mitrāvaruṇā* in a; the comm. reads *-ruṇā ṛtāvṛdhā*. *Satyāvan* in c is perhaps rather a proper name (so the Pet. Lex.); the comm. takes it as appellative (= *satyayuktam puruṣam*). In our edition, the *e* of *manve* at the beginning is broken off. *[Both reading *tā* for *tau*.]

८१७. सचेतसौ दुह्वणो यौ नुदेथे प्र सत्यावानमवथो भरेषु।
यौ गच्छथो नृचक्षसौ बभ्रुणां सुतं तौ नो मुञ्चतमंहसः॥ २॥

You who, accordant, thrust [away] the malicious; [who] favour the truthful one in conflicts; who, men-watching, go unto the brown soma - do you free us from distress.

The translation implies emendation in c of *babhruṇā* (our P.M. have *babhrūṇā**) to *babhrum ā*; the comm. understands "with your brown chariot"; Ludwig takes the word as proper name : "pressed by Babhru." Ppp. has for a *satyojasau dṛhvaṇī yo niredhe* [cf. its version of 1 b], and again *haveṣu* for *bhareṣu*. The comm. (with one or two mss., including our Op.) reads *gacchatas* in c. *[And W. has *babhrūṇā*.]

८१८. यावङ्गिरसमवथो यावगस्तिं मित्रावरुणा जमदग्निमत्रिम्।
यौ कश्यपमवथो यौ वसिष्ठं तौ नो मुञ्चतमंहसः॥ ३॥

You who favour Añgiras,[1] who Agasti, Jamadagni[1], Atri, O Mitra-and-Varuṇa, who favour Kaśyapa[2], who Vasiṣṭha– do you free us from distress.

---

1. अङ्गारेभ्यो जातो महर्षिरङ्गिराः। 'येङ्गिरा आसंस्तेङ्गिरोभवन्' (ऐ० ब्रा० ३.३४)।

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The comm. reads in a *agastyam*. He amuses himself with worthless etymologies of the various names through the hymn.

८१९. यौ श्यावाश्वमवथो वध्र्यश्वं मित्रावरुणा पुरुमीढमत्रिम्।
यौ विमदमवथः सप्तवध्रिं तौ नो मुञ्चतमंहसः॥४॥

You who favour Śyāvāśva, Vadhryaśva, Purumīḍha, Atri, O Mitra-and-Varuṇa, who favour Vimada, Saptavadhri - do you free us from distress.

Ppp. substitutes *gaviṣṭhiram* for *vadhryaśvam* in a.

८२०. यौ भरद्वाजमवथो यौ गविष्ठिरं विश्वामित्रं वरुण मित्र कुत्सम्।
यौ कक्षीवन्तमवथः प्रोत कण्वं तौ नो मुञ्चतमंहसः॥५॥

You who favour Bharadvāja, who Gaviṣṭhira, Viśvāmitra, Kutsa, O Varuṇa [and] Mitra; who favour Kakshīvant,[3] also Kaṇva - do you free us from distress.

This time, Ppp. puts *vadhryaśvam* in place of *gaviṣṭhiram* in a.

८२१. यौ मेधातिथिमवथो यौ त्रिशोकं मित्रावरुणावुशनां काव्यं यौ।
यौ गोतममवथः प्रोत मुद्गलं तौ नो मुञ्चतमंहसः॥६॥

You who favour Medhātithi, who Triśoka, who Uśanas Kāvya, O Mitra-and-Varuṇa; who favour Gotama, also Mudgala - do you free us from distress.

Ppp. reads *uśanam* in b, and its c is *yau mudgalam avatho gautamaṁ ca* (our O.Op. also have *gautamam* [comm. to Prāt. iv.16 cites it as *gotama*]).

८२२. ययो रथः सत्यवर्त्मर्जुरश्मिर्मिथुया चरन्तमभ्रियाति दूषयन्।
स्तौमि मित्रावरुणौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः॥७॥

Whose chariot, of true track, of straight reins, goes spoiling against him who behaves (*car*) falsely - I praise Mitra-and-Varuṇa; [as] a suppliant I call loudly on [them] : do you free us from distress.

TS.MS. have *yo vāṁ ratha ṛjuraśmiḥ satyadharmā mithuś carantam* (MS. *mithucar-*) *upayāti dūṣayan*; then TS. reads *-ruṇā* in c, and MS. *tā* at beginning of d; and both end (as in vs. 1) with *āgasas*.

[Here end the Mṛgāra hymns.]

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1. जमदग्निम् जमन्तः ज्वलन्तः अग्नयो यस्य स तथोक्तः।
2. कश्यपः पश्यको भवति। यत् सर्वं परिपश्यतीति सौक्ष्म्यात्। (तै० आ० १.८.८)
3. See Nirukta 2.2

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30. Self-laudation of Speech (?)

Not found in Paipp., but is, with a few insignificant variants, RV.x.125 (but in the verse-order 1,3,5,4,6,2,7,8), a hymn ascribed by the tradition to Vāc Āmbhṛṇī, or 'Speech, daughter of Ambhṛṇa'; but there is an utter absence in the details of anything distinctly pointing to speech, and we can only believe that the attribution is an old conjecture, a suggested solution of a riddle, which "space," or "faith," or "right" (*ṛta*) would have equally satisfied. But the explanation is universally accepted among Hindu authorities, old and new, and hardly questioned by European scholars. The hymn is used by Kauś. in the ceremony (10.16-9) for generation of wisdom (*medhājanana*), being said over a child before taking of the breast, and also at its first use of speech; also in the same ceremony as forming part of the *upanayana* (57.31) [so the comm. and Keśava : but the hymn is not included in the *āyuṣya gaṇa*]; and again in the dismissal [*utsarjana*, says the comm.] from Vedic study (139.15). [With regard to the intention of Kauś. 139.15 the reader may consult Whitney's notes to the passages there cited by *pratīka*.]

[३० - राष्ट्रदेवी सूक्त]

[ऋषि– अथर्वा। देवता– सर्वरूपा सर्वात्मिका सर्वदेवमयी वाक्।
छन्द– त्रिष्टुप्, ६ जगती।]

८२३. अ॒हं रु॒द्रेभि॒र्वसु॑भिश्चराम्य॒हमा॑दि॒त्यैरु॒त वि॒श्वदे॑वैः।
अ॒हं मि॒त्रावरु॑णो॒भा बि॑भर्म्य॒हमिन्द्रा॒ग्नी अ॒हम॒श्विनो॒भा॥ १॥

I go about with the Rudras, the Vasus, I with the Ādityas[1] and the All-gods; I bear Mitra and Varuṇa both, I Indra and Agni, I both Aśvins.

There is in this verse no variant from the RV. text. The comm. says that "I" is the daughter, Speech by name, of the great sage Ambhṛṇa, and that she by her own nature knew the supreme *brahman*.

८२४. अ॒हं राष्ट्री॑ सं॒ग॑मनी॒ वसू॑नां चिकि॒तुषी॑ प्रथ॒मा य॒ज्ञिया॑नाम्।
तां मा॑ दे॒वा व्य॑दधुः पुरु॒त्रा भूरि॑स्थात्रां॒ भूर्या॑वे॒शय॑न्तीः॥ २॥

I am queen, gatherer of good things, the first that has understood the matters of sacrifice; me here the gods distributed manifoldly, making me of many stations enter into many.

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1. Eleven Rudras, Eight Vasus, and twelve Ādityas.

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RV. (vs. 3) differs only by reading at the end *āveśayantīm*. The comm. makes *yajñiyānām* in b depend upon *prathamā cikituṣī* being a separate epithet : this is, of course, equally possible.

८२५. अहमेव स्वयमिदं वदामि जुष्टं देवानामुत मानुषाणाम्।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम्॥ ३॥

I my own self say this, [which is] enjoyable of gods and of men; whomsoever I desire, him I make formidable, him priest (*brahman*), him seer, him very wise.

RV. (vs.5) has in b the equivalent *devebhis* and *mānuṣebhis*. The comm. absurdly explains *brahmāṇam* by *sraṣṭāram*, or the god Brahman.

८२६. मया सोऽन्नमत्ति यो विपश्यति यः प्राणति य ईं शृणोत्युक्तम्।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धेयं ते वदामि॥ ४॥

By me does he eat food who looks abroad, who breathes, who indeed hears what is spoken; unknowing (?*amantu*) they dwell upon me; hear you, heard-of one; I say to you what is to be credited.

RV. leaves the *a* of *annam* in a unelided (making the pāda a regular *jagatī* : our Anukr. takes no notice of its as such, but it would be an extremely bad *triṣṭubh*), has (as has also the comm.) the regular *prāṇiti* in b, and reads *śraddhivam* for *śraddheyam* in d. One of our mss. (Op.) accents *śruta*. The comm. understands a, b to mean "it is by me that any one eats, sees," etc., and takes *īm* as = *idam*; *amantavas* as *ajānānā madviṣayajñānarahitāḥ*; and *upa kṣiyanti* as *saṁsāreṇa nihīnā bhavanti* - as if *kṣiyanti* came from *kṣi* 'destroy'!

८२७. अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश॥ ५॥

I stretch the bow for Rudra, for his shaft to slay the *bhraman*-hater; I make strife *(samad)* for the people (*jana*); into heaven-and-earth have I entered.

RV. (vs. 6) has no variant. The comm. foolishly regards Rudra's affair with Tripura as the subject of the first half-verse.

८२८. अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्।
अहं दधामि द्रविणा हविष्मते सुप्राव्या३ यजमानाय सुन्वते॥ ६॥

I bear the heady (? *āhanas*) soma, I Tvaṣṭā, also Pūṣan, Bhaga; I assign property to the giver of oblations, to the very zealous (?), the sacrificer, the presser of soma.

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RV. (vs.2) has in c the sing. *draviṇam*, and in d the dative *suprāvye* (which is implied in the translation given); in both points the comm. agrees with RV., and one of SPP's authorities supports him. But the Prāt. (iv.11) establishes *suprāvya* as the true Atharvan reading. The comm. gives a double explanation of *āhanasam* in a : as *abhiṣotavyam* and as *śatrūṇām āhantāram*. The Anukr. does not heed that the first pāda is *triṣṭubh*.

८२९. अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे।
ततो वि तिष्ठे भुवनानि विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि॥७॥

I quicken (give birth to?) the father in its (his?) head; my womb (*yoni*) is within the waters, the ocean; thence I extend myself (*vi-sthā*) to all beings; even you sky I touch with my summit.

RV. reads in c *bhuvanā 'nu* for *-nāni*. The comm., followed by one of SPP's authorities, had the odd blunder *caṣṭe* for *tiṣṭhe* in c. He further takes *asya* in a as meaning *dṛśyamānasya prapañcasya*, and *pitaram* as *prapañcasya janakam*.

८३०. अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा।
परो दिवा पर एना पृथिव्यैतावती महिम्ना सं बभूव॥८॥

I myself blow forth like the wind, taking hold upon all beings; beyond the sky, beyond the earth here - such have I become by greatness.

RV. has *mahinā* instead of *mahimnā* in d [cf. Bloomfield, JAOS. xvi.p.clvi = PAOS. Dec. 1894]. In our edition, *divo* in c is a misprint for *divā*. [*Enā* is hardly for *enayā* (Weber) : cf. JAOS.x.333.]

With this hymn ends the sixth *anuvāka*, of 5 hymns and 36 verses; the Anukr. extract, *ṣaṭ*, is given by only one ms. (D.).

Here too, by a rather strange division, ends the eighth *prapāṭhaka*.

31. Praise and prayer to fury (manyu)

This hymn and the one following are RV. hymns (x.84 and 83), with few variants, and no change in the order of verses. Both are found also in Paipp. iv., but not together. Very few of the verses occur in any other Vedic text. The two are used together in Kauś. (14.26 ff.) in the ceremonies for success in battle and for determining which of the two opposing armies will conquer; they are also (14.7, note) reckoned to the *aparājia gaṇa*. And the comm. quotes them as employed by the Śānti K. (15) in the *grahayajña*.

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[३१- सेनानिरीक्षण सूक्त]

[ऋषि- ब्रह्मास्कन्द। देवता- मन्यु। छन्द- त्रिष्टुप्, २,४ भुरिक् त्रिष्टुप्, ५-७ जगती।]

८३१. त्वया॑ मन्यो स॒रथ॑मारुजन्तो॒ हर्ष॑माणा हृषि॒तासो॑ मरुत्वन्।
तिग्मेष॑व॒ आयु॑धा सं॒शिशा॑ना॒ उप॒ प्र य॑न्तु नरो॑ अ॒ग्निरू॑पाः॥ १॥

In alliance (*saratham*) with you, O fury, battering, feeling excitement, excited, O companion of the Maruts, having keen arrows, sharpening up their weapons, let [our] men go forward unto [the foe], having forms of fire.

This verse is found further in TB. (in ii.4.1[10]). RV. and TB. read for b *harṣamāṇāso dhṛṣitā* marutvaḥ*; at beginning of d, RV. has the decidedly preferable *abhi* for *upa*; TB. gives in d *yanti*, and this is also the reading of Ppp. - which moreover separates *tīkṣṇā iṣ-* in c, and combines *-śāno 'pa* in c-d. Three of our mss. (O.Op.K.) so far agree with RV. as to read *dhṛṣitāsas* in b; the comm. has instead *ruṣitāsas*. The comm. explains *manyus*[1] as *krodhābhimānī devaḥ* 'wrath personified as a god.' *[In both ed's, TB. has the adverb *dhṛṣatā*.]

८३२. अ॒ग्निरि॑व मन्यो त्विषि॒तः स॑हस्व सेना॒नीर्न॑: सहुरे हू॒त ए॑धि।
ह॒त्वाय॒ शत्रू॒न् वि भ॑जस्व॒ वेद॒ ओजो॒ मिमा॑नो॒ वि मृधो॑ नुदस्व॥ २॥

Like fire, O fury, do you, made brilliant overpower; invoked, O powerful one, do you be our army-leader; having slain the foes, share out their possession (*vedas*); making (*mā*) force, thrust away the scorners (*mṛdh*).

Many of our mss. (P.M.W.E.I.H.p.m.K.), with some of SPP's, accent *sahasva* in a; and in b some mss. (including our P.M.W.) read *-nīr naḥ*. Ppp. has *jitvāya* for *hatvāya* in c. The abbreviation of *iva* to *'va* in a would remove the *bhurij* character of the verse. The comm. explains *tviṣita* in a by *pradīpta*.

८३३. सह॑स्व मन्यो अ॒भिमा॑ति॒मस्मै॑ रु॒जन् मृ॑ण॒न् प्र॑मृ॒ण॒न् प्रेहि॒ शत्रू॑न्।
उ॒ग्रं ते॒ पाजो॑ न॒न्वा रु॑रुध्रे॒ व॒शी वशं॑ नयासा॒ एक॑ज॒ त्वम्॥ ३॥

Overpower for us (?), O fury, the hostile plotter; go forward breaking, killing, slaughtering the foes; your formidable rush (? *pājas*) surely they have not impeded; you, controlling, shall bring them under control, O sole-born one.

1. See Nirukta 10.29

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The translation given follows in a the RV. reading *asme*, which was also received by emendation into our text; all the mss. and the comm. have instead *asmai*, which SPP. retains. [Ppp. has *abhimātim asmahe*; our mss. R.T., *asmai*.] Our P.M.W. give in c *rarudhre* (or the equivalent *ddhre*, which is assumed under Prāt.i.94); and SPP. asserts that all his authorities have it, and therefore receives it into his text, in spite of its evidently blundering character; the comm. reads *rur-*. Several of our mss. (P.M.W.E.H.) read in d *vaśan*; for *nayāsai*, after it, RV. has *nayase*. The comm. explains *pājas* in c by *balam*.

८३४. एकौ॑ बहू॒नामसि मन्य ईडि॒ता विशंविशं युद्धाय॒ सं शि॑शाधि।
अकृ॑त्तरुक्त्वया॑ यु॒जा व॒यं द्यु॒मन्तं॒ घोषं॑ विज॒याय॑ कृण्मसि॥४॥

You are the one praised (?) of many, O fury; sharpen up clan on clan (*viś*) unto fighting; with you as ally (*yuj*), O you of undivided brightness (?), we make a clear noise unto victory.

RV. has at the end *kṛṇmahe*, as has also Ppp. The translation follows in a the RV. reading *īlitas*, given also by the comm., and by one of SPP's authorities that follows him; *īḍitā* would have to be something like 'inciter, persuader to the conflict.' RV. further reads *yudhaye* for *yuddhāya* in b, and in a combines *manyav īl-*; our *manya īḍ-* is quoted in the comment to Prāt. i.81 as the AV. reading. The obscure *akṛttaruk* in c is explained by the comm. as *acchinnadīpti*. Besides being *bhurij*, the verse (12 + 11 : 10 + 12 = 45) is quite irregular.

८३५. वि॒जेषकृदिन्द्र॑ इवानवब्रवो॑३॒स्माकं॑ मन्यो अधि॒पा भ॑वे॒ह।
प्रि॒यं ते॒ नाम॑ सहुरे गृणीमसि वि॒द्मा तमुत्सं॒ यत॑ आब॒भूथ॑॥५॥

Victory-making, like Indra, not to be talked down, do you, O fury, be our over-lord here; your dear name we sing, O powerful one; we know that fount whence you came (*ā-bhū*).

The comm. explains *anavabrava* as "speaking things - i.e. means of victory - that are not new (*a-nava*)." The verse 5-4 are not full *jagatīs*.

८३६. आभू॑त्या सह॒जा व॑ज्र सायक॒ सहो॑ बिभर्षि सहभूत उत्त॑रम्।
कृत्वा॑ नो मन्यो सु॒ह मे॒द्ये॒धि महाध॒नस्य॑ पुरुहूत सं॒सृजि॑॥६॥

Born together with efficacy (? *ābhūti*), O missile (*sāyaka*) thunderbolt, you bear superior power, O associate; be you allied (*medin*) with our energy (*kratu*), O fury, much-invoked one, in the mingling (*saṁsṛj*) of great riches.

RV. has in b *abhibhūte* instead of the difficult *sahabhūte*; and Ppp. (*ebhibhūta utt-*) supports RV. The comm. explains *kratvā* in c by

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karmaṇā. One is tempted to emend in a (also in 32.1 a) to *vajrasāyaka* 'whose missile is the thunderbolt'.

८३७. संसृष्टं धनमुभयं समाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः।
भियो दधाना हृदयेषु शत्रवः पराजितासो अप नि लयन्ताम्॥७॥

The mingled riches of both sides, put together, let Varuṇa and fury assign to us; conceiving fears in their hearts, let the foes, conquered, vanish away.

Instead of *dhattām*, RV. and the comm. have in b *dattām*; Ppp. reads *dattaṁ varuṇaś ca manyo*; RV. gives *bhiyam* in c; Ppp. has a peculiar d : *parājitā yantu paramāṁ parāvatam*. Certain of our mss. (Bp.E.I.) accent at the end *layantām*.

32. Praise and prayer to fury (manyu)

This hymn [which is RV.x.83] goes in all respects with hymn 31, which see.

[३२ - सेनासंयोजन सूक्त]

[ऋषि- ब्रह्मास्कन्द। देवता- मन्यु। छन्द- २-७ त्रिष्टुप्, १ जगती।]

८३८. यस्ते मन्योऽविधद् वज्र सायक सह ओजः पुष्यति विश्वमानुषक्।
साह्याम दासमार्यं त्वया युजा वयं सहस्कृतेन सहसा सहस्वता॥१॥

He who had worshiped you, O fury, missile thunderbolt, gains (*puṣ*) power, force, everything in succession; may we, with you as ally, that are made of power, overpower the barbarian, the Āryan, with powerful power.

Ppp. has *sadyo* for *manyo* in a, and *sahīyasā* at the end. All the mss. accent *puṣyati* in b, and SPP. very properly so reads; our text was altered to conform with RV., which in general is distinctly less apt to give accent to a verb in such a position [*Skt. Gram.* §597 a]. RV. also omits the redundant and meter-disturbing (the Anukr. takes no notice of this) *vayam* in c. Several of our mss. (P.M.W.E.) give *vidadhat* instead of *'vidhat* in a. *Sāhyāma* (p. *sahyāma*) is expressly prescribed by Prāt. iii.15, iv.88; the comm. appears to read *sahy-*. The comm. renders *ānuṣak* by *anuṣaktaṁ saṁtatam*. [For *vajra sāyaka*, see note to iv.31.6; and for *puṣyati*, note to iv.13.2.]

८३९. मन्युरिन्द्रो मन्युरेवास देवो मन्युर्होता वरुणो जातवेदाः।
मन्युर्विश ईडते मानुषीर्याः पाहि नो मन्यो तपसा सजोषाः॥२॥

Fury [was] Indra, fury indeed was a god; fury [was] priest

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(*hotar*), Varuṇa, Jātavedas; the clans (*viś*) which are descended from Manu (*mānuṣa*) praise fury; protect us, O fury, in accord with fervour (*tapas*).

The translation assumes in c the reading *manyum* (instead of *-yus*), which is given by RV., the comm. (with one of SPP's mss.), and TB. (ii.4.1[11]) and MS. (iv.12.3); the nomin. here appears to be a plain corruption, though Ppp. also has it. TB. gives in a *bhagas* for *indras*, and *devayantīs* for *mānuṣīr yāḥ* in c, and *śrameṇa* for *sajoṣās* at the end; MS. has *avā* for *pāhi* at beginning of d; both have *viśvavedās* at end of b. Ppp. reads *yaṣ* for *yāḥ* before *pāhi*.

८४०. अभीहि मन्यो तवसस्तवीयान् तपसा युजा वि जहि शत्रून्।
अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्या भरा त्वं नः॥३॥

Attack, O fury, being mightier than a mighty one; with fervour as ally smite apart the foes; slayer of enemies, slayer of Vṛtra, and slayer of barbarians, do you bring to us all [their] good things.

Ppp. rectifies the meter of b (the Anukr. does not notice its deficiency) by inserting *iha* before *śatrūn*. [See above, p. lxxiv.]

८४१. त्वं हि मन्यो अभिभूत्योजाः स्वयंभूर्भामो अभिमातिषाहः।
विश्वचर्षणिः सहुरिः सहीयानस्मास्वोजः पृतनासु धेहि॥४॥

Since you, O fury, are of overcoming force, self-existent, terrible, overpowering hostile plotters, belonging to all men (*-carṣaṇi*), powerful, very powerful - do you put in us force in fights.

RV. has *sahāvān* for *sahīyān* in c MS. (iv. 12.3) gives *svayaṁjas* in b, and *sahāvān* in c; and for d it has *sa hūyamāno amṛtāya gachat*.

८४२. अभागः सन्नप परेतो अस्मि तव क्रत्वा तविषस्य प्रचेतः।
तं त्वा मन्यो अक्रतुर्जिहीडाहं स्वा तनूर्बलदावा न एहि॥५॥

Being portionless, I am gone far away, by the action (*?kratu*) of you that are mighty. O forethoughful one; so at you, O fury, I, actionless, was wrathful; come to us, your own self (*tanū*), giving strength.

RV. has at the end *baladeyāya me 'hi* (p. *mā : ā : ihi*). In c it reads *jihīḍā 'ham*, and both the editions follow it (Ppp. and the comm. have the same), although the AV. *saṁhitā* (all ours save O.), the *pada*-mss. put after the word their sign which shows a difference between *pada* and *saṁhitā* reading, and *jīh-* is twice distinctly prescribed by the Prāt. (iii.14;

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iv.87). The comm. understands the obscure first pāda of going away from battle; *akratu* he paraphrases by *tvattoṣakarakarmavarjita*.

८४३. अ॒यं ते॑ अ॒स्म्युप॑ न॒ एह्यर्वाङ् प्र॑तीची॒नः स॑हुरे विश्वदावन्।
मन्यो॑ वज्रिन्नभि न॒ आ व॑वृत्स्व॒ हना॑व॒ दस्यूँ॑रु॒त बो॑ध्यापेः॥६॥

Here I am for you; come hitherward unto us, meeting (*pratīcīna*) [us], O powerful, all-giving one; O thunderbolt-bearing fury, turn hither to us; let us (two) slay the barbarians; and do you know your partner (*āpi*).

RV. keeps better consistency by reading *mā* for *nas* in a, and *mām* for *nas* in c; at the end of b it has *viśvadhāyas*. In a Ppp. has *mā*, like RV.; in c it reads *upa nas*, combining to *nā ''vav-*. The comm. supplies *śatrūn* as object of *pratīcīnas*, and paraphrases the end of the verse with *api ca bandhubhūtam mām budhyasva*.

८४४. अ॒भि प्रेहि॑ दक्षिण॒तो भ॑वा॒ नोऽधा॑ वृ॒त्राणि॑ जङ्घनाव॒ भूरि॑।
जु॒होमि॑ ते ध॒रुण॑ं मध्वो॒ अग्र॑मु॒भावु॑पां॒शु प्र॑थ॒मा पि॑बाव॥७॥

Go you forth against [them]; be on our right hand; then will we (two) smite and slay many Vṛtras; I offer to you the sustaining top of the sweet (*madhu*); let us both drink first the initial draught (?*upāṁśu*).

Ppp. has at the end *pibeva*. RV. has *me* instead of *nas* at end of a, and combines *ubhā up-* in d. The comm. begins b with *atha*. Compare also RV. viii.100 (89).2, of which the present verse seems a variation; its a, *dadhāmi te madhuno bhakṣam agre*, is much more intelligible than our corresponding c. [In b, is not *vṛtrāṇi* (neuter!) rather 'adversaries,' as in v.6.4?- In his prior draft, W. renders, ''let us both drink first in silence (?).'' ''Initial draught'' seems to overlook the gender of *upāṁśu*.]

33. To Agni : for release from evil

Found in Paipp. iv. Is RV.i.97, without a variant except in the last verse; occurs also in TA. (vi.11.1). Reckoned by Kauś. (9.2) to the *bṛhachānti gaṇa*, and also (30.17, note) to the *pāpma gaṇa*; used, under the name of *apāgha*, in a ceremony of expiation for seeing ill-omened sights (42.22), in a women's ceremony for preventing undesirable love and the like (36.22), and in the after funeral ceremonies (82.4).

[३३ - पापनाशन सूक्त]

[ऋषि- ब्रह्मा। देवता- अग्नि। छन्द- गायत्री।]

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८४५. अप॑ नः शोशुचदघमग्ने शुशुग्ध्या र॒यिम्।
अप॑ नः शोशुचदघम्॥ १॥

Gleaming (*śuc*) away our evil (*agha*), O Agni, gleam you wealth unto [us] : gleaming away our evil.

This first verse is found a second time in TA. (vi.10.1). The refrain is a mechanical repetition of 1 a, having no connection of meaning with any of the verses. The comm. explains *apa śośucat* by *naśyatu*, and *śuśugdhi*[1] by *samṛddhaṁ kuru*. [TA. reads *śuśudhyā* in both places in both editions.]

८४६. सु॒क्षेत्रि॒या सु॑गातु॒या व॑सू॒या च॑ यजामहे।
अप॑ नः शोशुचत। अ॒घम्॥ २॥

With desire of pleasant fields, of welfare, of good things, we sacrifice - gleaming away our evil -

८४७. प्र यद् भन्दि॑ष्ठ एषां॒ प्रास्माकां॑सश्च सू॒र्यः।
अप॑ नः शोशुचदघम्॥ ३॥

In order that the most excellent of them[2], and in order that our patrons (*sūri*) - gleaming away our evil -

८४८. प्र यत् ते॑ अग्ने सू॒रयो॒ जाय॑ेमहि॒ प्र ते॑ व॒यम्।
अप॑ नः शोशुचदघम्॥ ४॥

In order that your patrons, O Agni; in order [namely] that we may be propagated for you with progeny - gleaming away our evil.

८४९. प्र यदग्नेः॑ सहस्वतो॒ वि॒श्वतो॒ यन्ति॑ भा॒नवः॑।
अप॑ नः शोशुचदघम्॥ ५॥

As of the powerful Agni the lusters (*bhānu*) go forth in every direction - gleaming away our evil.

These four verses are (rejecting the intrusive refrain) one connected sentence : the *pra's* in vss. 3 and 4 repeat by anticipation the *jāyemahi pra* of vs. 4 b; "we" are, in fact, Agni's *sūri's*, since we depute him to sacrifice for us, just as our *sūri's* procure us, the priests; and our progeny

1. शुशुग्धि समन्तात् प्रज्वलितं समृद्धं कुरु।
2. See Nirukta 5.2.

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is to increase and spread like the brightness of the fire. TA. spoils the connection by putting vs. 5 before vs. 4; and the sense, by reading *sūrayas* for *bhānavas* in 5 b. Ppp. has *jāyemahe* in 4 b. One of our *pada*-mss. (Op.) agrees with the RV. *pada*-text in dividing *sugātuyā* in 2 a (the rest read *sugātuyā*).

८५०. त्वं हि विश्वतोमुख विश्वतः परिभूरसि।
अप नः शोशुचदघम्॥ ६॥

For, O you that face in every direction, you are [our] encompasser on all sides : gleaming away our evil.

८५१. द्विषो नो विश्वतोमुखाति नावेव पारय।
अप नः शोशुचदघम्॥ ७॥

Our haters, O you that face in every direction, do you make us pass over as with a boat : gleaming away our evil.

८५२. स नः सिन्धुमिव नावाति पर्षा स्वस्तये।
अप नः शोशुचदघम्॥ ८॥

Do you pass us over unto well-being, as [over] a river with a boat : gleaming away our evil.

Ppp. agrees with RV. [and TA.] in reading *nāvayā* (which implies *sindhum 'va*) instead of *nāvā* at end of a; and our O. has the same.

34. Extolling a certain rice-mess offering

Found in Paipp. iv. Used by Kauś. (66.6), in the *sava* sacrifices, with the *brahmā- syaudana sava*, to accompany the making of pools and channels in the rice-mess, filling them with juices (*rasa*), and setting on the ground, with *surā* and water, knob-bearing plants as specified in the text. Doubtless it is on account of this treatment that the rice-mess in question is called *viṣṭārin* 'out-strewn, expanded.'

[३४- ब्रह्मौदन सूक्त]

[ऋषि- अथर्वा। देवता- ब्रह्मौदन। छन्द- त्रिष्टुप्, ४ उत्तमा भुरिक् त्रिष्टुप्, ५ त्र्यवसाना सप्तपदा कृति, ६ पञ्चपदातिशक्वरी, ७ भुरिक् अतिशक्वरी, ८ जगती।]

८५३. ब्रह्मास्य शीर्षं बृहदस्य पृष्ठं वामदेव्यमुदरमोदनस्य।
छन्दांसि पक्षौ मुखमस्य सत्यं विष्टारी जातस्तपसोऽधि यज्ञः॥ १॥

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The *brahman* [is] its head, the *bṛhat* its back, the *vāmadevya* the belly of the rice-mess; the meters [are] the (two) sides (wings?), truth its mouth; the *viṣṭārin* [is] a sacrifice born out of fervour (*tapas*).

Ppp. reads *śiras* in a, and its d is *viṣṭā yajñas tapaso 'dhi jātaḥ*. The comm. explains *brahman* as signifying here the *rathantara sāman*, and also *satyam* in c as "the *sāman* so called; or else the highest *brahman*"; *viṣṭārin* he makes to mean *vistīryamāṇāvayava*.

८५४. अ॒न॒स्था॒: पू॒ता: पव॑नेन शु॒द्धा: शु॒च॒य॒: शु॒चि॒मपि॑ यन्ति लो॒कम्।
नैषां॑ शि॒श्नं प्र द॑हति जा॒तवे॑दा: स्व॒र्गे लो॒के ब॒हु स्त्रैण॑मेषाम्॥२॥

Boneless, purified, cleansed with the purifier, bright (*śuci*), they go to a bright world; Jātavedas burns not away their virile member; in the heavenly (*svarga*) world much women-folk is theirs.

Ppp. makes *pūtās* and *śuddhās* exchange places in a; and there is confusion in its text. The comm. explains *anasthās* by *na vidyate asthyupalakṣitaṁ ṣāṭkauśikaṁ śarīram eṣām*, and *straiṇam* by *strīṇāṁ samūho bhogārtham;* the "they" are the performers of the *sava* sacrifice. The Anukr. does not notice the redundancy of a syllable in c. [There should be a space between *pra* and *dahati*. - Regarding sensual pleasures in heaven, see Muir's note, 1.c.; Zimmer, p.413; Lanman, *Skt. Reader*, p.379 end, 380; and Weber's note; cf. also AB.i.22[14].]

८५५. वि॒ष्टा॒रिण॑मोदु॒नं ये पच॑न्ति॒ नैना॒नव॑र्ति: सचते क॒दा च॒न।
आस्ते॑ य॒म उप॑ याति दे॒वान्त्सं ग॑न्ध॒र्वैर्म॑दते सो॒म्येभि॑:॥३॥

Whoso cook the *viṣṭārin* rice-mess, ruin (*avarti*) fastens not on them at any time; [such a one] stays (*ās*) with Yama, goes to the gods, revels with the soma-drinking (*somya*) Gandharvas.

Ppp. has *kutas* for *kadā* in b, and *saumyais* in d. The *pada*-text writes *avartiḥ* without division, yet the comment to Prāt.iii.46 quotes the word as exemplifying the combination of final *a* and initial *r*; the comm. understands and explains it as *a-vartti*! *somya* he paraphrases with *somārha*. The metrical irregularities (11 + 12 : 10 + 11 = 44) are ignored by the Anukr.

८५६. वि॒ष्टा॒रिण॑मोदु॒नं ये पच॑न्ति॒ नैना॑न् य॒म: परि॑ मुष्णाति रे॒त॑:।
र॒थी ह॑ भू॒त्वा र॑थ॒याना॑ ईयते प॒क्षी ह॑ भू॒त्वाति॑ दिव॒: समे॑ति॥४॥

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Whoso cook the *viṣṭārin* rice-mess, them Yama robs not of their seed; becoming chariot-owner, [such a one] goes about upon a chariot-road; becoming winged, he goes all across the skies.

Ppp. has in c *rathāyān īyate*. [In the metrical definition, the Anukr. seems confused here; but vs. 4 appears to be intended.]

८५७. एष यज्ञानां वितंतो वहिष्ठो विष्टारिणं पक्त्वा दिवमा विवेश।
आण्डीकं कुमुदं सं तनोति बिसं शालूकं शफको मुलाली।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना उप त्वा
तिष्ठन्तु पुष्करिणीः समन्ताः॥५॥

This, extended, is of sacrifices the best carrier; having cooked the *viṣṭārin*, one has entered the sky; the bulb-bearing lotus spreads (*sam-tan*), the *bisa, śālūka, śaphaka, mulālī* : let all these streams (*dhārā*) come unto you, swelling honeyedly in the heavenly (*svarga*) world; let complete (*samanta*) lotus-ponds approach you.

The mss. (with the exception, doubtless accidental, of our P.K.) all read *bahiṣṭhas* at end of a, and this SPP. retains, while our text makes the obviously called-for emendation to *vah-*; the comm. has *vah-*. The things mentioned in c, d appear to be edible parts of water-lilies :the bulbous roots, leaf-stems, and radical fibers, which in some species, as the *Nymphaea esculenta,* are savory, and which are eaten somewhat like asparagus. That they should be viewed as special gifts to the pious indicates quite primitive conditions, and suggests a region abounding in standing waters. Either the pools and channels of Kauś. are founded on these specifications, or they are original and intended to be emblematic of such products. The *kumuda* is the *N. esculenta* (*kairava*, comm.); and the comm. explains *bisa* (he reads *visa*) as the root-bulb of the *padma* (*Nelumbium speciosum*) [cf. Lanman, JAOS.xix.2d half, p.151 f.], *śālūka* as that of *utpala* (a *Nymphaea*), *śaphaka* as a hoof (*śapha*)-shaped water-plant, and *mulālī* as = *mṛṇālī*. *Śaphaka* occurs also at ĀpŚS.ix.14.14, where it seems to signify an edible plant or fruit, perhaps a water-nut. Ppp. differs widely from our text : it begins *eṣa yajño vitato bahiṣṭho viṣṭ ara pakvo div-*; it omits c and d; for e and f it has our 7 a, b [with variants : see under 7]; then follow our e and f (g, *upa.....samantāḥ*, is wanting), with variants : *etās tvā kulyā upa yanti viśvahā,* and *svadhayā* for *madhumat*. But our c and d are found further on as parts of vs. 7, with *puṇḍarīkam* for *āṇḍīkam*, and *śālūkham* and *śapakhas*. It is doubtless by an oversight that SPP. has in b, in both *saṁhitā* and *pada*, the false accent *divam* (but our, O. also gives it). The verse lacks one syllable of being a full *kṛti* (80 syllables). The comm. ends vs. 5 with *mulālī*, and begins vs. 6 with the following refrain.

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८५८. घृतह्रदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना उप त्वा
तिष्ठन्तु पुष्करिणीः समन्ताः॥६॥

Having pools of ghī, having slopes of honey, having strong drink (*surā*) for water, filled with milk (*kṣīra*), with water, with curds - let all these etc. etc.

Ppp. agrees in a, b with our text (we should expect rather *madhukulyās*); but for the refrain it has *etās tvāṁ talpā upa yanti viśvataḥ svarge loke svadhayā mādayantīḥ* (the remaining pāda again wanting, as in vs. 5). The refrain appears much more in place with this verse than in vs. 5. The comm., as already indicated, makes its vs. 6 of our 6 a, b, preceded by the refrain of vs. 5; the refrain of our vs. 6 it omits altogether. The *surā* seems most probably to have been a kind of beer or ale [so Roth : not distilled liquor, as Zimmer, p.280, suggests]. A full *atiśakvarī* (60) calls for two more syllables.

८५९. चतुरः कुम्भांश्चतुर्धा ददामि क्षीरेण पूर्णाँ उदकेन दध्ना।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना उप त्वा
तिष्ठन्तु पुष्करिणीः समन्ताः॥७॥

Four vessels (*kumbha*), four-fold, I give, filled with milk, with water, with curds - let all these etc. etc.

Ppp. had the first two pādas, as noted above, in its vs. 5, reading for a *catuṣkumbhyāṁ caturdhā dadāti*; its vs. 7 is our 5 c, d (with the variants already given) together with the last two pādas of the refrain, reading *svadhayā* for *madhumat* in the former pāda, and *mā* for *tvā* in the latter. The comm. (with one or two of SPP's mss. that follow him) has *dadhāmi* in a.

८६०. इममोदनं नि दधे ब्राह्मणेषु विष्टारिणं लोकजितं स्वर्गम्।
स मे मा क्षेष्ट स्वधया पिन्वमानो विश्वरूपा धेनुः कामदुघा मे
अस्तु॥८॥

This rice-mess I deposit in the Brāhmans, the *viṣṭārin*, world-conquering, heaven-going (*svarga*); let it not be destroyed (*kṣi*) for me, swelling with *svadhā*; be it a cow of all forms, milking my desire.

Several of our mss. (P.M.E.W.) combine in d *dhenuṣ kām-*. Ppp. has for a *imaṁ odanaṁ pacasi miśraddhadhāno*; in b, *lokajitiyaṁ svargyaṁ*

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(the comm. also has the better reading *svargyam*); in c, *kṣeṣṭa sadasiṣ yamānā*; for d, *viśvarūpā kāmadughā dhenur astu me*. The verse is irregular in meter : 12 + 11 : 12 + 13 = 48.

35. Extolling a rice-mess offering

Not found in Paipp. Used by Kauś. (66.11) in the *sava* sacrifices, with a *sava* for escaping death (*atimṛtyu*); and, according to the comm., also in the ceremony of expiation for the birth of twin calves (109.1; he reads *yam odanam iti*, instead of *yamau janayati*, which the edition has). *[The Berlin Anukr. reads *ātimārcyam*.]

[३५ - मृत्युसंतरण सूक्त]

[ऋषि- प्रजापति। देवता- अतिमृत्यु। छन्द- त्रिष्टुप्, ३ भुरिक् त्रिष्टुप्, ४ जगती।]

८६१. यमौदुनं प्रथमजा ऋतस्य प्रजापतिस्तपसा ब्रह्मणेऽपचत्।
यो लोकानां विधृतिर्नाभिरेषात् तेनौदुनेनाति तराणि मृत्युम्॥ १॥

The rice-mess which Prajāpati, first-born of righteousness, cooked with fervour (*tapas*) for Brahman; which, separator of the worlds, shall not harm (?) - by that rice-mess let me overpass death.

For the obscure and questionable *nā 'bhireṣāt* in c (no tense-stem *reṣ a* occurs elsewhere in AV.) the comm. reads *nābhir ekā*; Ludwig, ignoring accent and *pada*-text (*na : abhireṣāt*), understands *nābhi-reṣāt* "breach of the navel"; two of our mss. (O.Op.) read *nābhireṣāṁ* [and Weber conjectured *nābhir eṣām*]. The refrain is found also as concluding pāda of a verse in Āp.ŚS. iv.11.3. The Anukr. does not note that b is *jagatī*.

८६२. येनातरन् भूतकृतोऽति मृत्युं यमन्वविन्दन् तपसा श्रमेण।
यं पपाच ब्रह्मणे ब्रह्म पूर्वं तेनौदुनेनाति तराणि मृत्युम्॥ २॥

That by which the being-makers over-passed death; which they discovered by fervor, by toil (*śrama*); which the *brahman* of old cooked for Brahman - by that rice-mess let me overpass death.

The comm. explains *bhūtakṛtas* as *prāṇināṁ kartāro devāḥ*, but *ṛṣayas* is always the noun used with it.

८६३. यो दाधार पृथिवीं विश्वभोजसं यो अन्तरिक्षमापृणाद् रसेन।
यो अस्तभ्नाद् दिवमूर्ध्वो महिम्ना तेनौदुनेनातितराणि मृत्युम्॥ ३॥

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That which sustained the all-nourishing earth; which filled the atmosphere with sap; which, uplifted, established the sky with might - by that rice-mess let me overpass death.

The comm. explains viśvabhojasam by kṛtsnasya prāṇijātasya bhogyabhūtām.

८६४. यस्मान्मासा॒ निर्मि॑तास्त्रिंश॒दरा॑: संवत्स॒रो यस्मा॒न्निर्मि॑तो॒ द्वाद॑शार:।
अ॒होरा॒त्रा यं प॑रि॒यन्तो॒ नापु॒स्तेनौ॑दु॒नेनाति॑ तराणि मृ॒त्युम्॥४॥

That out of which were fashioned the thirty-spoked months; out of which was fashioned the twelve-spoked year; that which circling days-and-nights did not attain - by that rice-mess let me overpass death.

SPP. gives in c the *pada*-reading *ahorātrāḥ*, as required by the participle *pariyantas*; all the *pada*-mss. have *-trā*; the comm. has *paryantas*, but explains it as *paryāvartamānās*, and says nothing about the abnormal form. The verse (11 + 13 : 11 + 11 = 46) is in no respect a *jagatī*; the ejection of *yasmāt* in b would make it regular.

८६५. य: प्रा॑ण॒द: प्रा॑ण॒दवा॑न् ब॒भूव॒ यस्मै॑ लो॒का घृ॒तव॑न्त॒: क्षर॑न्ति।
ज्योति॑ष्मती: प्र॒दिशो॒ यस्य॒ सर्वा॒स्तेनौ॑दु॒नेनाति॑ तराणि मृ॒त्युम्॥५॥

That which became breath-giving, possessing breath-giving ones (?); for which worlds rich in ghī flow; whose are all the light-filled directions - by that rice-mess let me overpass death.

The *pada*-text does not divide *prāṇadaḥ*, and it makes the division *prāṇadavān*, which the translation follows; our text (either by a misprint or by an unsuccessful attempt at emendation) reads *-dāvān*; *-dāvā*, as nom. of *-dāvan*, might be an improvement; the comm. reads *-dāvām*, viewing it as gen. pl. of *prāṇa-dū*, from *dū* 'burn', and he explains it as "moribund" (*mumūrṣu : prāṇair jigamiṣubhiḥ paritāpyante*)!

८६६. यस्मा॑त् प॒क्वादमृ॑तं॑ सम्ब॒भूव॒ यो गा॑य॒त्र्या अधि॑पतिर्ब॒भूव॑।
यस्मि॒न् वेदा॒ निहि॑ता वि॒श्वरू॑पास्तेनौ॑दु॒नेनाति॑ तराणि मृ॒त्युम्॥६॥

From which, when cooked, the immortal (*amṛta*) came into being; which was the over-lord of the *gāyatrī*; in which are deposited the Vedas of all forms - by that rice-mess let me overpass death.

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Or *amṛta* is to be taken as the drink of immortality; the comm. (who simply adds *dyulokastham*) apparently so understands it.

८६७. अवं वाधे द्विषन्तं देवपीयुं सपत्ना ये मेऽप ते भवन्तु।
बृह्मौदनं विश्वजितं पचामि शृण्वन्तु मे श्रद्दधानस्य देवाः॥७॥

I beat down the hater, the god-insulter; what rivals are mine, let them be [driven] away; I cook the all-conquering *brahman*-rice-mess; let the gods hear me who am full of faith.

The comm. reads in a *devapīyūn; brahmaudanam* he explains as *brāhmaṇebhyo deyam odanam.*

The seventh *anuvāka*, of 5 hymns and 37 verses, ends here; the old Anukr. says *sapta cā 'pi bodhyāḥ.*

36. Against demons and other enemies

Not found in Paipp. Not used individually by Kauś., but only as one of the *cātanāni* (8.25). Our mss. of the Anukr. do not contain the expected definition of the hymn as one of ten stanzas (*daśarcam*). *[The Berlin Anukr. reads *sātyaujasam.*]

[३६- सत्यौजा अग्नि सूक्त]

[ऋषि- चातन। देवता- सत्यौजा अग्नि। छन्द- अनुष्टुप्, ९ भुरिक् अनुष्टुप्।]

८६८. तान्त्सत्यौजाः प्र दहत्वग्निर्वैश्वानरो वृषा।
यो नो दुरस्याद् दिप्साच्चाथो यो नो अरातियात्॥१॥

Them let him of real force burn forth - Agni Vaiśvānara, the bull; whoso shall abuse and seek to harm us, likewise whoso shall play the niggard toward us.

The comm. paraphrases *durasyāt* with *duṣṭān ivā ''caret : asmāsv avidyamānaṁ doṣam udbhāvayet.* The Prāt. (iii.18) allows both *i* and *ī* in denominatives like *arātiy-*, and its comment quotes this word as example of the former.

८६९. यो नो दिप्सददिप्सतो दिप्सतो यश्च दिप्सति।
वैश्वानरस्य दंष्ट्रयोरग्नेरपि दधामि तम्॥२॥

Whoso shall seek to harm us not seeking to harm, and whoso seeks to harm us seeking to harm - in the two tusks of Agni Vaiśvānara do I set him.

All the mss. read in a *dipsat*, which is accordingly retained by SPP.; our edition emends to *dipsāt* to agree with vs. 1 c; the comm. also has

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dipsāt; and it is favored by the *śapāt* of the parallel expression in vi.37.3. With the second half-verse compare xvi.7.3.

८७०. य आ॑गरे मृ॒गय॑न्ते प्रतिक्रो॒शेऽमाव॒स्ये।
क्र॒व्यादो॑ अ॒न्यान् दिप्स॑तः॒ सर्वा॒स्तान्सह॑सा सहे॥३॥

They who hunt in assent (? *āgara*), in counter-clamor (?*pratikrośa*), on new-moon [day], the flesh-eating ones, seeking to harm others - all those I overpower with power.

The obscure words *āgara* and *pratikrośa* are here translated mechanically, according to their surface etymology. The comm. gets the former from *gr* or *gir* 'swallow,' and defines it as *yuddharaṅga*, because *samantād bhajyate māṅsaśoṇitādikam atra;* the latter is *pratikūlaiḥ śatrubhiḥ kṛta ākrośe;* while *mṛgayante* means "desire to injure us," and *amāvāsye* "at midnight of a day of new moon"; he has no suspicion of any connection with the doings at an eclipse, as half suggested by Grill. The line is quite unintelligible, and very probably of corrupt text. Most of the *pada*-mss. have the false accent *pratikrośe*. The comm. reads in c *dipsanti* for *-tas*.

८७१. सहे॑ पिशा॒चान्सह॑सैषां॒ द्रवि॑णं ददे।
सर्वा॑न् दुरस्य॒तो ह॑न्मि॒ सं म॒ आकू॑तिर्ऋध्यताम्॥४॥

I overpower the *piśācas* with power; I take to myself their property; I slay all the abusers; let my design be successful.

All the mss. read in a-b *sahasaiṣām*, p. *sahasā : eṣām*, instead of the obviously correct *sahasaiṣām*, p. *sahasā : ā : eṣām* [cf. note to iii.14.3]: it is one of the most striking blunders of the traditional text. The comm. understands the true reading, and it is restored by emendation in our edition; SPP. abides by the mss. In d, the comm. has *śaṁ nas* for *sam me*. The Anukr., by noting no irregularity of meter, seems to imply *ā eṣām* in b, but his descriptions are so little exact that the evidence is really of no value.

८७२. ये दे॒वास्ते॒न हास॑न्ते॒ सूर्ये॑ण मिमते ज॒वम्।
न॒दीषु॑ पर्व॒तेषु॒ ये सं तैः॒ प॒शुभि॑र्विदे॥५॥

The gods that hasten (*hās*) with him - they measure speed with the sun - with those cattle (*paśu*) that are in the streams, in the mountains, I am in concord.

Doubtless corrupt in text, and incapable of yielding sense. Grill regards the verse as interpolated. [As for *hās*, see Bergaigne, *Rel.*

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*Ved.*i.200 n.] The comm. guesses two wholly discordant and equally worthless explanations; in the first he takes *devâs* as (from *dīv* 'play') "*piśācas* and the like," and *hāsante* as for *jihāsante* [printed *jihāsyante*] 'seek to leave.' One is tempted to find *stenās* instead of *tena* in a. The deficiency (unnoticed by the Anukr.) of a syllable in d is an indication of a corrupt text.

८७३. तपनो अस्मि पिशाचानां व्याघ्रो गोमतामिव।
श्वानः सिंहमिव दृष्ट्वा ते न विन्दन्ते न्यञ्जनम्॥६॥

I am a vexer (*tapana*) of the *piśācas*, as a tiger of them that have kine; like dogs on seeing a lion, they do not find a hiding-place (*nyañcana*).

The comm. reads *anu* instead of *na* in d. The meter requires *'smi* in a.

८७४. न पिशाचैः सं शक्नोमि न स्तेनैर्न वनर्गुभिः।
पिशाचास्तस्मान्नश्यन्ति यमहं ग्राममाविशे॥७॥

I cannot [bear] with *piśācas*, nor with thieves, nor with savages (?*vanargu*)[1]; the *piśācas* disappear from that village which I enter.

Our P.M.W. read -viveśa for -viśe at the end. The comm. has naśyantu in c. He paraphrases saṁ śaknomi by saṁśakto 'nupraviṣṭo bhavāmi, or by saṁgato bhavāmi; and vanargu by vanagāmin.

८७५. यं ग्राममाविशत इदमुग्रं सहो मम।
पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते॥८॥

Whatever village this formidable power of mine enters, from that the *piśācas* disappear; [there] they devise not evil.

The first pāda lacks a syllable, unless we resolve *grā-* into two syllables [or read *yaṁ-yaṁ*].

८७६. ये मा क्रोधयन्ति लपिता हस्तिनं मशका इव।
तानहं मन्ये दुर्हितान्जने अल्पशयूनिव॥९॥

They who anger me, making a noise, as flies an elephant - them I think ill off, like mites (?) on a man (*jana*).

The comm. (following by a couple of SPP's authorities) has *lipitās* (= *upadigdhāḥ saṁkrāntāḥ*) at end of a; the *pada*-mss. read *lapitā*, which

1. वनर्गू वनगामिनौ (नि० ३.१४)।

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SPP. in his *pada*-text emends to *-tāḥ*; but, as the participle in *ta* from such a root can hardly have an active sense, *lapitvā* would doubtless be a better alteration; the redundancy of a syllable, to be sure, would suggest deeper changes. *Alpaśayūn* in d, literally 'petty liers,' is conjecturally rendered, in accordance with the comm. (*parimāṇato 'lpakāyāḥ śayanasvabhāvāḥ saṁcārākṣamāḥ kīṭāḥ*). SPP. reads *durhitān j-* (instead of *-tāñ* or *-tāñ* [see note to i.19.4], against the great majority of his mss. as well as all of ours; instead of it the comm. has *durhatān*.

८७७. अभि तं निर्ऋतिर्धत्तामश्वमिवाश्वाभिधान्या।
मल्वो यो मह्यं क्रुध्यति स उ पाशान्न मुच्यते॥ १०॥

Let perdition halter him, as a horse with a horse-halter (*-abhidhānī*); the fool (*malva*) that is angry at me, he is not loosed from the fetter.

The comm. (with one of SPP's mss.) has at the end *mucyase*, but explains it as a 3d sing. impv. : *mukto na bhavatu;* an imperative would be welcome, if honestly come by. *Malva* he glosses with *śatru*. [As to *abhi-dhā*, cf. iii.11.8 and note.]

37. Against various superhuman foes : with an herb

Found (except vs. 9) in Paipp.xiii. (in the verse-order 1-4, 7, 6, 5, 12, 8, 10, 11), but in a much defaced condition. Used by Kauś. with the preceding hymn, as one of the *cātanāni* (8.25); but also independently (28.9) in a remedial rite against possession by evil spirits. And the comm. quotes it from Nakṣ. K. 21 [error for Śānti K., says Bloomfield], as employed in a *mahāśānti* called *gāndharvī*. [As to Bādarāyaṇi, see introduction to hymn 40.]

[३७- कृमिनाशन सूक्त]

[ऋषि- बादरायणि। देवता- अजशृङ्गी ओषधि, ३-५ अप्सरासमूह, ७-१२ गन्धर्व-अप्सरासमूह। छन्द- अनुष्टुप्, ३ त्र्यवसाना षट्पदा त्रिष्टुप्, ५ प्रस्तार पंक्ति, ७ परोष्णिक्, ११ षट्पदा जगती, १२ निचृत् अनुष्टुप्।]

८७८. त्वया पूर्वमथर्वाणो जघ्नू रक्षांस्योषधे।
त्वया जघान कश्यपस्त्वया कण्वो अगस्त्यः॥ १॥

By you of old the Atharvans slew the demons, O herb; by you did Kaśyapa slay; by you Kaṇva, Agastya.

The comm. explains that one or other of the specified plants, the *sahamānā* etc., is here addressed.

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८७९. त्वया॑ व॒यम॑प्स॒रसो॑ गन्ध॒र्वाँश्चा॑तयामहे।
अज॑शृङ्ग्यज॒ रक्षः॑ सर्वा॑न् ग॒न्धेन॑ नाशय॥ २॥

By you do we expel (*cat*) the Apsarases, the Gandharvas; O goat-horned one, drive the demon; make all disappear by [your] smell.

'Drive' (*aja*) in c is a play upon the name goat (*aja-*) in 'goat-horned.' The comm. declares the epithet to be equivalent to *viṣāṇin* (*Odina pinnata*), and to be given on account of the shape of the fruit. [Dhanvantari, p.23, Poona ed., gives *meṣaśṛṅgi* and *viṣāṇikā* as synonyms of *ajaśṛṅgī*.] Ppp. has in b *cātayāmasi* instead of *-mahe*.

८८०. न॒दीं य॑न्त्वप्स॒रसो॑ऽपां ता॒रम॑वश्रु॒सम्।
गु॒ल्गु॒लूः पीला॑ नल॒द्यौ३॑क्षगं॑धिः प्रमन्दनी॥ ३॥
तत् परै॑ताप्सरसः॒ प्रति॑बुद्धा अभूतन॥ ३॥

Let the Apsarases go to the stream, to the loud (?) down-blowing of the waters : Guggulū, Pīlā, Naladī, Āukṣagandhi, Pramandanī : so go away, you Apsarases; you have been recognized.

[See Weber's note and reference to Rumpelstilzchen.] *Tāra* in b is rendered "crossing"; but as this sense is found nowhere else, it seems safer to take the word as the adjective, common later; the comm. glosses it with *tārayitāram*, a worthless etymological guess. After it, instead of *avaśvasam*, the comm. reads *iva svasam* (= *suṣṭhu nauprerаṇakuśalaṁ yathā*), and, strangely enough, Ppp. has the same. As everywhere else where the word occurs, the mss. vary between *gulgulu* and *guggulu*, and SPP. reads the former and our edition the latter; here the decided majority, with Ppp. and the comm., give *gulg-* (our Bp.H.K. have *gugg-*). Pādas c and d appear to be made up of names of Apsarases, all formed upon odor-names : *guggulū* is fem. to *guggulu* 'bdellium,' and *naladī* to *nalada* 'nard'; *pramandanī* is related with *pramanda* 'a certain fragrant plant'; and *aukṣagandhi* means something like 'ox-smell'; but the comm. declares them to be *pañca homadravyāṇi* 'five articles of oblation'; Ppp. reads *prabandhinī* in d. Most of our mss. accent *apsarasas* in e, but SPP. reports only one of his as doing so; both editions read *apsarasas*. The comm. makes a different division of the material, reckoning the refrain (our e, f) as a verse with our 4 a, b, and omitting the refrain in 4 (much as it treated 34.5-7 above); SPP. follows the Anukr. throughout (see under the next verse). The comm. reads in f *pratibaddhās; pratibuddhā abhūtana* is found also as RV. i.191.5 d. Ppp. adds between our d and e *yatrā marty apsv antaḥ : samudre turūṇyarī turvaśī puṇḍarīka* (not

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followed by an *avasāna*-sign). The Anukr. definition of the verse ought to read *jagatī* instead of *triṣṭubh*. [In the prior draft, W. notes the suggestions concerning *avaśvasam* given by BR.i.490 and OB.i.126 and implying *ava* = 'away'; but rejects them.]

८८१. यत्रा॑श्व॒त्था न्य॒ग्रोधा॑ महावृ॒क्षाः शि॑ख॒ण्डिनः॑।
तत् परे॑ताप्सरसः॒ प्रति॑बुद्धा अभूतन॥४॥

Where [are] the *aśvatthas*, the *nyagrodhas*, great trees, with crests : thither go away, you Apsarases; you have been recognized.

The division and numbering in our edition of this verse and the two next following is faulty, owing to the unclearness of the mss. first used; the correct division, agreeing with the Anukr., is given by SPP., and our translation follows it [and makes clear what it is]; vss. 3-5 all end with the refrain *tat pare 'tā-* etc., and this, with the number 4, needs to be added in our text after *śikhaṇḍinaḥ*. In Ppp., the place of this verse is taken by the addition reported above, under vs. 3. The comm. takes *śikhaṇḍin* as meaning "peacocks"; he quotes TS. iii.4.8[4] to the effect that certain trees, including *aśvattha* and *nyagrodha*, are the houses of Gandharvas and Apsarases.

८८२. यत्र॑ वः प्रे॒ङ्खा हरि॑ता॒ अर्जु॑ना उ॒त यत्रा॑घा॒टाः क॑र्क॒र्यः॒ सं॒वद॑न्ति।
तत् परे॑ताप्सरसः॒ प्रति॑बुद्धा अभूतन॥५॥

Where [are] your swings, green and whitish; where cymbals [and] lutes sound together - thither go away, you Apsarases; you have been recognized.

[Change the number 4 to 5 at the end of the first line of p.74 of the edition.] The accent *karkaryas* as nom. plur. is false, and must be emended to *-ryas*, as read by SPP. with half of his mss., and a part (O.Op.D.) of ours (our P.M.W. give *karkayas*). Again nearly all our mss., with some of SPP's, accent *apsarasas* in the refrain. Ppp. is quite corrupt : *yatra vokhsā haritārjunā ghātāṣ karkarī asaṁvadanti*. The first half-verse (13 + 11 : 8 + 8) is irregular.

८८३. एयम॑ग॒न्नोष॑धीनां वी॒रुधां॑ वी॒र्या॒वती।
अ॒ज॒शृ॒ङ्ग्यराट॒की ती॑क्ष्णशृ॒ङ्गी व्यृ॒षतु॥६॥

Hither has come this mighty one (*vīryavant*) of the herbs, of the plants; let the goat-horned *arāṭakī*, the sharp-horned, push out.

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[Put a simple *avasāna*-mark in place of the number 5.] *Arāṭakī* seems to be used here as specific name of the herb in question; but the comm. takes it as epithet, deriving it from *a-rā* 'non-giving' with a derivative from *aṭ* 'go', and meaning *hiṅsakān uccāṭayanti!* Ppp. adds two more pādas : *ape 'te'to 'psaraso gandharvā yatra vo gṛhāḥ.*

८८४. आनृत्यतः शिखण्डिनो गन्धर्वस्याप्सरापतेः।
भिनद्मि मुष्कावपि यामि शेपः॥७॥

Of the hither-dancing, crested Gandharva, Apsaras-lord, I split the testicles, I bind fast (?) the member.

All the mss. reads in c *api yāmi,* which SPP. accordingly retains; our emendation to *dyāmi* is unsatisfactory, both as regards the sense and because *ā* is not elsewhere used with *api* (neither is *yā*); one might also guess *abhi yāmi* "attack"; the comm. explains it by *apigataṁ niruddhaṁ karomi,* which is worthless. The comm. gives "peacock" as an alternative equivalent of *śikhaṇḍin* with an implied comparison : "dancing like a peacock." Ppp. begins with *īyaṁ vīruc chikh-*. [If the definition of the Anukr. (8 + 8 : 12) is right, pāda c lacks a syllable.]

८८५. भीमा इन्द्रस्य हेतयः शतमृष्टीरयस्मयीः।
ताभिर्हविरदान् गन्धर्वानवकादान् व्यृषतु॥८॥

Terrible are Indra's missiles (*heti*), a hundred spears of iron; with them let him push out the oblation-eating, *avakā*-eating Gandharvas.

Half our mss., and the large majority of SPP's, read at the end of this verse *ṛṣata*; both editions give *ṛṣatu*, as in the next verse. *Avakā* is defined as a certain grass-like marsh-plant, *Blyxa octandra*, the same with *śaivala* or *śaivāla*; the comm. defines it as *jalopariṣthāḥ śaivālaviśeṣāḥ*, but attempts no explanation of why the Gandharvas should be supposed to eat it. He reads in b *śatapṛṣṭīs* (one feels tempted to emend rather to *śatabhṛṣṭīs*), and in c *abhihradān* (for *haviradān*). The Anukr. takes no notice of the redundant syllable in c (also in 9 c).

८८६. भीमा इन्द्रस्य हेतयः शतमृष्टीर्हिरण्ययीः।
ताभिर्हविरदान् गन्धर्वानवकादान् व्यृषतु॥९॥

Terrible are Indra's missiles, a hundred spears of gold; with them let him push out the oblation-eating, *avakā*-eating Gandharvas.

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This very slightly varied repetition of vs. 8 is wanting in Ppp. All the mss. have *ṛṣatu* at the end here.

८८७. अवकादानभिशोचान्प्सु ज्योतय मामकान्।
पिशाचान् सर्वानोषधे प्र मृणीहि सहस्व च॥ १०॥

The *avakā*-eating ones, scorching, making light (?) in the waters - all the *piśācas*, O herb, do you slaughter and overpower.

All our *pada*-mss. read in b *jyotayamāmakān* as a compound, and it seems very strange that SPP. gives in both forms of text *jyotaya māmakān*, as two independent words, and reports nothing different as found in any of his authorities; it is perhaps an oversight on his part. Either reading being plainly untranslatable, the rendering given implies emendation to *jyotayamānakān*, as the simplest and most probable alteration; several cases of such expansions of a participle in *māna* by an added *-ka* occur [*Skt. Gram.* §1222 g, f; cf. Bloomfield's note], one of them (*pravartamānaka*) even in RV. Ppp. reads as follows : *avakāśaṁ abhiśāco bicchi dyātayamānakāṁ : gandharvān sarvān oṣadhe kṛṇu tasvaparāyaṇaḥ;* this supports the proposed reading in its most essential feature, *-māna-* for *-māma-*, and further favors the version of the comm., *dyot* for *jyot-*. R., in the *Festgruss an Böhtlingk* (p. 97), had ingeniously conjectured the word as a name for the will-o'-the-wisp, deriving it from *jyotaya mām* 'give me light,' by an added suffix *-aka*. The comm. paraphrases by *matsambandhino gandharvān udakeṣu prakāśaya*. [Cf. Whitney, *Festgruss an Roth,* p. 91; also note to ii.3.1.]

८८८. श्वेवैकः कपिरिवैकः कुमारः सर्वकेशकः।
प्रियो दृश इव भूत्वा गन्धर्वः संचते स्त्रियस्तमितो नाशयामसि ब्रह्मणा वीर्यावता।

One as it were a dog, one as it were an ape, a boy all hairy - having become as it were dear to see, the Gandharva fastens upon (*sac*) women; him we make disappear from here by [our] mighty (*vīryavant*) incantation (*brahman*).

In our edition, *striyam* at the end of d is a misprint for *striyas*, which all the mss. have, with no *avasāna*-mark following, though distinctly called for by the sense, and therefore supplied by us; Ppp., however, reads *striyam*, with *sajate* before it; and it omits the last pāda f : which omission would furnish an excuse for the absence of interpunction after *striyas*.

८८९. जाया इद् वो अप्सरसो गन्धर्वाः पतयो यूयम्।
अप धावतामर्त्या मर्त्यान् मा संचध्वम्॥ १२॥

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Your wives, verily, are the Apsarases; O Gandharvas, you are [their] husbands; run away, O immortal ones; fasten not on mortals.

All the *pada*-mss. commit in c the palpable error of dividing *dhāvatāmartyā(ḥ)* into *dhāvata : martyāḥ*, as if the *ā* which follows *dhāvat-* were one of the common prolongations of a final vowel in *saṁhitā*; the comm., however, understands *amartyāḥ*, and SPP. admits this by emendation into his *pada*-text. Ppp. has for c *apakrāmat puruṣād amartyā*, which supports *amartyās* in our text.

38. For luck in gambling : by aid of an Apsaras

This and the two following hymns are not found in Paipp. Kauś. uses it (doubtless only the first four verses) in a ceremony (41.13) for success in gambling. Verses 5-7 are called *karkīpravāḍäs* and used (21.11) in a rite for the prosperity of kine, and also (66.13) in the *sava* sacrifices, with a *karkī* as *sava*; and they are reckoned (19.1, note) to the *puṣṭika mantras*. The comm. attempts no explanation of the mutual relation of the two apparently unconnected parts of the hymn; [but Weber, in his note to verse 7, suggests a connection]. [As to Bādarāyaṇi, see introduction to h.40.]

[३८ - वाजिनीवान् ऋषभ सूक्त]

[ऋषि- बादरायणि। देवता- १-४ अप्सरा, ५- ७ वाजिनीवान् ऋषभ। छन्द- अनुष्टुप्, ३ त्र्यवसाना षट्पदा जगती, ५ भुरिक् अत्यष्टि, ६ त्रिष्टुप्, ७ त्र्यवसाना पञ्चपदा अनुष्टुब्गर्भापुरउपरिष्टात् ज्योतिष्मती जगती।]

८९०. उद्धिन्दुतीं सञ्जयन्तीमप्सरां साधुदेविनीम्।
ग्लहे कृतानि कृण्वानामप्सरां तामिह हुवे॥ १॥

The up-shooting, all-conquering, successfully-playing Apsaras, that wins (*kṛ*) the winnings in the pool (? *glaha*) - that Apsaras I call on here.

The form *apsarā*, instead of *apsaras*, is used throughout this hymn; the comm. regards it as a specialized name for the Apsaras in this character or office : *dyūtakriyādhidevatām apsarojātīyām. Udbhindatīm* is paraphrased by *paṇabandhena dhanasyo 'dbhedanaṁ kurvatīm*, as if it were the causative participle. The technical terms of the game are only doubtfully translated, our knowledge of its method being insufficient; *glaha* is taken as the receptacle, of whatever kind, in which the stakes are deposited; the comm. explains it thus : *grhyate paṇabandhena kalpyata iti dyūtakriyājeyo* (mss. *-jayo*) *'rtho glahaḥ*.

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८९१. विचिन्वतीमाकिरन्तीमप्सरां साधुदेविनीम्।
ग्लहे कृतानि गृह्णानामप्सरां तामिह हुवे॥ २॥

The distributing (*vi-ci*), on-strewing (*ā-kir*), successfully-playing Apsaras, that seizes (*grah*) the winnings in the pool - that Apsaras I call on here.

The comm. explains the first two epithets respectively by "collecting" (taking *vi* as intensive) and "scattering."

८९२. यायैः परिनृत्यत्यात्ददाना कृतं ग्लहात्।
सा नः कृतानि सीषती प्रहामाप्नोतु मायया।
सा नः पयस्वत्यैतु मा नो जैषुरिदं धनम्॥ ३॥

She who dances about with the dice (?*aya*), taking to herself the winning from the pool - let her, trying to gain (?) for us the winnings, obtain the stake (?*prahā*) by magic (*māyā*); let her come to us rich in milk; let them not conquer from us this riches.

The wholly anomalous *sīṣatī* in c is here translated, in accordance with the current understanding of it, as somehow coming from the root *san* or *sā* [i.e. if it were for the normal *si-ṣā-s-atī*: considering that the consonant of the root *sā* happens to coincide with the sibilant which is characteristic of the desiderative, we might be tempted to put *sīṣant : sā : : sīkṣant : sah (Skt. Gram.* §1030 a), but for the accent] : the comm. reads instead *śeṣantī* (= *avaśeṣayantī*). The comm. further has in b *ādabhānas* (explained as = *ādabhānā* : so SPP's K. reads), and in d *prahān* (= *prahantavyān akṣān :* a false etymology and worthless interpretation). He explains *ayās* as *ekādayaḥ pañcasaṃkhyāntā akṣaviśeṣāḥ*. He divides our vss. 3-5 into four verses of four pādas each, without any regard to the connection of sense, thus giving the hymn eight verses; among our mss. also (SPP. reports nothing of the kind from his) there is more or less discordance in regard to the verse-division, and some of them agree with the comm. [Our *sīṣatī* appears in W's *Index Verborum*, p.382, at the very end of the "unclassified residuum" of AV. material.]

८९३. या अक्षेषु प्रमोदन्ते शुचं क्रोधं च बिभ्रती।
आनन्दिनीं प्रमोदिनीमप्सरां तामिह हुवे॥ ४॥

She who delights (*pra-mud*) in the dice (*akṣa*), bringing (*bhṛ*) pain and anger - the rejoicing, the delighting one : that Apsaras I call on here.

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The translation implies retention of *bibhratī* at end of b, read by all the mss. and by the comm., and retained by SPP., and the emendation instead in a to *yā 'kṣeṣu pramodate*, which is metrically better, makes better connection, and has the support of the comm., with one [or two] of SPP's authorities. SPP's note to *bibhratī*, "so read except by K. who follows Sāyaṇa", is unintelligible, since the latter has also *bibhrati*. [Delete the accent-mark under *huve*.]

८९४. सूर्यस्य रश्मीननु याः संचरन्ति मरीचीर्वा या अनुसंचरन्ति।
यासामृषभो दूरतो वाजिनीवान्त्सद्यः सर्वाँल्लोकान् पर्येति रक्षन्।
स न ऐतु होममिमं जुषाणोऽन्तरिक्षेण सह वाजिनीवान्॥५॥

They who (f.) go about (*sam-car*) after the rays of the sun, or who go about after [its] beams (*marīci*); of whom the mighty (?*vājinīvant*) bull from afar moves around *(pari-i*) at once all the worlds, defending - let him come unto us, enjoying this libation, together with the atmosphere, he the mighty one.

According to the comm., the "they who" and "of whom" in a and c are the Apsarases, this being apparently to him the tie of connection between the two divisions of the hymn; and *vājinī* is the dawn, and *vājinīvant* the sun : all of which is very questionable, at least. SPP. reads in d *paryaiti*, with, as he states, the majority of his mss., but with only two of ours; the comm. has *paryeti*, and it is also thus quoted by the comment to Prāt.iv.81. SPP. further leaves the final *n* of *sarvān* unassimilated before *lokān*, for the wholly insufficient reason that nearly all his mss. so read; the point is one that requires to be regulated by the prescriptions of general grammar and of the Prāt., without heed to the carelessness of scribes. The passage is even one of those quoted under Prāt.ii.35 as an example of assimilation. The metrical definition of the Anukr. is inaccurate, and perhaps corrupt; the verse (12 + 11 : 12 + 11 : 11 + 11 = 68) should be specified as of 6 pādas and 3 *avasānas*, like vs.3; it is not *bhurij*; and for *atyaṣṭi* the [London, not the Berlin ms.] reads *jagatyaṣṭi*. [One is tempted to suspect the syllable *saṁ-* in a. Pronounce *yāsarṣabho* in c.]

८९५. अन्तरिक्षेण सह वाजिनीवन् कर्कीं वत्सामिह रक्ष वाजिन्।
इमे ते स्तोका बहुला एह्यर्वाङियं ते कर्कीह ते मनोऽस्तु॥६॥

Together with the atmosphere, O mighty one; defend you here the *karkī* calf, O vigorous one (*vājin*); here are abundant drops (*stoka*) for you; come hitherward; this is your *karkī*; here by your mind.

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The comm. reads in a *vājinīvān*, as in 5 f; in b he has *karkīn vatsān* (and one of SPP's mss. gives *karkīn*); and, in d, *namas* instead of *manas*, and SPP. reports three of his four *pada*-mss. as also having *namas*. The comm. explains *karkī* as *karkavarṇa* or *śubhra*. The minor Pet. Lex. suggests the emendation of *vatsām* to *vaśām* in this verse and the next. Three of SPP's mss. and one of ours (O.) separate *karkī iha* in *saṁhitā* in d. The Anukr. ignores the deficiency of a syllable in b.

८९६. अन्तरिक्षेण सह वाजिनीवन् कर्कीं वत्सामिह रक्ष वाजिन्।
अयं घासो अयं व्रज इह वत्सां नि बध्नीमः।
यथानाम व ईश्महे स्वाहा॥७॥

Together with the atmosphere, O mighty one; defend you here the *karkī* calf, O vigorous one; this is fodder; this is the pen; here we bind (*ni-bandh*) the calf; according to name we master you: hail!

The comm., with one of SPP's oral authorities, has again *vatsān* in b, and also *vatsān* in d (this time, with our P.M.W.E.). Kauś. (21.11) quotes c and d, with the direction to do "as directed in the text"; the comm. [Keśava] explains that a rope is to be prepared with twelve ties (*dāman*); and that with c fodder is to be offered to the kine, and with d the calves are to be tied to the rope. If this is correct, the reading would seem to be properly *vatsān* in all cases, and perhaps *karkyā(ḥ) vatsān* in 6 b and 7 b (thus filling out the meter). The mss. add (as directed by the Anukr.) a second *avasāna*- sign after *badhnīmaḥ*, and SPP. retains it. The verse (11 + 10 : 8 + 8 : 10 = 47) falls short of a full *jagatī* by the amount of the deficiency in b. [I think *karkyas*, as a genitive sing. fem., ought to be oxytone (JAOS. x.385); but *karkyas*, pronounced *karkio*, might be better.]

39. For various blessings

This prose-hymn (the two concluding verses metrical) is, as already noted, wanting in Paipp. A similar passage is found in TS. (vii.5.23). The hymn is used by Kauś. in the *parvan* sacrifice (5.8) with the *saṁnati* offerings, and vs.. 9 and 10 earlier in the same ceremonies with two so-called *purastāddhomas* (3.16); also the hymn again in the rites (59.16) for satisfaction of desires. Verse 9 appears in Vait. (8.11) in the *cāturmāsya* rites, with an offering by the *adhvaryu*. *[The Anukr. gives Brahman as the *ṛṣi* of 9 and 10.]

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[३९- सन्नति सूक्त]

[ऋषि- अङ्गिरा। देवता- सन्नति (१-२ पृथिवी, अग्नि, ३-४ वायु, अन्तरिक्ष, ५-६ दिव, आदित्य, ७-८ दिशाएँ, चन्द्रमा, ९-१० ब्रह्मा, जातवेदा (अग्नि)। छन्द- त्रिपदा महाबृहती, २,४,६,८ संस्तार पंक्ति, ९-१० त्रिष्टुप्।]

८९७. पृथि॒व्याम॒ग्नये॒ सम॑नम॒न्त्स आ॑र्ध्नोत्।
यथा॑ पृथि॒व्याम॒ग्नये॒ सु॒मन॑मन्ने॒वा मह्यं॑ सं॒नमः॒ सं न॑मन्तु॥ १॥

On the earth they paid reverence (*sam-nam*) to Agni; he throve (*ṛdh*); as on earth they paid reverence to Agni, so let the reverencers pay reverence to me.

The TS. version reads thus : agnaye sam anamat pṛthivyai sam anamad yathā 'gniḥ pṛthivyā (!)samanamad evam mahyam bhadrāḥ saṁnatayaḥ saṁ namantu. The comm. explains sam anaman by sarvāṇi bhūtāni saṁnatāni upasannāni bhavanti, and saṁnamas by abhilaṣitaphalasya saṁnatayaḥ samprāptayaḥ. The metrical definitions of the Anukr. for vs.. 1-8 are of no value; the odd verses vary from 34 to 37 syllables, and the even from 38 to 40. [We might have expected the epithet tryavasāna (3-av.) to be applied to the even.]

८९८. पृथि॒वी धे॒नुस्तस्या॑ अ॒ग्निर्व॒त्सः।
सा मे॒ऽग्निना॑ व॒त्सेने॒षमू॒र्जं॑ कामं॑ दुहाम्।
आयुः॑ प्र॒थमं॑ प्र॒जां पोष॑ र॒यिं स्वाहा॑॥ २॥

Earth [is] milch-cow; of her Agni [is] calf; let her, with Agni as calf, milk for me food (*iṣ*), refreshment, [my] desire, life-time first, progeny, prosperity, wealth : hail !

There is in TS. nothing to correspond to our vss. 2, 4, 6, 8. Our edition combines *āyuṣ pr-*, because required by Prāt.ii.75; but the mss., except one of SPP's, have *āyuḥ pr-*, which SPP. retains.

८९९. अ॒न्तरि॑क्षे वा॒यवे॒ सम॑नम॒न्त्स आ॑र्ध्नोत्।
यथा॒न्तरि॑क्षे वा॒यवे॒ सु॒मन॑मन्ने॒वा मह्यं॑ सं॒नमः॒ सं न॑मन्तु॥ ३॥

In the atmosphere they paid reverence to Vāyu; he throve; as in the atmosphere they paid reverence to Vāyu, so let the reverencers pay reverence to me.

TS. has a corresponding passage, in the form as given above.

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९००. अन्तरिक्षं धेनुस्तस्या वायुर्वत्सः।
सा मे वायुना वत्सेनेषमूर्जं कामं दुहाम्।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥४॥

The atmosphere is milch-cow; of her Vāyu is calf; let her, with Vāyu as calf, milk for me etc. etc.

The comm. has *tasya* 'of it (i.e. the atmosphere),' instead of *tasyās*.

९०१. दिव्यादित्याय समनमन्त्स आर्ध्नोत्।
यथा दिव्यादित्याय समनमन्नेवा मह्यं संनमः सं नमन्तु॥५॥

In the sky they paid reverence to Āditya; he trove; as in the sky they paid reverence to Āditya, so let the reverencers pay reverence to me.

The corresponding TS. passage has *sūrya* instead of *āditya*.

९०२. द्यौर्धेनुस्तस्या आदित्यो वत्सः।
सा म आदित्येन वत्सेनेषमूर्जं कामं दुहाम्।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥६॥

The sky is milch-cow; of her Āditya is calf; let her, with Āditya as calf, milk for me etc. etc.

[In the edition, *sa* is misprinted for *sā*.]

९०३. दिक्षु चन्द्राय समनमन्त्स आर्ध्नोत्।
यथा दिक्षु चन्द्राय समनमन्नेवा मह्यं संनमः सं नमन्तु॥७॥

In the quarters they paid reverence to the moon (*candra*); it throve; as in the quarters they paid reverence to the moon, so let the reverencers pay reverence to me.

In TS., the asterisms (*nakṣatra*) are here connected with the moon, and there follow similar passages respecting Varuṇa with the waters, and several other divinities.

९०४. दिशो धेनवस्तासां चन्द्रो वत्सः।
ता मे चन्द्रेण वत्सेनेषमूर्जं कामं दुहाम्।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥८॥

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The quarters are milch-cows; of them the moon is calf; let them, with the moon as calf, milk for me etc. etc.

Both editions read *duhām* in this verse, as in vss. 2, 4, 6, following the authority of nearly all the mss.; only our H.D. have the true reading, *duhrām*, which ought to have been adopted in our text.

१०५. अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपा उ।
नमस्कारेण नमसा ते जुहोमि मा देवानां मिथुया कर्म भागम्॥ १॥

Agni moves (*car*), entered into the fire, son of the seers[1], protector against imprecation; with homage-paying, with homage, I make offering to you; let us not make falsely the share of the gods.

That is (a), 'Agni is continually to be found in the fire.' Three of SPP's authorities read *manasā* in c, thus ridding the verse of an objectionable repetition; but both editions give *namasā*, which the comm. also has. In d our edition has *karmabhāgam*, following our *pada*-mss. (which read *karmabhāgam*); but SPP. has correctly, with his mss. and the comm. (= *mā kārṣma*), *karma bhāgam*. More or less of the verse is found in several other texts : thus, in VS. (v.4) only a, b ending b with *abhiśastipāvā*; in MS. (i.2.7), with *adhirāja eṣaḥ* at end of b, a wholly different c, and for d, *mā devānāṁ yūyupāma bhāgadheyam*; in MB. (ii.2.12), only a, b with b ending as in MS.; in TS. (i.3.7[2]), the whole verse, b ending like MS., c beginning with *svāhākṛtya brahmaṇā*, and d ending with *mithuyā kar bhāgadheyam*; in TB. (ii.7.15[1]), the whole, beginning with *vyāghro 'yam agnau car-*, and ending b with *-pā ayam*, its c and d agreeing throughout with ours; in AŚS. (viii.14.4) the whole, but ending b* like MS. and TS, and having for c, d *tasmai juhomi haviṣā ghṛtena mā devānām momuhad bhāgadheyam*; [in Ppp., the whole verse, just as in AŚS., except that a ends with *praviṣṭā* and that d has *yūyavad* for *momuhad* and (unless *māṁ* is a slip of Roth's pen) *māṁ* for *mā*]. [See Bloomfield's discussion of *mithuyā kṛ*, ZDMG. xlviii.556.] The meter (10 + 11 : 12 + 11 = 44) is irregular, but the Anukr. takes no notice of it. *[The Calcutta ed. has *avirāja eṣaḥ*, misprint for *adhi-*.]

१०६. हृदा पूतं मनसा जातवेदो विश्वानि देव वयुनानि विद्वान्।
सप्तास्यानि तव जातवेदस्तेभ्यो जुहोमि स जुषस्व हव्यम्॥ १०॥

Purified with the heart, with the mind, O Jātavedas - knowing

1. ऋषीणाम् द्रष्टृणां चक्षुरादीनां पुत्रः। 'प्राणा वा ऋषयः' (बृ० आ० २.२.५) अथवा अथर्वाङ्गिरःप्रभृतीनाम् ऋषीणां पुः।

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all the ways (*vayuna*)[1], O god; seven mouths are yours, O Jātavedas; to them I make offering - do you enjoy the oblation.

Pūtam in a can only qualify *havyam* in d : compare RV. iv.58.6 b, *antar hṛdā manasā pūyamānāḥ*. The *pada*-text makes one of its frequent blunders by resolving in c *saptāsyāni* into *sapta : āsyāni* instead of into *sapta : āsyani*, the designation of the accent in *saṁhitā* being the same in both cases, according to its usual method. SPP. accepts the blunder, reading *āsyāni*.

It is impossible to see why these two concluding verses should have been added to the hymn.

40. Against enemies from the different quarters

Not found in Paipp. Somewhat similar formulas are met with in TB. (iii.11.5) and ĀpŚS. (vi.18.3). Used in Kauś., with ii.11 etc., in the preparation of holy water for the counteraction of witchcraft (39.7), and reckoned to the *kṛtyāpratiharaṇa gaṇa* (ib., note). *[The Berlin ms. of the Anukr. adds the expected *aṣṭarcam*. - Weber, in a footnote, p.152, says that the remarks of the Anukr. on vs. 8 suggest that the author of the Anukr. was a Vedantist. Hence his attribution of hymns 37 and 38 to Bādarāyaṇi.]

[४० - शत्रुनाशन सूक्त]

[ऋषि- शुक्र। देवता- ब्रह्म (१ अग्नि, २ यम, ३ वरुण, ४ सोम, ५ भूमि, ६ वायु, ७ सूर्य, ८ दिशाएँ)। छन्द- त्रिष्टुप्, २ जगती, ८ पुरोऽतिशक्वरीपादयुग्जगती।]

१०७. ये पु॒रस्ता॒ज्जुह्व॑ति जातवेदः॒ प्राच्या॑ दि॒शो॒ऽभि॒दास॑न्त्य॒स्मान्।
अ॒ग्निमृ॒त्वा ते परा॑ञ्चो व्यथन्तां प्र॒त्यगे॑नान् प्रतिस॒रेण॑ हन्मि॥१॥

They who make offering from in front, O Jātavedas, [who] from the eastern quarter vex us - having come upon (*ṛ*) Agni, let them stagger (*vyath*) away; I smite them back with the reverter (*pratisara*).

Pratisara, the comm. says, means *pratimukhaṁ nivartata ābhicārikaṁ karmā 'nena*; and *juhvati means homenā 'smān abhicaranti*. The analogous formula in the other texts reads thus : *prācī dig agnir devatā : agniṁ sa diśām devaṁ devatānām ṛcchatu yo mai 'tasyai diśo 'bhidāsati* (so TB.; ĀpŚS. *omits diśāṁ devaṁ devatānām*).

The verses have slight metrical irregularities which are ignored by the Anukr.

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1. वयुनम् इति जानन्नाम। वयुनं वेतेः इति। (नि० ५.१४)।

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१०८. ये दक्षिणतो जुह्वति जातवेदो दक्षिणाया दिशोऽभिदासन्त्यस्मान्।
यममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि॥२॥

They who make offering from the right, O Jātavedas, [who] from the southern quarter vex us - having come upon Yama, let them etc. etc.

The other texts make Indra the god of the southern quarter. See Weber's note, p.153.]

१०९. ये पश्चाज्जुह्वति जातवेदः प्रतीच्या दिशोऽभिदासन्त्यस्मान्।
वरुणमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि॥३॥

They who make offering from behind, O Jātavedas, [who] from the western quarter vex us - having come upon Varuṇa, let them etc. etc.

The other texts say Soma instead of Varuṇa.

११०. य उत्तरतो जुह्वति जातवेदु उदीच्या दिशोऽभिदासन्त्यस्मान्।
सोममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि॥४॥

They who make offering from above, O Jātavedas, [who] from the northern quarter vex us - having come upon Soma, let them etc. etc.

Nearly all the mss. (all ours save O.Op.; all but three of SPP's) strangely accent *somam* in this verse; both editions emend to *somam*. In the other texts, Mitra and Varuṇa are the divinities invoked for the northern quarter.

१११. येऽधस्ताज्जुह्वति जातवेदो ध्रुवाया दिशोऽभिदासन्त्यस्मान्।
भूमिमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि॥५॥

They who make offering from below, O Jātavedas, [who] from the fixed quarter vex us - having come upon Earth, let them etc. etc.

Here, again, part of our mss. (E.I.H.), and nearly all SPP's, give the false accent *bhūmim*; both editions read *bhūmim*. The other texts associate Aditi with "this quarter," or "the quarter here," as they style it.

११२. येऽन्तरिक्षाज्जुह्वति जातवेदो व्यध्वाया दिशोऽभिदासन्त्यस्मान्।
वायुमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि॥६॥

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They who make offering from the atmosphere, O Jātavedas, [who] from the midway (*vyadhva*) quarter vex us - having come upon Vāyu, let them etc. etc.

The comm. understands *vyadhva* as "trackless" (*vigatā adhvāno yasyām*). The other texts take no notice of such a quarter.

९१३. य उपरिष्टाज्जुह्वति जातवेद ऊर्ध्वाया दिशोऽभिदासन्त्यस्मान्।
सूर्यमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि॥७॥

They who make offering from aloft, O Jātavedas, [who] from the upward quarter vex us - having come upon Sūrya, let them etc. etc.

The other texts associate Bṛhaspati with this quarter.

९१४. ये दिशामन्तर्देशेभ्यो जुह्वति जातवेदः सर्वाभ्यो दिग्भ्योऽभिदासन्त्यस्मान्।
ब्रह्मत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि॥८॥

They who make offering from the intermediate directions of the quarters, O Jātavedas, [who] from all the quarters vex us - having come upon the *brahman*, let them etc. etc.

Several of our mss. accent *digbhyo 'bhidās-*. The other texts have nothing that corresponds to this verse.

This, the eighth and concluding *anuvāka* of the book, has 5 hymns and 47 verses; the quotation from the old Anukr. is *saptadaśā 'ntyaḥ*, to which is added *ṣaḍarcavac ca*.

Here ends also the ninth *prapāṭhaka*.

One of our mss. (I.) sums up the content of the book as 323 verses; the true number is 324. [Observe that the last vs. of hymn 20 is numbered 7 when it should be 9.]

॥इति चतुर्थं काण्डं समाप्तम्॥

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॥अथ पञ्चमं काण्डम्॥

Book V

[The fifth book is made up of thirty-one hymns, divided into six *anuvāka*-groups, with five hymns in each group save the fourth, which has six hymns. The Old Anukramaṇī appears to take 60 verses as the norm of an *anuvāka*. The number of verses in each hymn ranges from 8 to 18. The Major Anukramaṇī assumes 8 verses as the normal length of a hymn of this book (see p.142); but there are only two such hymns (''hymns'' 9 and 10 both, prose!). In fact,

There are in this book, 2 4 2 6 5 3 3 3 2 1 hymns,

Containing respectively 8 9 10 11 12 13 14 15 17 18 verses.

The entire book has been translated by Weber, *Indische Studien*, vol. xviii. (1898), pages 154-288. This is the first book to which the native commentary is missing.]

1. Mystic

Found also in Paipp. vi. Much and variously used by Kauś., but in situations that have nothing to do with the meaning of the hymn, and cast no light upon its difficulties : thus, it is employed with the following hymn in a battle-rite (15.1), for victory; and the two hymns together again in a ceremony (22.1) for welfare, while hymns 1 to 3 (and v.1.3 separately) are reckoned [19.1, note] to the *puṣṭika mantras*; vs. 1 alone (with vi.17 and another) appears in a ceremony (35.12) against abortion; vss. 2-9, in one (35.13 ff.) for the benefit of a person seized by *jambha*; vs.3 is further applied in a charm (21.12) for good-fortune in regard to clothing, vs.4, in a women's rite (34.20) for winning a husband; vs.5 (with iii.30, vi.64, etc.) in a rite (12.5) for harmony; vs. 6, in the nuptial ceremonies (76.21), on marking seven lines to the north of the fire, and again (79.1), with an offering at the beginning of the fourth-day observances; vs. 7, in a remedial rite (28.12) for one in misery (*amati*), giving him a portion, and again, in the ceremony against false accusation (46.1), with vii.43; vs. 8 in a rite for prosperity (21.15), on occasion of the division of an inheritance; and vs. 9, later (21.17) in the last-mentioned ceremony.

The hymn is intentionally and most successfully obscure, and the translation given is in great part mechanical, not professing any real understanding of the sense. It is very probable that the text is considerably

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corrupted; and one cannot avoid the impression also that the lines are more or less disconnected, and artificially combined.

[१ - अमृता सूक्त]

[ऋषि- बृहद्दिवोऽथर्वा। देवता- वरुण। छन्द- त्रिष्टुप्, १ पराबृहती त्रिष्टुप्, ७ विराट् जगती, ९ त्र्यवसाना षट्पदा अत्यष्टि।]

९१५. ऋध॑ङ्मन्त्रो॒ योनिं॒ य आ॑ब॒भूवा॒मृता॑सु॒र्वर्ध॑मानः सु॒जन्मा॑।
अद॑ब्धासु॒र्भ्राज॑मानोऽहे॑व त्रि॒तो ध॒र्ता दा॑धार॒ त्रीणि॑॥ १॥

He who came to (*ā-bhū*) the womb (*yoni*) with a special sacred text (? *ṛdhañmantra*), of immortal spirit (*-asu*), increasing, of good birth, of unharmed spirit, shining like the days - Trita the maintainer maintained three (*tri*, neuter).

The Pet. Lexx. render *ṛdhañmantra* by "lacking speech"; Ludwig, by "of distinguished meditation." *Ahe 'va* (p. *ahaiva*) is perhaps rather to be understood as *ahaḥiva*. Ppp. puts *sujanmā* in b before *vardhamānas*. As elsewhere, part of our mss. (Bp.p.m.P.M.W.) read *tṛtas* in d. The last pāda is two syllables short, the Anukr. taking no notice of the deficiency.

९१६. आ यो धर्मा॑णि प्रथ॒मः स॒साद॒ ततो॒ वपूं॑षि कृणुषे पु॒रूणि॑।
धा॒स्युर्योनिं॑ प्रथ॒म आ वि॑वे॒शा यो वाच॒मनु॑दितां चि॒केत॑॥ २॥

He who first attained to (*ā-sad*) the ordinances (*dharman*) makes thence many wondrous forms; eager (?*dhāsyu*) he first entered the womb (*yoni*), he who understood (*ā-cit*) speech unspoken.

In b the translation follows Ppp., which reads *kṛṇute* for *-uṣe*; Ppp. also has a different c, *yaś ca yoniṁ prathamā ''viveśa;* and it ends d with *anucitāṁ jigāya*.

९१७. यस्ते॒ शोका॑य त॒न्वं॒ रि॒रेच॒ क्षर॒द्धिर॑ण्यं॒ शुच॒योऽनु॒ स्वाः।
अत्रा॑ दधेते अ॒मृता॑नि॒ नामा॒स्मे वस्त्रा॑णि॒ विश॒ एर॑यन्ताम्॥ ३॥

He who left (*ric*) [his] body to your heat (*śoka*), flows the gold; his [men] are bright (*śuci*) after; there they (two) assume (*dhā*) immortal names; let the clans (*viś*) send garments for us.

The first pāda might equally mean "he who left your body (self) to the heat." In b, *kṣarat* might equally be pres. pple. qualifying *hiraṇyam*. In d the translation assumes the reading *asme* instead of *asmai*; nearly all the mss. have the former (p. *asme iti*; P.M.W. have *asmai*, but doubtless only by the not infrequent error of substituting *ai* for *e*), and our

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understanding of the sense is too defective to justify emendations; Ppp., however, has *asmi*. In c, Ppp. reads *atra dadhṛṣe 'mṛt-*. The Kauś. use of the verse appears to be derived only from the occurrence of *vastrāṇi* in d.

११८. प्र यदेते प्रतरं पूर्व्यं गुः सदःसद आतिष्ठन्तो अजुर्यम्।
कविः शुषस्य मातरा रिहाणे जाम्यै धुर्यं पतिमेरयेथाम्॥४॥

When these formerly went further forth, approaching each unfading seat - the poet of the dry (? *śuṣa*), the two licking mothers - do you (two) send for the sister (*jāmi*) a capable (*dhurya*) spouse.

The translation is, of course, simple nonsense. None of [our] mss. accent *gus* in a; P.M. accent *pūrvyam* before it; one (T.) combines *-nto 'juryam* in b.

११९. तदू षु ते महत् पृथुज्मन् नमः कविः काव्येना कृणोमि।
यत् सम्यञ्चावभियन्तावभि क्षामत्रा महो रोधचक्रे वावृधेते॥५॥

This great homage, verily, to you, O broad-going one, do I a poet make with poesy (*kāvya*), when the two (m.), going united (*samyañc*) against the earth (*kṣā*), [then] increase here the (two) great bank-wheeled (?*rodhacakra*) ones (f.).

"Bank-wheeled," i.e. rolling on between their banks. *Tat* in our text (beginning of c) is a misprint for *yat*. Prāt.iii.4 determines *ū*; ii.97 determines *ṣu*; *vāvṛdhete* (p. *vav-*) is by iii.13. The Kauś. use of the verse seems suggested simply by *samyañcau*. The irregular verse (9 + 11 : 11 + 12 = 43) is very imperfectly defined by the Anukr. [The London ms. of the Anukr. is here in disorder : and perhaps we ought to read *puro-bṛhatī* for *parā-*.]

१२०. सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यं हुरो गात्।
आयोर्ह स्कम्भ उपमस्य नीडे पथां विसर्गे धरुणेषु तस्थौ॥६॥

Seven bourns (*maryādā*) did the poets fashion; unto one of these verily went one distressed; in the nest of the nearest (*upama*) community (?*āyu*) stood the pillar (*skambha*), at the release (*visarga*) of the roads, in the supports (*dharuiṇa*).

The verse is a RV. one, from a mystic and obscure hymn (x.5.6); RV. puts *id* after *ekām* in b, and in c accents *upamasya nīḍe*, which alone is acceptable; all our mss. give *upamasya*, which our edition follows; and all save one (D.) read *nīḍe* without accent, which we emended to *nīḍe*. Ppp. gives in b *tāsām anekām*, and omits, probably by an oversight, the second half-verse. "The life of mankind is compared to a race-track, on which

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the gods have marked many (seven) stations; each generation (*yuga*) reaches only one such goal, getting as far as the place where the next begins; there its road terminates.'' R.

९२१. उ॒तामृ॑ता॒सुर्व्र॑त॒ एमि कृ॒ण्वन्न॑सु॒रा॒त्मा त॒न्व॑१स्तत् सु॒मद्गु॑:।
उ॒त वा॑ शक्रो रत्नं॒ दधा॑त्यू॒र्जया॑ वा॒ यत् सच॑ते ह॒वि॒र्दा:॥७॥

Also, of immortal spirit, vowed (?*vrata*), I go performing; spirit, soul, of the body then (?*tat*) with kine (?*sumadgu*); and either the mighty one (*śakra*) assigns treasure, or as the oblation-giver pursues (?*sac*) with refreshment.

This verse and vs. 5 [4?] are the most utterly hopeless of the hymn; even the conjectures of the comm. respecting them would be welcome. Ludwig renders *sumadgu* by ''erfreut gegangen.'' For b, Ppp. reads *asurāṣ pūtas svadhayā samadgu*; in c, *vā jyeṣṭho ratnā. Vā* in c in our text is a misprint for *vā*. The verse lacks only one syllable of being a full *triṣṭ ubh*, and that deficiency might be made up by reading either *śakras* or *ratnam* as trisyllabic. [A barytone *vrata* is unknown elsewhere.]

९२२. उ॒त पु॒त्र: पि॒तरं॑ क्षत्रमी॑डे ज्ये॒ष्ठं म॒र्यादं॑महृयन्त्स्व॒स्तये॑।
दर्शन् नु ता व॑रुण॒ यास्ते॑ वि॒ष्ठा आ॒वर्व्र॑तत: कृणवो॒ वपूं॑षि॥८॥

Also son prays (?*īḍ*) father for dominion; they called for well-being him of the chief bourn (?); may they see now, O Varuṇa, those that are your shapes (*viṣṭhā*); may you make wondrous forms of the one much rolling hither.

The translation implies emendation in b to the compound *jyeṣṭ hamaryādam*,* i.e., 'him who has received the best domain.' In d our *āvarvṛtatas* is for the *-rvrat-* of all the mss.; it can hardly be that the text of this pāda is not further corrupt. The verbs in c, d are augmentless forms, and may, of course, be rendered indicatively. Ppp. begins the verse with *putro vā yat pit-*, and ends b with *svasti*. The Kauś. use of this verse and the next is apparently founded on the occurrence in them of ''son'' and ''father'' and ''half.'' The second pāda is properly *jagatī*. *[No ms. has *-dām*.]

९२३. अ॒र्धम॒र्धेन॒ पय॑सा पृणक्ष्य॒र्धेन॑ शुष्म वर्धसे अमुर।
अवि॑ं वृधाम शमि॒यं॑ सखा॑यं॒ वरु॑णं पु॒त्रमदि॑त्या इषि॒रम्।
क॒वि॒शस्ता॒न्यस्मै॒ वपूं॑ष्यवोचाम॒ रोद॑सी सत्य॒वाचा॑॥९॥

Half with half milk you mix (?*pṛc*); with half, O Asura (?), you increase [your] vehemence (?). We have increased the helpful

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(*śagmiya*) companion, Varuṇa, lively (*iṣira*) son of Aditi; poet-praised wondrous forms have we spoken for him - the (two) firmaments (*rodasī*) of true speech.

This translation implies several emendations (or, at least, alterations) : in b, *śuṣmam*, which Ppp. has, instead of the vocative *śuṣma*, and *asura*, again with Ppp. (perhaps better *amūra** 'not foolish'? cf. 11.5, below); in c, *avīvṛdhāma*, which also Ppp. gives, while one or two of our mss. offer *dvivṛdhāma* (D.) and *avivṛdhāma* (Kp.). In f ought to be accented *avocāma*; the *pada*-mss., as elsewhere in such cases, mark the pāda-division after the word, thus reckoning it to e, which is obviously wrong. Some of our mss. (O.D.K.) accent in a *pṛṇakṣi*, which is the better reading, the case being one of antithetical accent. Ppp. further has *śavasā* for *payasā* in a, *vardhayase 'sura* in b, *aditer* in d, and *-vācau* at the end. The verse (11 + 11 : 11 + 11 : 10 (9?) + 11 = 65 [64?]) is more nearly an *aṣṭi* than an *atyaṣṭi*. *[This is given by some of SPP's authorities.]

2. Mystic

Found also in Paipp. v. It is a RV. hymn (x.120); and the first three verses occur in other texts. For the use of the hymn with its predecessor in Kauś. 15.1 and 22.1 and 19.1, note, see above, under h.1; it is further applied, with vii.1, in a *kāmya* rite (59.17), with worship of Indra and Agni. The various verses appear also as follows : vs. 3, in a rite for prosperity (21.21); vs. 4, with vi.13 in a battle-rite (15.6); vs. 5 in a similar rite (15.8); vs. 6, in another (15.9), and yet again, with vi.125, and vii.3 etc., as the king and his charioteer mount a new chariot (15.11); vs. 7, next after vs. 3 (21.23), with the holding of a light on the summit of an ant-hill; and vs. 8 in a women's rite [34.21], next after v.1.4 - all artificial uses, having no relation to the texts quoted in them.

[२ - भुवनज्येष्ठ सूक्त]

[ऋषि- बृहद्दिवोऽथर्वा। देवता- वरुण। छन्द- त्रिष्टुप्, ९ भुरिक् परातिजागता त्रिष्टुप्।]

१२४. तदिदास॒ भुव॑नेषु॒ ज्येष्ठं॒ यतो॑ ज॒ज्ञ उ॒ग्रस्त्वेषनृ॑म्णः।
स॒द्यो ज॑ज्ञा॒नो नि रि॑णाति॒ शत्रू॒ननु॒ यदे॑नं॒ मद॑न्ति॒ विश्व॒ ऊमा॑:॥ १॥

That verily was the chief among beings whence was born the formidable one, of bright manliness; as soon as born, he dissolves [his] foes, when all [his] aids (*ūma*) revel after him.

RV. reads in d *anu yaṁ viśve madanty ūmāḥ*, and all the other texts (SV.ii.833; VS.xxxiii.80; AA.i.3.4) agree with it. The Anukr. ignores the considerable metrical irregularities.

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१२५. वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु॥२॥

Increasing with might (*śavas*), he of much force, a foe, assigns (*dhā*) fear to the barbarian, winning (n.) both what breathes not out and what breathes out; brought forward (n.), they resound together for you in the revelings.

Sense and connection are extremely obscure; but all the texts (SV.ii.834; AA. as above) agree throughout. *Prabṛtā*, of course, might be loc. sing. of *-ti*. *Sasni* in c is (with Grassmann) rendered as if it were *sasnis*.

१२६. त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः।
स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः॥३॥

In you they mingle skill abundantly, when they twice, thrice become [your] aids; unite you with sweet (*svādu*) what is sweeter than sweet; may you fight against yonder honey with honey (*madhu*).

RV. differs only by reading *vṛñjanti viśve* at end of a; and SV. (ii.835) and AA. (as above) agree with it throughout; as does also Ppp.; TS. (iii.5.10[1]) beings d with *ata ū ṣu*, and ends it with *yodhi*, which looks like a more original reading. [Cf. Geldner, *Ved. Stud.* ii.10.]

१२७. यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः।
ओजीयः शुष्मिन्स्थिरमा तनुष्व मा त्वा दभन् दुरेवासः कशोकाः॥४॥

If now after you that conquer riches in contest after contest (*raṇa*) the devout ones (*vipra*) revel, more forcible, O vehement one, extend you what is stanch; let not the ill-conditioned Kaśokas damage you.

RV. begins a with *iti cid dhi tvā*, and b with *made-made*; in c it reads (with Ppp.) *dhṛṣṇo* for *śuṣmin*, and at the end of the verse *yātudhānā durevāḥ*; Ppp. has instead *durevā yātudhānāḥ*.

१२८. त्वया वयं शाशदग्ने रणेषु प्रपश्यन्तो युधेन्यानि भूरि।
चोदयामि ते आयुधा वचोभिः सं ते शिशामि ब्रह्मणा वयांसि॥५॥

By you do we prevail in the contests, looking forward to many things to be fought [for]; I stir up your weapons with spells (*vacas*); I sharpen up your powers (*vayas*) with incantation (*brahman*).

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RV. and Ppp. have no variants.

१२९. नि तद् दधिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे।
आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि॥६॥

You did set that down in the lower and the higher, in what abode (*duroṇa*) you did aid with aid; cause you to stand there the moving mother; from it send you many exploits.

RV. and Ppp. put the verse after our 7. Ppp. has no variants; RV. reads in a *avaram paraṁ ca,* and for c, d, *ā mātarā sthāpayase jigatnū ata inoṣi karvarā purūṇi* : a quite different, but little less obscure version of the text : "Indra checks the revolution of the sky, in order to gain time for his deeds." R.

१३०. स्तुष्व वर्ष्मन् पुरुवर्पसं नमृभ्वाणमिनतममाप्तमाप्यानाम्।
आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः॥७॥

Praise you fully, O summit, the many-tracked, skilful (? *ṛbhvan*), most active (*iṇa*) Āptya of the Āptyas; may he look on with might, he of much force; may he overpower the counterpart of the earth.

The RV. version is different throughout : *stuṣeyyam puruvarpasam ṛbhvam inatamam āptyam āptyānām : ā darṣate śavasā sapta dānūn pra sākṣate pratimānāni bhūri;* and with this Ppp. agrees. The translation follows our text servilely, as it may be called, save in the obviously unavoidable emendation of *āptam* to *āptyam* in b; O. is our only ms. that reads *āptyam*. The verse is far too irregular to be let pass as merely a *triṣṭ ubh*.

१३१. इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमंगिरः स्वर्षाः।
महो गोत्रस्य क्षयति स्वराजा तुरश्चिद् विश्वमर्णवत् तपस्वान्॥८॥

These incantations (*braḥman*) may Brihaddiva, foremost heaven-winner, make, a strain (*śūṣa*) for Indra; he rules, an autocrat, over the great stall (*gotra*); may he, quick (?*tura*), rich in fervor, send (?) all.

The fourth pāda is attempted to be rendered literally from our text, although this is plainly a gross corruption of the RV. text : *duraś ca viśvā avṛṇod apa svāḥ*. RV. has also before it *svarājas*, and in a *vivakti* for *kṛṇavat*. Ppp. agrees with RV. throughout. *Svarṣās* (p. *svaḥsāḥ*) is prescribed by Prāt.ii.49.

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९३२. एवा महान् बृहद्दिवो अथर्वावोचत् स्वां तन्वꣳ इमिन्द्रमेव।
स्वसारौ मातरिश्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च॥९॥

So has the great Brihaddiva Atharvan spoken of his own self (*tanū*) [as of] Indra; the two blameless, mother-growing sisters [men] both impel them with might (*śavas*) and increase them.

The second half-verse seems again a corruption of the RV. version, which has plurals instead of duals in c, and omits the meter-disturbing *ene* (p. *ene iti*) in d. Ppp. again agrees with RV.; but in b it has *tanum* for *tanvam*. Our text should give, with the others, *mātaribhvar-* in c; all the mss. have it. [The vs. is *svarāj* rather than *bhurij*.]

3. To various gods : for protection and blessings

Found also in Paipp. v. (in the verse-order 1-6, 8, 9, 11, 7, 10). It is a RV. hymn, x. 128 (which has the verse-order 1, 3, 5, 4, 6, 2, 9, 8, 10), with its nine verses changed to eleven by the expansion of vs. 5 into two, and by the addition at the end of a verse which is found also in the RV. mss., but not as an acknowledged part of the text. The RV. verses, including this last, are found in their RV. order, and with unimportant variants, in TS. iv.7.14[1-4]

The hymn is variously employed by Kauś. : in the *parvan* sacrifices (1.33), at entering on the vow; in rites (12.10) for glory; in one for prosperity (22.14; and it is reckoned to the *puṣṭika* mantras, 19.1, note); in one for avoidance of quarrels (38.26 : so Keś.), with tying on an amulet of a kind of rope; and in a witchcraft process (49.15) against an enemy; further, vs.11, with vii.86 and 91, in the *indramahotsava* (140.6). In Vait., in the *parvan* sacrifices, it (or vs. 1) accompanies the addition of fuel to the three sacrificial fires (1.12); and vss. 1-4 the propitiation of the gods on commencing sacrifice (1.14).

[३ - विजयप्रार्थना सूक्त]

[ऋषि– बृहद्दिवोऽथर्वा। देवता– १–२ अग्नि, ३–४ देवगण, ५ द्रविणोदा, ६ वैश्वदेवी, ७ सोम, ८, ११ इन्द्र, ९ धाता, विधाता, सविता, आदित्यगण, रुद्रगण, अश्विनीकुमार, १० आदित्यगण, रुद्रगण। छन्द– त्रिष्टुप्, २ भुरिक् त्रिष्टुप्, १० विराट् जगती।]

९३३. ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम।
महꣳ नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम॥१॥

Be splendour mine, O Agni, in rival invocations (*vihava*); may we, kindling you, adorn ourselves; let the four directions bow to me; with you as overseer may we conquer the fighters.

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The other texts (with MS. i.4.1) have no variants in this verse. Ppp. appears to read *prathema* for *puṣema* in b.

९३४. अग्ने मन्युं प्रतिनुदन् परेषां त्वं नो गोपाः परि पाहि विश्वतः।
अपाञ्चो यन्तु निवता दुरस्यवोऽमैषां चित्तं प्रबुधां वि नेशत्॥ २॥

O Agni, pushing back the fury of our adversaries, do you, our keeper (*gopā*), protect us about on all sides; let our abusers (*durasyu*) go away downwards; among themselves (*ama*) let the intent of them awaking be lost.

RV's version of b, c reads thus : *adabdho gopāḥ pari pāhi nas tvam : pratyoñco yantu nigutaḥ punas te*; and TS. has the same. But TS. also reads *agnis* at the beginning, *purastāt* for *pareṣām* in a, and *prabudhā* in d. Ppp. has *prabudhā* for *nivatā* in c, and for d, *mamīṣāṁ cittaṁ bahudhā vi naśyatu*. The verse is properly *svarāj*, b as well as c being *jagatī*. [Correct *gāpāḥ* to *gopāḥ*.]

९३५. मम देवा विहवे सन्तु सर्व इन्द्रवन्तो मरुतो विष्णुरग्निः।
ममान्तरिक्षमुरुलोकमस्तु मह्यं वातः पवतां कामायास्मै॥ ३॥

Let all the gods be at my separate call - the Maruts with Indra, Viṣṇu, Agni; let the broad-spaced atmosphere be mine; let the wind blow (*pū*) for me unto this desire.

RV. reads at the end *kāme asmin*, and Ppp. agrees with it, also TS. TS. has further *indrāvantas* in b, and in c, strangely enough, *uru gopam*, as two separate words.

९३६. मह्यं यजन्तां मम यानीष्टाकूतिः सत्या मनसो मे अस्तु।
एनो मा नि गां कतमच्चनाहं विश्वे देवा अभि रक्षन्तु मेह॥ ४॥

Let what sacrifices I make make sacrifice for me; let my mind's design be realized (*satyā*); let me not fall into (*ni-gā*) any sin soever; let all the gods defend me here.

RV. and TS. read *yajantu* and *havyā* (for *iṣṭā*) in a, and, for d, *viśve devāso adhi vocatā naḥ* (but TS. *me*). Ppp. agrees with our text except for ending with *mām iha*.

९३७. मयि देवा द्रविणमा यजन्तां मय्याशीरस्तु मयि देवहूतिः।
दैवा होतारः सनिषन् न एतदरिष्टाः स्याम तन्वा सुवीराः॥ ५॥

On me let the gods bestow (*ā-yaj*) property; with me be blessing (*āśis*), with me divine invocation; may the divine invokers

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(*hotar*) win that for us; may we be unharmed with our self (*tanū*), rich in heroes.

RV. has for c *daivyā hotāro vanuṣanta pūrve*; and TS. the same, except *hotārā* and *vaniṣanta*. One or two of our mss. (Bp.H.) read *saṁ am* in c. Ppp. begins a with *mahyam*, and has *mama* for *mayi* both times in b.

९३८. दैवीः षडुर्वीरुरु नः कृणोतु विश्वे देवास इह मादयध्वम्।
मा नो विददभिभा मो अशस्तिर्मा नो विदद् वृजिना द्वेष्या या॥६॥

You six divine wide ones, make wide [space] for us; all you gods, revel here; let not a portent find us, nor an imprecation; let not the wrong that is hateful find us.

Only the first half-verse is RV. material, forming its vs. 5 with our 7 c, d; the latter half-verse we have had already as i.20. 1 c, d. RV. and TS. begin with *devīs*, and end b with *vīrayadhvam*; and TS. oddly combines *aḍurvīs* as a compound word; RV. reads *naḥ* after it, and TS. *naḥ*; our mss. are divided between the two, but with a great preponderance for *naḥ* (only E.I.H. have *naḥ*), so that it is more probably to be regarded as the AV. reading. Ppp. gives *uru nas karātha*; it has the second half-verse of the other texts. Some of our mss. accent *urvīs* in a (Bp.P.M.K.), and some accent *devāsas* in b (P.M.).

९३९. तिस्रो देवीर्महि नः शर्म यच्छत प्रजायै नस्तन्वे३ यच्च पुष्टम्।
मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन्॥७॥

You three goddesses, grant (*yam*) us great protection, what is prosperous (*puṣṭa*) for our progeny and for ourselves (*tanū*); let us not be deserted (*hā*) by progeny nor selves; let us not be made subject to the hater, O king Soma.

All the mss. accent at the beginning *tisras*; our text emends to *tisras*. The second half-verse, as above noted, goes with our 6 a, b to make one verse in RV. and TS.; and also in Ppp., which has the variant *dhanena* for *tanūbhis* in c. For the present verse, Ppp. agrees in the first half with our text, only reading *me* for *nas*; for second half it has : *māṁ viśas saṁmanaso juṣantāṁ pitryaṁ kṣatraṁ pṛta jānātv asmāt*. The Anukr. ignores the extra syllable in a.

९४०. उरुव्यचा नो महिषः शर्म यच्छत्वस्मिन् हवे पुरुहूतः पुरुक्षु।
स नः प्रजायै हर्यश्व मृडेन्द्र मा नो रीरिषो मा परा दाः॥८॥

Let the bull (*mahiṣa*) of wide expanse grant us protection,

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having much food (*-kṣu*), [he] the much-invoked in this invocation; do you be gracious unto our progeny, O you of the bay horses; O Indra, harm us not, do not abandon us.

RV. and TS. read *yaṁsad* at end of a, and *mṛḍaya* at end of c (also our O.); at end of b, RV. and Ppp. have *-kṣuḥ*, while TS. agrees with our text. In d the *pada*-text has *ririṣaḥ*, by Prāt.iv.86. The Anukr. takes no notice of the two redundant syllables in a.

९४१. धा॒ता वि॑धा॒ता भुव॑नस्य॒ यस्पति॑र्दि॒वः सं॑वि॒ताभि॑मातिषा॒हः।
आ॒दि॒त्या रु॒द्रा अ॒श्विनो॒भा दे॒वाः पा॑न्तु॒ यज॑मानं निर्ऋ॒थात्॥ ९॥

The Creator (*dhātar*), the disposer (*vidhātar*), he who is lord of being, god Savitā, overpowerer of hostile plotters, the Ādityas, the Rudras, both the Aśvins - let the gods protect the sacrificer from perdition (*nirṛtha*).

RV. and TS. read *dhātṛṇām* for *vidhātā* in a, and *nyarthāt* at the end, and have for c *imaṁ yajñam aśvino 'bhā bṛhaspatir*; in b, RV. has *devaṁ, trātāram*, and TS. *d. savitāram*, followed by *abhimātiṣāham* [RV. *-ham*]. Ppp. has *vidhartā* in a, *savitā devo 'bhim*-in b, and *bṛhaspatir indrāgnī aśvinobhā* for c. The combination *yas patir* in a is by Prāt.ii.70. The *pada*-text reads *abhimāti-sahaḥ* in b. The verse (12 + 11 : 9 + 11 = 43) is much too irregular to be passed simply as a *triṣṭubh*.

९४२. ये नः॑ स॒पत्ना॒ अप॒ ते भ॑वन्त्विन्द्रा॒ग्निभ्या॒मव॑ बाधामह एनान्।
आ॒दि॒त्या रु॒द्रा उ॑प॒रिस्पृशो॑ न उ॒ग्रं चे॒त्तार॑मधिरा॒जम॑क्रत॥ १०॥

They that are our rivals - away be they; with Indra and Agni do we beat (*bādh*) them down; the Ādityas, the Rudras, sky-reading (*?uparispṛś*), have made our over-king a stern corrector.

The other texts have *tān* for *enān* at end of b, and *akran* at end of d, and, for c, *vasavo rudrā ādityā uparispṛśam mā*, which makes better sense; they also accent *cettāram* in d. And VS., which also has the verse (xxxiv.46), agrees with them throughout. Ppp. presents instead a verse which is mostly found at TB.ii.4.3[2], next before the verse corresponding to our 11 : *ihā 'rvāñcam ati hvaya indraṁ jaitrāya jetave : asmākam astu varṇaṁ yataṣ kṛṇout vīryam* (instead of c, d, TB. has one pāda : *asmākam astu kevalaḥ*). [Our 10 occurs at the end of the hymn in Ppp., which reads in a *ye naś śapanty upa te*, in b *apa bādhāma yonim*, in c *mām* for *naḥ*, and ends with *akran*.]

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९४३. अ॒र्वाञ्च॒मिन्द्र॑म॒मुतो॑ हवामहे॒ यो गो॒जिद् ध॑न॒जिद॑श्व॒जिद् यः।
इ॒मं नो॑ य॒ज्ञं वि॑हु॒वे शृ॑णोत्व॒स्माक॑मभूर्ह॒र्यश्व॑ मे॒दी॥ ११॥

Hitherward do we call Indra from yonder, who is kine-conquering, riches-conquering, who is horse-conquering; let him hear this sacrifice of ours at our separate call; of us, O you of the bay horses, have you been the ally (*medin*).

The verse is found in TS., and in TB. (as above), and is the first of a long addition to RV. x.128. All these read alike in c, d : *vihave juṣasvā 'sya kurmo* (RV. *kulmo*) *harivo medinaṁ tvā*; Ppp. nearly agrees, reading instead *v. j. 'smākaṁ kṛṇvo h. m. tva.* The Anukr. apparently balances the redundancy of a against the deficiency of b.

4. To the plant kuṣṭha : against takman [fever]

All the verses except 4 are found also in Paipp., but in two books : vss. 1-3, 5-7 in xix. (and not all together); vss. 8-10 in ii. It is not expressly quoted by Kauś., but the schol. (26.1, note) regard it as included in the *takmanāśana gaṇa*, and (28.13, note) also in the *kuṣṭhaliṅgās*, and so employed in a healing rite against *rājayakṣma;* vs.10 is separately added (26.1, note) at the end of the *gaṇa*.

[४ - कुष्ठतक्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- कुष्ठ, यक्ष्मनाशन। छन्द- अनुष्टुप्, ५ भुरिक् अनुष्टुप्, ६ गायत्री, १० उष्णिक् गर्भा निचृत् अनुष्टुप्।]

९४४. यो गि॒रिष्वज॑ायथा वी॒रुधां॑ बल॒वत्त॑मः।
कु॒ष्ठेहि॑ तक्मनाशन त॒क्मानं॑ ना॒शय॑न्नि॒तः॥ १॥

You that were born on the mountains, strongest of plants, come, O *kuṣṭha*, effacer (*-nāśana*) of *takman*, effacing the fever (*takman*) from here.

The *kuṣṭha* is identified as *Costus speciosus* or *arabicus*. The *pada*-text reads in c *kuṣṭha : ā : ihi*; and the passage is quoted as an example under Prāt. iii.38, which teaches the combination.

९४५. सु॒प॒र्ण॒सु॒व॒ने गि॒रौ जा॒तं हि॒म॒व॒त॒स्परि।
धने॑रभि श्रु॒त्वा य॑न्ति वि॒दुर्हि त॑क्मनाश॒नम्॥ २॥

On an eagle-bearing (*-suvana*) mountain, born from the snowy one (*himavant*); they go to [it] with riches, having heard (of it], for they know the effacer of fever.

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'From the snowy one,' i.e. 'from the Himālaya'; we had the pāda above as iv.9.9 b. Ppp. begins with *suvarṇasavane*, and has for c, d *dhanair abhiśrutaṁ hakti kuṣṭhed u takmanāśanaḥ*.

९४६. अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत॥३॥

The *aśvattha*, seat of the gods, in the third heaven from here; there the gods won the *kuṣṭha*, the sight (*cakṣaṇa*) of immortality (*amṛta*).

Or, perhaps, an image or likeness of the *amṛta* (drink). This verse and the next are repeated below as vi.95.1, 2, and again, with slight variations, as xix.39.6, 7. The second pāda occurs elsewhere in sundry places, as ChU. viii.5.3, HGS.ii.7.2. With c compare RV. i.13.5; 170.4.

९४७. हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि।
तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत॥४॥

A golden ship, of golden tackle (*-bandhana*), moved about in the sky; there the gods won the *kuṣṭha*, the flower of immortality.

Most of the mss. appear to read *avarat* in a, but doubtless only owing to the imperfect distinction of *ca* and *va* in most Sanskrit writing. So also, for the same reason, in c, they could be read for the most part as either *puṣyam* or *puṣpam* (M. has *puṣyam*); the former was adopted in our edition as being favored by the meter.

९४८. हिरण्ययाः पन्थान आसन्नरित्राणि हिरण्ययाः।
नावौ हिरण्ययीरासन् याभिः कुष्ठं निरावहन्॥५॥

Golden were the roads, the oars golden, the ships were golden by which they brought out the *kuṣṭha*.

Ppp. reads *hiraṇmay-*, and omits c (doubtless by an oversight). All the mss. agree in accenting *aritrāṇi*; but this should doubtless be emended to *arit-*. In a we may emend to *panthās* or combine *panthānā ''san*.

९४९. इमं मे कुष्ठ पूरुषं तमा वह तं निष्कृरु।
तमु मे अगदं कृधि॥६॥

This man of mine, O *kuṣṭha* - him bring, him relieve (*nis-kṛ*), him also make free from disease for me.

With c compare the nearly identical vi.95.3 d. E.H. read *niḥ kuru*.

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९५०. देवेभ्यो अधि जातोऽसि सोमस्यासि सखा हितः।
स प्राणाय व्यानाय चक्षुषे मे अस्मै मृड॥७॥

From the gods are you born; of Soma are you set as companion; do you be gracious to my breath, out-breathing, sight here.

E.H. accent *jāto 'si* in a (p. *jātaḥ : asi*). Ppp. reads *apānāya* for *vyān-* in c, and at the end '*sya mṛḍa*, which is easier. [Cf. Hillebrandt, *Mythologie*, i.65.]

९५१. उदङ् जातो हिमवतः स प्राच्यां नीयसे जनम्।
तत्र कुष्ठस्य नामान्युत्तमानि वि भेजिरे॥८॥

Born in the north from the snowy [mountain], you are conducted to people (*jana*) in the eastern [quarter]; there have they shared out the highest names of the *kuṣṭha*.

"The highest names" : i.e. the chief sorts of kinds [brands, as we moderns say]. The reading *udañ* in a is assured by quotation under Prāt.iii.27. Ppp. reads *prācyaṁ* in b.

९५२. उत्तमो नाम कुष्ठास्युत्तमो नाम ते पिता।
यक्ष्मं च सर्वं नाशय तक्मानं चारसं कृधि॥९॥

Highest by name, O *kuṣṭha*, are you; highest by name your father; both do you efface all *yakṣma*, and do you make the fever sapless.

Ppp. has a wholly different second half : *yataṣ kuṣṭha prajāyase tad ehy ariṣṭatātaye*.

९५३. शीर्षामयमुपहत्यामक्ष्योस्तन्वो३रपः।
कुष्ठस्तत् सर्वं निष्करद् दैवं समह वृष्ण्यम्॥१०॥

Head-disease, attack (? *upahatyā*), evil of the eyes, of the body - all that may *kuṣṭha* relieve, verily a divine virility (*vṛṣṇya*).

The reading *niṣ karat* in c falls under Prāt.ii.63. All the mss. give *akṣ os*, but the proper reading is plainly *akṣyos*, as the meter shows; the same error is found also in other passages. The Anukr. implies *akṣos*, as *akṣyos* (*-ṣi-os*) would make the verse a regular *anuṣṭubh*. The Pet. Lexx. take *upahatyām* as governing *akṣyos*, and so render it 'blinding'. [Ppp. has for a *śīrṣahatyām upahatya*, and for c *kuṣṭho no viśvatas pād*.]

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5. To a healing plant, lākṣā

Found also in Paipp. vi. (in the verse-order 1, 2, 4, 5, 3, 7, 6, 8, 9). Not textually quoted by Kauś., but doubtless intended, as pointed out by the schol., in the *lākṣāliñgās* of 28.14, as employed in a healing rite for flesh-wounds.

[५- लाक्षा सूक्त]

[ऋषि- अथर्वा। देवता- लाक्षा। छन्द- अनुष्टुप्।]

९५४. रात्री॑ मा॒ता नभः॑ पि॒तार्य॒मा ते॑ पिताम॒हः।
सि॒ला॒ची नाम॒ वा अ॑सि॒ सा दे॒वाना॑मसि॒ स्वसा॑॥ १॥

Night [is your] mother, cloud (*nabhas*) [your] father, Aryaman your grandfather; *silācī*, verily, by name are you; you are sister of the gods.

Ppp. has for c *śilādī nāma vā 'si*. The last pāda is found also below as vi.100.3 b; and cf. vii.46.1 b.

९५५. यस्त्वा॒ पिब॑ति॒ जीव॑ति॒ त्राय॑से॒ पुरु॑षं॒ त्वम्।
भ॒र्त्री हि शश्व॑ता॒मसि॒ जना॑नां च॒ न्यञ्च॑नी॥ २॥

He who drinks you lives; you rescue a man (*puruṣa*); for you are a sustainer (*bhartrī*) of all, and a hiding-place (?*nyañcanī*) of people.

'Of all,' *śaśvatām*, lit. 'of constant ones,' i.e. of as many as constantly come to you. Ppp. reads *dhartrī ca* for *bhartrī hi* in c, and, for d, *śaśvatāṁ bhyatvaṁcanī*.

९५६. वृ॒क्षंवृ॑क्ष॒मा रो॑हसि वृष॒ण्यन्ती॑व क॒न्यला॑।
जय॑न्ती प्रत्या॒तिष्ठ॑न्ती॒ स्पर॑णी॒ नाम॒ वा अ॑सि॥ ३॥

Tree after tree you climb, like a lustful girl; conquering standing by (?*pratyā-sthā*), winner (*sparaṇī*) verily by name are you.

Ppp. reads, for d, *saṁjayā nāma vā 'si*.

९५७. यद् द॒ण्डेन॒ यदिष्वा॒ यद् वारु॒र्हर॑सा कृ॒तम्।
तस्य॒ त्वम॑सि॒ निष्कृ॑ति॒ः सेमं निष्कृ॑धि॒ पूरु॑षम्॥ ४॥

If (*yat*) by a staff, if by an arrow, or if by flame (?*haras*) a sore is made, of that you are relief; relieve you this man.

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The two examples of *niṣ* before *k* are quoted under Prāt.ii.65. Ppp. reads in c, d: *asi bhīṣajī niṣkṛtir nāma vā 'si :* cf. 6 d below.

९५८. भ्रद्रात् प्लक्षान्निस्तिष्ठस्यश्वत्थात् खदिराद् धवात्।
भद्रान्न्यग्रोधात् पर्णात् सा न एह्यरुन्धति॥५॥

Out of the excellent *plakṣa* you arise, out of the *aśvattha*, the *khadira*, the *dhava*, the excellent banyan *(nyagrodha)*, the *parṇa*; do you come to us, O *arundhatī*.

These are names of various trees. Ppp. combines *ne 'hi* in d.

९५९. हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे।
रुतं गच्छसि निष्कृते निष्कृतिर्नाम वा असि॥६॥

You gold-colored, fortunate, sun-colored one, of most wondrous forms; may you go to the hurt (? *ruta*), O relief; relief, verily, by name are you.

Vapuṣṭame (p. *vapuḥ-tame*) is quoted as an example under Prāt. ii.83. In c, P. reads *ruttam*, and H. (and Bp.?) *ṛtam*; it might be from root *ru* 'cry out' : 'come to our call.' Ppp. reads at the beginning *hiraṇyabāhū*, and, for d, *se 'maṁ niṣkṛdhi pauruṣam* (thus exchanging 4 d and 6 d).

९६०. हिरण्यवर्णे सुभगे शुष्मे लोमशवक्षणे।
अपामसि स्वसा लाक्षे वातो ह आत्मा बभूव ते॥७॥

You gold-colored, fortunate, vehement (?*śuṣmā*), hairy-bellied one - sister of the waters are you, O *lākṣā*; the wind was your soul.

Lākṣā is not elsewhere met with as name or epithet of a plant : the Anukr. takes it as the principal name : *pūrveṇa* [*sūktena*] *lākṣām astaut*. Ppp. reads *yuvate* for *subhage* in a. [Cf. Pischel, *Ved. Stud.* i.178; Bloomfield, ZDMG.xlviii.574.]

९६१. सिलाची नाम कानीनोऽजबभ्रु पिता तव।
अश्वो यमस्य यः श्यावस्तस्य ह आस्यक्षिता॥८॥

Silācī by name - your father, O goat-brown one, is a maid's son; Yama's horse that is dark brown (*śyāva*) - with its mouth (?blood?) are you sprinkled.

The first line is translated in accordance with the text as it stands; Grill emends to *kānīnā 'jababhruḥ* [accent, *Gram.* §1268 : *ajababhru* could only be vocative]. The *pada*-text reads *āsnā* in d [SPP. *asnā*], but *asnaḥ* in 9 a; the translation implies *ās-* in both; Grill understands *as-* both times. Ppp. has for a, b *ghṛtācī nāma kānīno 'ta babhrū pitā tava.*

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१६२. अश्वस्यास्नः सम्पतिता सा वृक्षाँ अभि सिष्यदे।
सरा पतत्रिणी भूत्वा सा न एह्यरुन्धति॥९॥

Fallen from the horse's mouth, she invaded the trees; having become a winged brook (?*sarā*), do you come to us, O *arundhatī*.

BR. [iv.405] take a to mean 'coagulated from the horse's blood,' understanding *asnas*, with the *pada*-text. With c compare RV.x.97.9 (VS.xii.83) *sīrāḥ patatriṇīḥ sthana* (TS. iv.2.6^2 and MS. ii.7.13 read *sarāḥ* instead). The word *siṣyade* (p. *sisyade*) comes under Prāt.ii.91, 103; iv.82, 124. In the printed text, *sapatitā* is a misprint for *samp-*. [Ppp. has for b *sā parṇam abhiśuṣyataḥ* and combines *ne 'hi* in d.]

The first *anuvāka*, 5 hymns and 48 verses, ends here. The quoted Anukr. says *dviṣaḍbhir ādyaḥ* (i.e. twice six short of 60 verses).

6. [Disconnected verses]

[Verses 9-14 are prose; and so is verse 4, in part.]

Found also (except vss. 6, 7) in Paipp. vi. The first our four verses and the eleventh occur together in K. xxxviii.14. As this hymn has the same first verse with iv.1, the quotation of the pratīka in Kauś. does not al all show which of the two hymns is intended; but the schol. determine the question by adding the pratīka of vs. 2 also, and even, in a case or two, that of vs. 3; and the comm. to iv.1 agrees with them. On this evidence, v. 6 appears in a battle-rite (15.12) to show whether one is going to come out alive; in the *citrākarman* (18.25), with i.5 and 6 etc.; on occasion of going away on a journey (18.27); in a healing rite (28.15) for the benefit of a child-bearing woman or of an epileptic [see p.xlv. of Bloomfield's Introduction]; and in a ceremony for welfare (51.7), with xi.2; it is also reckoned (50.13, note) to the *raudra gaṇa*.

[६ - ब्रह्मविद्या सूक्त]

[ऋषि- अथर्वा। देवता- सोमारुद्र (१ ब्रह्म, २ कर्म, ३-४ रुद्रगण, ५-८ सोमारुद्र, ९ हेति, १० अग्नि, ११-१४ सर्वात्मा रुद्र)। छन्द- पङ्क्ति, १ त्रिष्टुप्, २ अनुष्टुप्, ३ जगती, ४ पञ्चपदा अनुष्टुप् उष्णिक् त्रिष्टुब्गर्भा जगती, ५-७ त्रिपदा विराट् गायत्री, ८ एकावसाना द्विपदार्च्यनुष्टुप्, १० प्रस्तार पंक्ति, १४ स्वराट् पंक्ति।]

१६३. ब्रह्म जज्ञानं प्रथमं पुरस्ताद् वि सीमतः सुरुचो वेन आवः।
स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः॥१॥

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The *brahman* that was first born of old, Vena has unclosed from the well-shining edge; he unclosed the fundamental nearest positions of it, the womb of the existent and of the non-existent.

The verse occurred above, as iv.1.1 [where *viṣṭhās* is rendered 'shapes'].

९६४. अनाप्ता॒ ये व॑: प्रथ॒मा यानि॒ कर्मा॑णि चक्रि॒रे।
वी॒रान् नो॒ अत्र॒ मा द॑भ॒न् तद् व॑ एतत् पु॒रो द॑धे॥२॥

Who of you did what first unattained deeds - let them not harm our heroes here; for that purpose I put you forward.

This verse too has occurred already, as iv.7.7. Ppp. combines *ve 'tat* in d.

९६५. स॒हस्र॑धार एव ते सम॑स्वरन् दि॒वो नाके॒ मधु॑जिह्वा अस॒श्चत॑:।
तस्य॒ स्पशो॒ न नि मि॑षन्ति॒ भूर्ण॑य: प॒देप॑दे पा॒शिन॑: सन्ति॒ सेत॑वे॥३॥

In the thousand-streamed one they resounded (*svar*) together, in the firmament (*nāka*) of the sky, they the honey-tongued, unhindered. His zealous (*bhūrṇi*) spies wink not; in every place are they with fetters for tying.

The verse is RV.ix.73.4, and is of mystic and obscure meaning. RV. reads *-dhāre 'va* [p. *-re ava*] (for *-dhārāḥ iva?*) in a, *asya* at beginning of c, and *setavas* at end of d. Ppp. begins with *sahasram abhi te sam*.

९६६. पर्यू॒ षु प्र ध॑न्वा॒ वाज॑सातये॒ परि॑ वृ॒त्राणि॑ स॒क्षणि॑:।
द्विष॒स्तद्ध्य॑र्ण॒वेने॑यसे सनि॒स्रसो॒ नामा॑सि त्रयोद॒शो मा॒स इन्द्र॑स्य गृ॒ह:॥४॥

Round about do you run forward in order to the winning of booty, round about overpowering adversaries (*vṛtra*, n.); then you go over haters by the sea (*arṇava*). Weakling (*sanisrasa*) by name are you, the thirteenth month, Indra's house.

The first three pādas of the verse are RV.ix.110.1 (repeated, with *īrase* for *īyase* at the end, as SV.i.428; ii.714), which reads in a *dhanva* (without lengthening of the final), and has for c *dviṣas taradhyā ṛṇayā na īyase*; of this our text appears to be a simple corruption. [In the RV. version, *pra dhanva* (cf. ix.109.1 a) and *ṛṇayā naḥ* seem to be insertions like those in AV.ii.5.] Ppp. reads *sahasraśas* instead of *sanisrasas* in d, and in c *divas tad*, which comes nearer to making sense. The verse, with its prose ending, is most naturally divided as 12 + 8 : 12 + 7 + 11 = 50; but the *pada*-mss. put the pāda division strangely after *trayodaśas*.

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१६७. न्वे३तेनारात्सीरसौ स्वाहा।
तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः॥५॥

Now (not?) have you succeeded (*rādh*) by that, you yonder (*asau*) : hail ! having sharp weapons, having sharp missiles, very propitious, O Soma and Rudra, do you be very gracious to us here.

For *asau* 'you yonder' is doubtless to be used the name of the person addressed in practice : = O so-and-so. Ppp. reads for the first division of the verse *vītenāvaitenāmaitena rātshīrar asau svāhā*, which seems intended virtually to contain vss. 5-7; it has in b, c *tigmā-* and *suśevā 'gnīṣomāv iha*; and it puts the verse after our vs. 8. The Pet. Lex. makes the pertinent suggestion [s.v. *anu* + *rādh*] that *nu* at the beginning is for *anu; nu* is nowhere in AV. found at the beginning of a pāda or clause - nor in RV. except as prolonged to *nū*. Unhappily we get no help on the subject from the sense. [Whitney's "(not?)" is not clear to me, unless it is meant to suggest emendation to *naitena* = *na etena*. If we read *anu*, we must render, 'You have succeeded by that.' But does not the Ppp. reading suggest rather *vi etena arātsīs*?]

१६८. अवैतेनारात्सीरसौ स्वाहा।
तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः॥६॥

You have failed (*ava-rādh*) by that, you yonder; hail! having sharp etc. etc.

१६९. अपैतेनारात्सीरसौ स्वाहा।
तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः॥७॥

You have offended (*apa-rādh*) by that, you yonder ! hail! having sharp etc. etc.

These two variations on vs. 5 are not given by Ppp. save so far as they may be intimated in its beginning of 5.

१७०. मुमुक्तमस्मान्दुरितादवद्याज्जुषेथां यज्ञममृतमस्मासु धत्तम्॥८॥

Do you (two) release us from difficulty, from reproach (*avadhya*); enjoy you the offering; put in us immortality (*amrta*).

Some of the mss. (Bp.^{2}O.) read *asmāt* instead of *asmān*. Ppp. has *asmāt*, and after it *grbhīthāt*.

१७१. चक्षुषो हेते मनसो हेते ब्रह्मणो हेते तपसश्च हेते।
मेन्या मेनिरस्यमेनयस्ते सन्तु येऽस्माँ अभ्यघायन्ति॥९॥

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O missile (*heti*) of sight, missile of mind, missile of incantation (*brahman*), and missile of penance! weapon's weapon (*meni*) are you; weaponless be they who show malice against us.

With this verse and the next is to be compared TB.ii.4.2[1] : *c. h. m. h. vāco hete brahmaṇo hete : yo mā 'ghāyur abhidāsati tam agne menyā 'menim kṛṇu*, etc. [Cf. Geldner, *Festgruss an Böhtlingk*, p. 32.] The Anukr. omits any metrical definition of the verse. [It seems rather to regard it as included under the general definition "*traiṣṭubham.*"]

९७२. योऽस्माꣳश्चक्षुषा मनसा चित्त्याकूत्या च यो अघायुरभिदासात्।
त्वं तानग्ने मेन्यामेनीन् कृणु स्वाहा॥ १०॥

Whoever with sight, with mind, with intention, and whoever with design, malicious, shall attack us - do you, O Agni, with weapon make them weaponless : hail !

TB. (as above) reads : *yo mā cakṣuṣā yo manasā yo vācā brahmaṇā 'ghāyur abhidāsati : tayā ' gne tvam menyā 'mum amenim kṛṇu* Ppp. has in the last clause *tvam agne tvaṁ menyā 'menim k-*. The metrical definition of this prose "verse" is unaccountably wrong.

९७३. इन्द्रस्य गृहोऽसि।
तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन॥ ११॥

Indra's house are you; to you there I go forth; you there I enter, with all my kine, with all my men, with all my soul, with all my body, with that which is mine.

Ppp. reads *sarvapauruṣaḥ*.

९७४. इन्द्रस्य शर्मासि।
तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन॥ १२॥

Indra's refuge are you; to you etc. etc.

९७५. इन्द्रस्य वर्मासि।
तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन॥ १३॥

Indra's defense are you; to you etc. etc.

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१७६. इन्द्रस्य वरूथमसि।
तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः सर्वात्मा सर्वतनूः
सह यन्मेऽस्ति तेन॥ १४॥

Indra's guard (*varūtha*) are you; to you etc. etc.

The accent-mark which belongs under *tvā* in 12 and 13 is omitted in our text, and in 14 it has slipped out of place and stands under *tam*. The metrical definition is worthless, though each of the four verses contains not far from 40 syllables.

7. Against niggardliness and its effects

Not found in Paipp. Used by Kauś. in the *nirṛtikarman* (18.14), with an offering of rice-grains; and, with iii.20 and vii.1, in a rite for good-fortune (41.8); while the schol. also adds it to vi.7 (46.4, note), in removing obstacles to sacrifice; of separate verses, vs. 5 (schol. vss. 5-10) appears, with vii.57, in a ceremony (46.6) for the success of requests. Vait. has the hymn (or vs. 1) in the agnicayana (28.19), with the *vanīvāhana* rite; further, vs. 6 in the *parvan* sacrifices (3.2) with an oblation to Indra and Agni; and vs. 7 at the *agniṣṭoma* (12.10) in expiation of a forbidden utterance. The hymn in general seems to be a euphemistic offering of reverence to the spirit of avarice or stinginess.

[७ - अरातिनाशन सूक्त]

[ऋषि- अथर्वा। देवता- १-३,६-१० अरातिसमूह, ४-५ सरस्वती। छन्द- अनुष्टुप्, १ विराट् गर्भा प्रस्तारपंक्ति, ४ पथ्याबृहती, ६ प्रस्तारपंक्ति।]

१७७. आ नो भर मा परि ष्ठा अराते मा नो रक्षीर्दक्षिणां नीयमानाम्।
नमो वीत्सायाऽ असमृद्धये नमो अस्त्वरातये॥ १॥

Bring to us, stand not about, O niggard; do not prevent (*?rakṣ*) our sacrificial gift as led [away]; homage be to baffling (*vīrtsā*), to ill-success; homage be to the niggard.

P.M.W. omit *mā* in a. One sees, without approving, the ground of the metrical definition of the Anukr.

१७८. यमराते पुरोधत्से पुरुषं परिरापिणम्।
नमस्ते तस्मै कृणमो मा वनिं व्यथयीर्मम॥ २॥

What wheedling (*?parirāpin*) man you put forward, O niggard, to him of yours we pay homage : do not you disturb my winning (*vani*).

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The third pāda can be read as full only by violence. [See *Gram.* §1048.]

९७९. प्र णो॑ व॒निर्दे॒वकृ॑ता॒ दिवा॒ नक्तं॑ च कल्पताम्।
अरा॑तिमनु॒प्रेमो॑ वयं नमो॑ अ॒स्त्वरा॑तये॥ ३॥

Let our god-made winning progress (*pra-klp*) by day and by night; we go forth after the niggard; homage be to the niggard.

Bp.[2] reads *vas* for *nas* in a; in c Bp.[2] P.M.K. read *arātim*, and H.E.I. *arātim*; our text should doubtless have adopted *arātim*. The third pāda is redundant by a syllable.

९८०. सर॑स्वतीमनु॑मति॒ भगं॒ यन्तो॑ हवामहे।
वाचं॑ जु॒ष्टां मधु॑मतीमवादिषं दे॒वानां॑ दे॒वहू॑तिषु॥ ४॥

Sarasvatī, Anumati, Bhaga, we going call on; pleasant (*juṣṭa*) honeyed speech have I spoken in the gold-invocations of the gods.

९८१. यं याचा॑म्य॒हं वा॒चा सर॑स्वत्या मनो॒युजा॑।
श्र॒द्धा तम॒द्य वि॑न्दतु दु॒त्ता सोमे॑न बु॒ध्नणा॑॥ ५॥

Whomever I solicit (*yāc*) with speech, with Sarasvatī, mind-yoked, him may faith find today, given by the brown soma.

'Faith given,' i.e. 'confidence awakened.' With b compare 10.8, below. [See Bloomfield, AJP.xvii.412; Oldenberg, ZDMG.1.448.]

९८२. मा व॒नि मा वाचं॑ नो॒ वीर्त्सीरु॒भावि॑न्द्राग्नी आ भ॑रतां नो॒ वसू॑नि।
सर्वे॑ नो अ॒द्य दित्स॒न्तोऽरा॑ति॒ प्रति॑ हर्यत॥ ६॥

Do not you baffle our winning nor speech. Let Indra and Agni both bring good things to us. Do you all, willing today to give to us, welcome the niggard.

That is, probably (if the reading is correct), give a pleasant reception that may win favor. The mss. vary between *vīrtsīs* and *vīr-*; theoretically, the former is decidedly to be preferred, for, if *i* + *i* make *ī*, then *a fortiori i* + *ī* : see note to Prāt.iii.56. In c, H.E.O.K. read *no* after *sarve*. The first half-verse is very irregular.

९८३. प॒रोऽपे॑ह्यसमृद्धे॒ वि ते॑ हे॒तिं न॑यामसि।
वेद॑ त्वा॒हं नि॒मीव॑न्तीं नितु॒दन्ती॑मराते॥ ७॥

Go you far away, O ill-success; we conduct away your missile;

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I know you, O niggard, as one putting (*?mīv*) down, thrusting down.

The fourth pāda lacks a syllable.

९८४. उत नग्ना बोभुवती स्वप्नया सचसे जनम्।
अरातिं चित्तं वीर्सन्त्याकूतिं पुरुषस्य च॥८॥

Likewise, greatly making yourself naked, you fasten on (*sac*) a person in dreams, O niggard, baffling the plan and design of a man (*puruṣa*).

It seems as if *nagnā bobhuvatī* were the equivalent of *mahānagnī bhavantī* 'becoming a wanton,' the intensive element being shifted from the adjective to the verb. The *pada*-text reads *svapna-yā*, by Prāt. iv.30.

९८५. या महती महोन्माना विश्वा आशा व्यानशे।
तस्यै हिरण्यकेश्यै निर्ऋत्या अकरं नमः॥९॥

She that, being great, of great height (*-unmāna*), permeated all regions - to her, the golden-haired, to perdition have I paid homage.

९८६. हिरण्यवर्णा सुभगा हिरण्यकशिपुर्महो।
तस्यै हिरण्यद्रापेऽरात्या अकरं नमः॥१०॥

Gold-colored, fortunate, gold-cushioned, great - to her, the golden-mantled, to the niggard have I paid homage.

The tenth *prapāṭhaka*, the first of the three very unequal ones into which this book is divided, ends here.

8. Against enemies : to Indra and other gods

Found also (except vs. 7) in Paipp. vii. Not quoted in Vait., and in Kauś. only once, in a witchcraft ceremony (48.8), after iv.16, with the direction "do as specified in the text."

[८ - शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- १-२ अग्नि, ३ विश्वेदेवा, ४-९ इन्द्र। छन्द- अनुष्टुप्, २ त्र्यवसानाषट्पदाजगती, ३-४ भुरिक् पथ्यापंक्ति, ६ आस्तारपंक्ति, ७ द्व्युष्णिग्गर्भा पथ्यापंक्ति, ९ त्र्यवसाना षट्पदा द्व्युष्णिग्गर्भा जगती।]

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९८७. वैकङ्कतेनेध्मेन देवेभ्य आज्यं वह।
अग्ने ताँ इह मादय सर्व आ यन्तु मे हवम्॥ १॥

With fuel of *vikañkata* do you carry the sacrificial butter to the gods; O Agni, make them revel here; let all come to my call.

The *vikañkata* is identified as *Flacourtia sapida*, a thorny plant. Ppp. reads *sādaya*, which is better, in c, and combines *sarvā* "*yantu* in d.

९८८. इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु।
इम ऐन्द्रा अतिसरा आकूतिं सं नमन्तुमे।
तेभिः शकेम वीर्यꣳ जातवेदुस्तनूवशिन्॥ २॥

On Indra, come to my call; this will I do; that hear you; let these over-runners (?*atisara*) of Indra's bring to pass (*sam-nam*) my design; by them may we be equal to (*śak*) heroism, O Jātavedas, self-controller.

The obscure *atisara* is rendered etymologically, being found nowhere else; the Pet. Lex. conjectures "start, effort." For *idaṁ kariṣyāmi* in b is probably substituted in practical use a statement of the act performed. The Anukr. takes no notice of the redundant syllable in the pāda.

९८९. यदुसावमुतो देवा अदेवः संश्चिकीर्षति।
मा तस्याग्निर्हव्यं वाक्षीद्धवं देवा अस्य मोप गुर्ममैव हवमेतन॥ ३॥

What he there yonder, O gods, being godless, desires to do - let not Agni carry his oblation; let not the gods go to his call; come you only (*eva*) unto my call.

Some of the mss. (Bp^2.p.m.Bp.I.D.) read *cikīrṣati* in b. We may make the contraction *devā 'sya* in d, though the Anukr. does not sanction it.

९९०. अति धावतातिसरा इन्द्रस्य वचसा हत।
अविं वृक इव मथ्नीत स वो जीवन् मा मोचि प्राणमस्यापि नह्यत॥ ४॥

Overrun (*ati-dhāv*), you over-runners; slay by Indra's spell (*vacas*); shake (*math*) you as a wolf [shakes] a sheep; let him not be released from you alive; shut up his breath.

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The end of the verse is different, but without sense, in Ppp. An accent-mark has dropped out under the *ta* of *mathnīta* in our text [and under *hata* there is one which should be deleted]. The Anukr. apparently forbids us to make the familiar contraction *vṛke 'va* in c, and then overlooks the deficiency of a syllable in d. [Cf. Bergaigne, *Rel. ved.*iii.7-8.]

९९१. यम॒मी पु॑रोदधि॒रे ब्र॒ह्माण॒मप॑भूतये।
इन्द्र॒ स ते॑ अधस्प॒दं तं प्रत्य॑स्यामि मृ॒त्यवे॑॥५॥

What *brahman* they yonder have put forward for failure (*apabhūti*), [be] he beneath your feet, O Indra; him I cast unto death.

Brahman : probably performer of an incantation. Ppp. reads *abhibhūtaye* in b.

९९२. यदि॑ प्रे॒युर्दे॑वपु॒रा ब्रह्म॒ वर्मा॑णि चक्रि॒रे।
त॒नू॒पानं॑ परि॒पाणं॑ कृण्वा॒ना यदु॑पोचि॒रे सर्वं॒ तद॑र॒सं कृ॑धि॥६॥

If they have gone forward to the gods' strongholds (*-purā*), have made incantation (*brahman*) their defenses - if (?*yat*) making a body-protection, a complete protection, they have encouraged themselves (*upavac*) : all that do you make sapless.

The verse is found again below, as xi.10.17,* but without commentary. *Brahman* may have here one of its higher senses; possibly *upa-vac* is to be understood as = *upa-vad* 'reproach, impute.' For *kṛṇvānā yad upacire*, Ppp. reads simply *cakrire*, with *paripāṇāni* before it. The verse is plainly a *pathyāpañkti*, but the *pada*-mss. support the misconception of the Anukr. by putting the pāda-division after *kṛṇvānās*. The Anukr. ought to say *āstārapañkti*, but it not very rarely makes this confusion. *[Vol. iii.p. 195, of SPP's ed.]

९९३. यान॒साव॑तिस॒रांश्च॒कार॑ कृ॒णव॑च्च॒ यान्।
त्वं तानि॑न्द्र वृत्रहन् प्र॒तीचः॒ पुन॒रा कृ॑धि॒ यथा॒मुं तृ॒णहां॒ जन॑म्॥७॥

What over-runners he yonder has made, and what he shall make, do you, O Indra, Vṛtra-slayer, turn (*ā-kṛ*) them back again, that they may shatter (*tṛh*) yon person (*jana*).

Wanting (as noted above) in Ppp. [For *tṛṇahān*, see *Gram.* §687.]

९९४. यथेन्द्र॑ उ॒द्वाच॑नं ल॒ब्ध्वा च॒क्रे अ॑धस्पदम्।
कृ॒ण्वे॒३॒॑हमध॑रां॒स्तथा॒मूञ्छ॑श्व॒तीभ्यः॒ समा॑भ्यः॥८॥

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As Indra, taking Udvācana, put [him] underneath his feet, so do I put down them yonder, through everlasting (*śaśvat*) years (*samā*).

Udvācana is heard of nowhere else, and the name looks so improbable that the Pet. Lexx. conjecture *udvañcana*; Ppp. has instead *udvātana*; it puts this verse at the end of the hymn. The redundancy of d is passed without notice by the Anukr.

९९५. अत्रै॑नानिन्द्र वृत्रहन्नु॒ग्रो मर्म॑णि विध्य।
अत्रै॒वैना॑न॒भि ति॒ष्ठेन्द्र॑ मे॒द्य॑१॒हं तव॑।
अनु॑ त्वे॒न्द्रा र॑भामहे॒ स्याम॑ सुम॒तौ तव॑॥ ९॥

Here, O Indra, Vṛtra-slayer, do you, formidable, pierce them in the vitals; just here do you trample upon them; O Indra, your ally am I; we take hold on you, O Indra; may we be in your favor.

Some of the mss. (H.I.O.K.) read *atrai 'ṇān* in a; and some (P.M.W.O.) reckon the last two pādas as a tenth [or separate] verse. *Marmāṇi* in b in our text is a misprint for *marmaṇi*. The Anukr. appears to count, without good reason, only 7 syllables in d as well as in b.

9. For protection : to various gods

[This piece is prose.] Neither this piece nor the next is found in Paipp. This one is quoted in Kauś. (28.17) in a remedial ceremony, together with vi.91; and it is reckoned (8.23, note) to the *vāstu gaṇa* and (26.1, note) the *takmanāśana gaṇa*.

[९ - आत्मा सूक्त]

[ऋषि- ब्रह्मा। देवता-वास्तोष्पति। छन्द- १,५ दैवी बृहती, २,६ दैवी त्रिष्टुप्, ३-४ दैवी जगती, ७ पञ्चपदा विराट् उष्णिक् बृहतीगर्भा जगती, ८ त्र्यवसाना चतुष्पदा पुरस्कृति त्रिष्टुप् बृहतीगर्भातिजगती।]

९९६. दि॒वे स्वाहा॑॥ १॥

To heaven hail !

९९७. पृ॒थि॒व्यै स्वाहा॑॥ २॥

To earth hail !

९९८. अ॒न्तरि॑क्षाय॒ स्वाहा॑॥ ३॥

To atmosphere hail !

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९९९. अन्तरिक्षाय स्वाहा॥४॥

To atmosphere hail !

१०००. दिवे स्वाहा॥५॥

To heaven hail !

१००१. पृथिव्यै स्वाहा॥६॥

To earth hail !

[The invocations of vss. 4-6 are those of 1-3 with changed order.]

१००२. सूर्यो मे चक्षुर्वातः प्राणोऽन्तरिक्षमात्मा पृथिवी शरीरम्।
अस्तृतो नामाहमयमस्मि स आत्मानं नि दधे द्यावापृथिवीभ्यां गोपीथाय॥७॥

The sun my eye, wind my breath, atmosphere my soul (*ātman*), earth my body; unquelled (*astṛta*) by name am I here; [as] such I deposit myself for heaven and earth to guard (*gopītha*).

१००३. उदायुरुद् बलमुत् कृतमुत् कृत्यामुन्मनीषामुदिन्द्रियम्।
आयुष्कृदायुष्पत्नी स्वधावन्तौ गोपा मे स्तं गोपायतं मा।
आत्मसदौ मे स्तं मा मा हिंसिष्टम्॥८॥

Up life-time, up strength, up act (*kṛta*), up action (*kṛtyā*), up skill (*manīṣā*), up sense (*indriya*); O life- (*āyus*-) maker, O you (two) mistresses of life, rich in *svadhā* [m.], be you my guardians, guard me; be my soul-sitters; do not harm me.

The nouns with 'up' are accusatives, but what verb should be supplied for the construction it is not easy to see. Perhaps *āyuṣkṛt* (p. *āyuḥ-kṛt*) should be *-kṛtā*, as dual; at any rate, all that follows it is dual. Apparently the Anukr. would divide vs. 7 as 9 + 12 : 10 + 7 + 10 = 48; and vs. 8 as 9 + 11 : 20 : 11 = 51; but the descriptions are blind and inaccurate. [Weber discusses the peculiarities of gender.]

A passage corresponding to this hymn is found in K.xxxvii.15.

10. For defense from all quarters

[This piece is prose.] This piece, like the preceding, is wanting in Paipp. Parts of vss. 1-7 are apparently used by Kauś. in a magic rite (49.7-9); and certainly those verses are quoted in a ceremony (51.14) for the welfare of the house with burying [five] stones in its corners [and middle

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and putting a sixth above it]; and the hymn is reckoned (8.23, note) to the *vāstu gaṇa*; while vs. 8 appears, with vi.53 and vii.67, in the *savayajñas* (66.2). In Vait. (29.11) the verses are addressed to the stones of enclosure in the *agnicayana*.

[१० - आत्मरक्षा सूक्त]

[ऋषि- ब्रह्मा। देवता- वास्तोष्पति। छन्द- यवमध्यात्रिपदागायत्री, ७ यवमध्याककुप्, ८ पुरोधृति द्वप्रनुष्टुब्गर्भा पराष्टिस्त्र्यवसाना चतुष्पदातिजगती।]

१००४. अश्मवर्म मेऽसि यो मा प्राच्या दिशोऽघायुरभिदासात्।
एतत् स ऋच्छात्॥ १॥

My stone-defense are you; whoever from the eastern quarter, malicious, shall assail me, this may he come upon (*ṛch*).

१००५. अश्मवर्म मेऽसि यो मा दक्षिणाया दिशोऽघायुरभिदासात्।
एतत् स ऋच्छात्॥ २॥

My stone-defense are you; whoever from the southern quarter etc. etc.

१००६. अश्मवर्म मेऽसि यो मा प्रतीच्या दिशोऽघायुरभिदासात्।
एतत् स ऋच्छात्॥ ३॥

My stone-defense are you; whoever from the western quarter etc. etc.

१००७. अश्मवर्म मेऽसि यो मोदीच्या दिशोऽघायुरभिदासात्।
एतत् स ऋच्छात्॥ ४॥

My stone-defense are you; whoever from the northern quarter etc. etc.

१००८. अश्मवर्म मेऽसि यो मा ध्रुवाया दिशोऽघायुरभिदासात्।
एतत् स ऋच्छात्॥ ५॥

My stone-defense are you; whoever from the fixed quarter etc. etc.

१००९. अश्मवर्म मेऽसि यो मोर्ध्वाया दिशोऽघायुरभिदासात्।
एतत् स ऋच्छात्॥ ६॥

My stone-defense are you; whoever from the upward quarter etc. etc.

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It is possible to read these verses as 7 + 12 (or 13 [or 14]) : 5 = 24 (or 25 [or 26, vs. 2]).

१०१०. अश्मवर्म मेऽसि यो मा दिशामन्तर्देशेभ्योऽघायुरभिदासात्।
एतत् स ऋच्छात्॥७॥

My stone-defense are you; whoever from the intermediate quarters of the quarters etc. etc.

O. is the only ms. that fills out the paragraphs between 1 and 7; and it leaves *aghāyur* unelided in all the verses. In paragraph 7 of our edition, the accent-mark has dropped out under the *va* of *aśmavarma*. The Anukr. reads 7 + 16 : 5 = 28 syllables.

१०११. बृहता मन उप ह्वये मातरिश्वना प्राणापानौ।
सूर्याच्चक्षुरन्तरिक्षाच्छ्रोत्रं पृथिव्याःशरीरम्।
सरस्वत्या वाचमुप ह्वयामहे मनोयुजा॥८॥

By the great one (*bṛhat*) I call unto mind; by Mātariśvan, unto breath and expiration; from the sun [I call] sight, from the atmosphere hearing, from the earth body; by Sarasvatī, mind-yoked, we call unto speech.

The verse divides most naturally as 9 + 9 : 16 : 16 = 50; the metrical definition of the Anukr. fits it very ill. [For c, cf. v.7.5.]

The second *anuvāka* ends here, and contains 5 hymns and 49 verses; the old Anukr. says *ādyāt para ekādaśahīnaṣaṣṭiḥ*.

11. [Dialogue between] Varuṇa and Atharvan

Found also in Paipp. viii. It is used by Kauś. only once, and in a connection which casts no light upon it, namely at 12.1, in a rite for general welfare (one eats a dish of milk-rice cooked on a fire of *mādāṇaka*-sticks). It is not quoted at all by Vait. The interpretation in detail is difficult and far from certain.

[११ - संपत्कर्म सूक्त]

[ऋषि- अथर्वा। देवता- वरुण। छन्द- त्रिष्टुप्, १ भुरिक् त्रिष्टुप्, ३ पंक्ति, ६ पञ्चपदा अतिशक्वरी, ११ त्र्यवसाना षट्पदा अत्यष्टि।]

१०१२. कुथं महे असुरायाब्रवीरिह कुथं पित्रे हरये त्वेषनृम्णः।
पृश्निं वरुण दक्षिणां ददावान् पुनर्मघ त्वं मनसाचिकित्सीः॥१॥

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How unto the great Asura did you speak here ? how, with shining manliness, unto the yellow (*hari*) father ? having given, O Varuṇa, a spotted [cow] as sacrificial fee, you have with the mind intended (? *cikits*) re-bestowal (?).

The second half-verse is probably meant as what was "spoken." The translation of d implies Aufrecht's acute emendation (in Muir) of the reading to *punarmaghatvam*. The sense of *punarmagha* is very doubtful: Roth "greedy"; Muir (Aufrecht) "to take her back," and "revoking"; neither seems to belong properly to the word, which ought to mean something like 'bountiful in return' : i.e. Varuṇa is expected to give back to Atharvan the cow the latter has presented to him (or another and better one). One might conjecture in c *varuṇe* 'to Varuṇa,' and understand *cikits* as 'impute' or 'expect'. Roth regards the verse as spoken by Varuṇa; Muir, by Atharvan; the former is more acceptable. Ppp. begins *kathā diva asurāya bravāmaḥ kathā*, and reads *pṛśniḥ* in c. [R. takes *hari* as 'wrathful.']

१०१३. न कामेन पुनर्मघो भवामि सं चक्षे कं पृश्निमेतामुपाजे।
केन नु त्वमथर्वन् काव्येन केन जातेनासि जातवेदाः॥२॥

Not at pleasure am I a re-bestower; for examination (?) do I drive home this spotted [cow]; by what poesy (*kāvya*) now, O Atharvan, [are] you [poet]? by what that is produced (*jāta*) are you *jātavedas* ?

The rendering of b implies the necessary and obvious emendation of *saṁ cakṣe* (P.M.W. *-kṣve*) to *saṁcakṣe*, infinitive. *Kāmena* seems taken adverbially = *kāmāya, kāmam, kāmāt*; the god is not to be moved to counter-liberality by the mere desire of his worshiper, but challenges the latter's claim on him. *Jātavedas*, lit. 'having for possession whatever is produced (or born),' 'all-possessor.' B.P.M. accent *atharvan* in c; one might emend to *atharvā*; 'in virtue of what poetic merit are you Atharvan ?' The verse belongs of course to Varuṇa. Ppp. reads in b *saṁpṛcchi* and *upājet*.

१०१४. सत्यमहं गभीरः काव्येन सत्यं जातेनास्मि जातवेदाः।
न मे दासो नार्यो महित्वा व्रतं मीमाय यदहं धरिष्ये॥३॥

I verily am profound my poesy; verily by what is produced I am *jātavedas*; not barbarian (*dāsa*), not Aryan, by his might, damages (*mī*) the course which I shall maintain.

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Muir ascribes the verse to Atharvan; Roth, better, to Varuṇa; the god asserts that it is he himself to whom wisdom and possession belong; his worshiper is comparatively nothing. Ppp. begins with *satvasaṁ* and reads *mahitvaṁ* in c, and *haniṣya* at the end. The Prāt. (iv.96) establishes the long *ī* of *mīmāya* as a *pada*-reading. The Anukr. absurdly calls the verse a *pañkti*, although it is an evident *triṣṭubh*, not less regular than a great proportion of the verses so called. [The *me* in c is easier rendered in German than in English.]

१०१५. न त्वदुन्यः क्रविर्तरो न मेधया धीरतरो वरुण स्वधावन्।
त्वं ता विश्वा भुवनानि वेत्थ स चित्रु त्वज्जनो मायी बिभाय॥४॥

None else than you is more poet, nor by wisdom (*medhā*) more wise (*dhīra*), O Varuṇa, self-ruling one (*svadhāvant*); you know all these beings; even that wily man (*jana*) now is afraid of you.

Ppp. reads in a *vedhā anu* (for *medhayā*), and has at end of b the more antique form *svadhāvas*; as second half-verse it gives : *tvam aṅga viśvā janmāni vettha mataṁ na tuj jano māṁ bibhāyaḥ.*

१०१६. त्वं ह्यङ्ग वरुण स्वधावन् विश्वा वेत्थ जनिमा सुप्रणीते।
किं रजस एना परो अन्यदस्त्येना किं परेणावरममुर॥५॥

Since you verily, O self-ruling Varuṇa, know all births, O well-conducting one - is there anything else beyond the welkin (*rajas*) ? is there anything below what is beyond, O unerring one (? *amura*) ?

The version given implies that *kim* is interrog. particle in c, d, as best suits the answer in the next verse : else, 'what other is beyond' etc. *Amura* in b is understood as *amūra*, as required by the meter : cf. v.1.9. Ppp. again reads *svadhāvas* in a; and, in b and further, *janmā śraddhadanī te kiṁ menā rajasaṣ paro 'sti kim avareṇa avaram asūra*. The majority of mss. (B.P.M.H.s.m.O. etc.; only I.E.H.p.m.K. have *asti*) accent *asti* at end of c. [For the combination *enā paras* = 'beyond', in 3d pāda, see BR. iv.494. I suggest for d, 'Is there (*kim*) (anything behind, *avaram*, i.e.) anything beyond that (*enā*, substantive pronoun) which is beyond (*pareṇa*) ?']

१०१७. एकं रजस एना परो अन्यदस्त्येना पर एकेन दुर्णशं चिदुर्वाक्।
तत् ते विद्वान्वरुण प्र ब्रवीम्युधोवचसः पणयो भवन्तु नीचैर्दासाउप सर्पन्तु भूमिम्॥६॥

There is one other thing beyond the welkin; there is something, hard to attain, hitherward from what is beyond : this I Varuṇa,

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knowing it, proclaim to you. Be the *paṇi*'s of degraded speech; let the barbarians creep (*sṛp*) downward to the earth.

The translation implies emendation of *varuṇa* to *varuṇaḥ* in c, which seems necessary, as the verse evidently belongs in Varuṇa's mouth; both Roth and Muir so understand it. In d is implied *adhovacasas*, which all the mss. read; alteration to *-varcasas* might be welcome, but is hardly called for. Ppp. is considerably different; it reads : *ya ekam enā rajasaṣ paro 'sti pare' kena dūḍāhyaṁ tyajan yat : tat tve acchovacasaṣ dāsā yā upa sarpantu riprā*. The meter of a would be rectified by omitting the superfluous *enā*; that of b, by a like omission (which the Paipp. text also favors), or, so far as the meaning is concerned, better by reading *enā pareṇa dur-* etc. The description of the verse by the Anukr. as an *atiśakvarī* (though it still lacks one syllable of sixty) helps to authenticate the text as the mss. present it.

[Whitney, on the revision, would doubtless have made clear his views as to b. Both sense and meter indicate that the *enā* in a, and the *enā* in b are intrusions; they have blundered in from 5 c. Omitting them, I render : 'There is one other thing beyond the welkin; [and,] beyond [that] one thing, [is] something hard to get at (*durṇaśaṁ cit*) [if you start] from this side [of them].'] [I understand *tat tve acchovacasaṣ* to mean merely that Ppp. reads *tve* for *te* and *acchovacasaṣ* for *adhovacasaḥ* - not that it omits the rest from *te* to *nīcair*.]

१०१८. त्वं ह्यु॑ङ्ग वरुण ब्रवीषि पुनर्मघेष्ववद्यानि भूरि।
मो षु पणी॑ रभ्ये॒तावतो भून्मा त्वा वोचन्नराधसं जनासः॥७॥

Since you verily, O Varuṇa, speak many reproachful things among (as to?) re-bestowers, do not you, I pray, belong to (*abhi-bhū*) such *paṇis*; let not people call you ungenerous (*arādhas*).

The rendering implies emendation of *bhūt* to *bhūs* at end of c, which is made also by Roth and Muir. The pāda is corrupt in Paipp.

१०१९. मा मां वोचन्नराधसं जनासः पुनस्ते धृष्णिं जरितर्ददामि।
स्तोत्रं मे विश्वमा याहि शचीभिरन्तर्विश्वासु मानुषीषु दिक्षु॥८॥

Let not people call me ungenerous; I give you back the spotted [cow], O singer; come you mightily (*śacībhis*) to every song of praise (*stotra*) of mine, among all human regions (*diś*).

Roth's suggested emendation of *dikṣu* at the end of *vikṣu* 'settlers, tribes,' accepted by Muir, is unquestionably an improvement of the text; Ppp. has unfortunately a different reading : *ā yāhi janeṣu antar deveṣu mānuṣeṣu riprā. Dikṣu* is read in Prāt. iv.34.

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१०२०. आ तॅ स्तोत्राण्युद्यतानि यन्त्वन्तर्विश्वासु मानुषीषु दिक्षु।
देहि नु मे यन्मे अदत्तो असि युज्यो मे सप्तपदुः सखासि॥ ९॥

Let uplifted (*ud-yam*) songs of praise of you come, among all human regions. Give now to me what you have not given me; you are my suitable comrade of seven steps :-

That is, apparently, ready to go seven steps (or any indefinite distance) with me. Roth suggest as an improved reading *ādattas* 'has taken from me' in c, and Muir so renders. Both words are alike, and equally, wrong grammatically, using the passive pple in the sense of an active; *adattam asti* would be correct, and at this Ppp. perhaps points : *dehi tam mahyam yadi tatvam asti yadyo nas saptapadaḥ sakhā 'saḥ.* Ppp. also begins with *yā te stotrāṇi bandhanāni yāni*, and apparently has *dikṣu* in b.

१०२१. समा नौ बर्ध्युर्वरुण समा जा वेदाहं तद्यन्नावेषा समा जा।
ददामि तद् यत् ते अदत्तो अस्मि युज्यस्ते सप्तपदुः सखास्मि॥ १०॥

O us two, O Varuṇa [there is] the same connection, the same birth (*jā*).

I know that which is of us two this same birth; I give that which I have not given you; I am your suitable comrade of seven steps :-

It seems necessary to divide this verse between the two speakers, and doubtless Roth's assignment of only the first pāda to Atharvan is better than Muir's of the first half-verse. With Roth's division the *nau* is called for in a as in b, and Roth's emendation to *samāno bandhus*, though it is read by Ppp. (whose testimony on such a point is of little value), is hardly acceptable; better *samb nau*. Ppp. reads also, for b, *vada vaitad vadam samā jāḥ*; and for c, *dadāmi tubhyam yadi tatvam asti*; and it omits d. [The translation implies *adattam asti* as in 9.]

१०२२. देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः।
अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम्।
तस्मा उ राधः कृणुहि सुप्रशस्तं सखा नो असि परमं च बन्धुः॥ ११॥

A god, bestower of vigor on a singing god; a sage (*vipra*), of good wisdom for a praising sage.

Since you, O self-ruling Varuṇa, has generated father Atharvan, connection of the gods, for him do you make well-extolled generosity; our comrade are you, and highest connection.

The first line is here (with Muir and Zimmer, p.205) taken as

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belonging to Varuṇa's reply given in the preceding verse. We must emend at the end either to *paramaś ca* or to *bandhu*. All the mss. leave *stuvate* in b unaccented, as if it were a verb-form. Ppp. reads *svadhāvaṁ* in c, *viśvadevam* at end of d, *urvāyuṣ kṛṇuhi praś-* in e, and, for f, *sakhā no 'sti varuṇaś ca bandhuḥ*. The Anukr. makes no account of the extra syllable in e. In b, the vertical over *su-* is gone. [Pādas c-f are not part of the dialogue.]

12. Āprī-hymn : to various divinities

This is a RV. hymn (x.110), and found also in VS.(xxix.25-6, 28-36), MS. (iv.13.3, 5), and TB (iii.6.3), with almost no variants from the RV. text. Paipp. does not contain it. Kauś. applies it (45.8 : but the pratīka, simply *samiddhas*, might designate any one of several other verses in the text) in the *vaśāśamana* ceremony to accompany the offering of the omentum; and in the *parvan* sacrifices (2.36) occurs a pāda resembling 2 b. In Vait. (10.11 : the pratīka is unambiguous) it goes with the *prayāja* offerings in the *paśubandha*.

[१२ -ऋतयज्ञ सूक्त]

[ऋषि– अङ्गिरा। देवता– जातवेदा अग्नि। छन्द– त्रिष्टुप्, ३ पंक्ति।]

१०२३. समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजसि जातवेदः।
आ च वह मित्रमहश्चिकित्वान् त्वं दूतः कविरसि प्रचेताः॥१॥

Kindled this day in the home of man (*manus*), you, a god, O Jātavedas, do sacrifice to the gods; and do you bring [them], understanding it, O you of friendly might; you are a forethoughtful messenger, poet.

The only variant in this verse is that MS. omits the peculiar and problematic accent of *vaha* in c.

१०२४. तनूनपात् पथ ऋतस्य यानान् मध्वा समञ्जन्त्स्वदया सुजिह्व।
मन्मानि धीभिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः॥२॥

O Tanūnapāt (son of yourself ?), do you, anointing with honey (*madhu*) the roads that go for righteousness (*ṛta*), sweeten them, O well-tongued one; prospering (*ṛdh*) with prayers (*dhī*) the devotions (*manman*) and the sacrifice, put (*kṛ*) you also among the gods our service (*adhvara*).

The mss. accent, without assignable reason, *svadayā* in b, but the edition emends to *svadayā*, in agreement with the other texts.

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The three Yajus-texts insert between this verse and the next an alternative invocation to Narāśaṅsa (RV. vii.2.2).

१०२५. आ॒जुह्वा॑न ईड्यो॒ वन्द्यश्चा या॑ह्यग्ने॒ वसु॑भिः स॒जोषा॑:।
त्वं दे॒वानां॑असि यह्व होता॒ स ए॑नान् यक्षीषि॒तो यजी॑यान्॥३॥

Making oblation do you, O Agni, to be praised and to be greeted, come in accord with the Vasus. You are invoker (*hotṛ*) of the gods, O youthful one (*?yahva*); do you, sent forth, skilled sacrificer (*yajīyāṅs*), sacrifice to them.

Ājuhvāna in a is perhaps to be understood as passive (=*āhuta*), 'receiving oblation.' There are no variants. The Anukr. absurdly calls this verse a *pañkti*, because, by omitting resolutions of semivowels etc., it is capable of being read as 40 syllables. The Anukr's of RV. and VS. both reckon it as *triṣṭubh*.

१०२६. प्रा॒चीनं॑ ब॒र्हिः प्र॒दिशा॑ पृथि॒व्या वस्तो॑र॒स्या वृ॑ज्यते अ॒ग्रे अह्ना॑म्।
व्यु॒ प्रथते वित॒रं वरी॑यो दे॒वेभ्यो॒ अदि॑तये स्यो॒नम्॥४॥

The forward *barhis*, through the fore-region of the earth, is wreathed on this dawn (*vastu*), at the beginning (*agra*) of the days; it spreads out abroad more widely, pleasant to the gods, to Aditi.

'Forward' and 'fore-region', i.e. 'eastward' and 'east'. All our mss. read *vṛjyase* in b, but the edition makes the necessary emendation to *-te*, in accordance with the four other texts, and the translation given implies *-te*.

१०२७. व्यच॑स्वतीरुर्वि॒या वि श्र॑यन्तां॑ पति॑भ्यो॒ न जन॑यः॒ शुम्भ॑मानाः।
देवी॑र्द्वारो बृहतीर्विश्वमिन्वा दे॒वेभ्यो॑ भवत सुप्राय॒णाः॥५॥

Expansive let them open (*vi-śri*) widely, like wives adorned for their husbands; you great, divine, all furthering doors, be you favorable to the advance of the gods.

Our *pada*-text divides the last word as *su-prāyaṇāḥ*, while the RV. *pada* has *supraayaṇāḥ*; the meter appears to indicate that *suprayāṇāḥ* is the true original reading.

१०२८. आ सु॒ष्वय॑न्ती यज॒ते उ॒पाके॑ उ॒षासा॒नक्ता॑ सदतां॑ नि॒ योनौ॑।
दि॒व्ये योष॑णे बृह॒ती सु॑रु॒क्मे अधि॒ श्रिय॑ं शु॒क्रपि॑शं दधाने॥६॥

Let Dawn and Night, dripping (*? suṣvay-*), worshipful, close, sit down here in the lair (*yoni*) - the two heavenly, great, well-shining women, putting on beauty (*śrī*) with bright adornment.

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The other texts differ from ours only by accenting *upāke*. [The comment to Prāt. ii.91 cites *suṣvay* as a case of reduplication; and BR. vii.1142 connect it with *su* 'impel'. But see Weber. He renders *á* by 'Heran.']

१०२९. दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता॥७॥

The (two) invokers of the gods, first, well-voiced, shaping (*mā*) the sacrifice for man (*manus*) to sacrifice, urging forward at the councils (*vidatha*) the (two) singers (*kāru*), pointing out forward light through the fore-region.

These are no variants. [Griffith, after Mahīdhara, takes the "light" as the *āhavanīya* fire.]

१०३०. आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्ताम्॥८॥

Unto our sacrifice let Bhāratī come quickly, let Iḍā, taking note here in human fashion; let the three goddesses, well-working, sit upon this pleasant *barhis* - [also] Sarasvatī.

The translation implies in d the reading *sarasvatī*, given by RV.VS.MS.; TB. [both ed's, Bibl. Ind. and Poona] supports AV. in reading *-tīḥ*, which, however, can hardly be anything but a blunder. The four other texts have at the end *sadantu*. All our mss. have *manuṣyat* in b [and so have all SPP's authorities], and this form is authenticated by Prāt.iv.65, the comment explaining how it is derived from *manuṣyavat*. As being, therefore, the indubitable AV. reading, it should not have been altered in our edition to *-ṣvat*, to conform with the four other texts, even though doubtless a corruption of *-ṣvat*. [SPP. also alters it.] [In c, correct *davīr* to *devīr*.]

१०३१. य इमे द्यावापृथिवी जनित्री रूपैरपिंशद् भुवनानि विश्वा।
तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान्॥९॥

To him, god Tvaṣṭā, who adorned (*piś*) with forms these two generatresses, heaven-and-earth, [and] all existences, do you today, O invoker, sent forth, skilled sacrificer, sacrifice here, understanding it.

१०३२. उपावसृज त्मन्या समञ्जन् देवानां पाथ ऋतुथा हवींषि।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन॥१०॥

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In your way (*?tmanyā*) anointing them, pour you down upon (*upa-ava-sṛj*) the track of the gods the oblations in due season; let the forest-tree, the queller (*śamitar*), god Agni, relish (*svad*) the oblation with honey, with ghī.

'Forest-tree', doubtless a big name for the sacrificial post. That the 'queller' is a separate personage is shown by the plural number of the following verb. [E. Sieg discusses *pāthas*, Gurupūjākaumudī, 97 ff.; later, Oldenberg, ZDMG. 1iv.602.]

१०३३. सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः।
अस्य होतुः प्रशिष्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः॥ ११॥

At once, when born, he determined (*vi-mā*) the sacrifice; Agni became foremost of the gods; at the direction of this invoker, at the voice of righteousness (*ṛta*), let the gods eat the oblation made with "hail !"

The other texts read in c the nearly equivalent *pradiśi*.

13. Against snakes' poison

Found (except vs. 1) also in Paipp. viii. (in the verse-order 3, 2, 4, 6, 5, 7-11). It is not quoted in Vait.; but in Kauś. 29.1-14 all the verses are brought in their order, in connection with a ceremony for healing poison-wounds; verse 1 (or the hymn) is also used at 48.9, in a witchcraft rite. [The London Anukr., in 6 places and for 7 poison-hymns, gives *Garutmā* (not *-mān*) as *ṛṣi*.]

[१३ - सर्पविषनाशन सूक्त]

[ऋषि- गरुत्मान्। देवता- तक्षक। छन्द- अनुष्टुप्, १,३ जगती, २ आस्तार पंक्ति, ५ त्रिष्टुप्, ६ पथ्यापंक्ति, ९ भुरिक् जगती, १०-११ निचृत् गायत्री।]

१०३४. दुदिर्हि मह्या वरुणो दिवः कविर्वचोभिरुग्रैर्नि रिणामि ते विषम्।
खातमखातमुत सक्तमग्रभमिरेव धन्वन्नि जजास ते विषम्॥ १॥

Since Varuṇa, poet of heaven, has given [them] to me, with formidable spells (*vacas*) do I dissolve your poison; what is dug, undug, and attached (*sakta*) have I seized; like drink (*irā*) on a waste has your poison been wasted (*ni-jas*).

The epithets in c are of obscure application : probably buried in the flesh by the bite, or unburied but clinging.

१०३५. यत् ते अपोदकं विषं तत् त एतास्वग्रभम्।
गृह्णामि ते मध्यममुत्तमं रसमुतावमं भियसा नेशदादु ते॥ २॥

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What waterless poison is yours, that of yours have I seized in these. I seize your midmost, your upmost juice (*rasa*); also may your lowest then disappear for fright.

'These' in b is fem. (*etāsu*); doubtless 'waters' is to be supplied. Ppp. reads in a *padakam* (for *apod-*), and in b *tat tābhir. Yat ta* in a in our edition is a misprint for *yat te*. Kauś. (29.2) calls the verse *grahaṇī*. [For *neśat*, see *Skt. Gram.* §847 end, and §854 b.]

१०३६. वृषा मे रवो नभसा न तन्यतुरुग्रेण ते वचसा बाध आदु ते।
अहं तमस्य नृभिरग्रभं रसं तमस इव ज्योतिरुदेतु सूर्यः॥३॥

A bull [is] my cry, like thunder through the cloud (*nabhas*); with your formidable spell do I then drive it off (*bādh*) for you; I have seized that juice of his with men [?]; like light out of darkness let the sun arise.

One is tempted to emend *nabhasā* in a to *-sas* or *-sām*, 'the thunder of the clouds'. Ppp. reads *tam* (which is better) *vacasā bādhaitu te* in b, *grabhis* for the strange *nṛbhis* [Weber, 'kräftig'] in c, and *jyotiṣe 'va tamaso 'dayatu sāryaḥ* in d. The *i* of *iva* is uncounted in the meter of d. Kauś. calls the verse *prasarjanī*.

१०३७. चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम्।
अहे म्रियस्व मा जीवीः प्रत्यगभ्येतु त्वा विषम्॥४॥

With sight I smite your sight; with poison I smite your poison; die, O snake, do not live; let your poison go back against you.

All the mss. [including SPP's] read *ahes* at beginning of c, but our edition makes the necessary emendation to *ahe*. Ppp. has for a *balena te balaṁ hanmi*; its b is wholly corrupt; for c etc. it reads *ṛṣaṇa hanmi te vidam ahe mariṣṭā mā jīvī praty anveta vā viṣaṁ*. [As for d - the later Hindus thought that snake poison did not hurt a snake; cf. *Indische Sprüche*, 3001. But see the interesting experiments of Sir Joseph Fayrer, in his *Thanatophidia of India*,[2] London, 1874, p.74-5. My colleague, Dr. Theobald Smith, Professor of Comparative Pathology, has most kindly examined for me the recent literature concerning the auto-toxic action of snake-venoms. The evidence is not conclusive as yet, but points to the immunity of snakes to snake-poison. Cf. vii.88, below.]

१०३८. कैरातु पृश्न उपतृण्य बभ्रु आ मे शृणुतासिता अलीकाः।
मा मे सख्युं स्तामानमपि ष्ठाताश्रावयन्तो नि विषे रमध्वम्॥५॥

O Kirātan, O spotted one, O grass-hunter (?), O brown one ! listen you to me, O black serpents, offensive ones ! stand you not

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upon the track (?*stāman*) of my comrade; calling out (*ā-śrāvay*), rest quiet in poison.

It is hardly possible to avoid emending *stāmānam* in c to *sthāmānam* ['station'] or *srāmāṇam* ['course,' from *sṛ* 'run' - but not quotable]; Ppp. is very corrupt in c, d, but seems to intend no variants. It reads *upatarni babahrav* in a; our *babhra* is by Prāt.i.81, and this passage is quoted in the comment on that rule. It further mutilates to *asitalikā* in b. The accents in our text [and SPP's] on *astiās* and *alīkās* are against all rule, and doubtless to be regarded as misreadings; the translation implies their absence. In c correct to *sakhyuḥ* (accent-sign lost over *u*). A number of [our] mss. (P.M.H.I.O.) [and five of SPP's] read *miṣe* for *viṣe* in d (and *nimiṣe* 'at a wink' would be an acceptable emendation); M.W. end with *rabhadhvam*. [Griffith identifies *kairāta* with *karait*, the Hindūstānī name (now well known in the Occident) of an awfully venomous little serpent. This would be most interesting, if certain; but friend Grierson writes me that it is improbable on phonetic grounds. We should expect in Hind. *kerā*.]

१०३९. अ॒सि॒तस्य॑ तैमा॒तस्य॑ ब॒भ्रोरपो॑दकस्य च।
सा॒त्रा॒सा॒हस्या॒हं म॒न्योरव॒ ज्यामि॑व॒ धन्व॑नो॒ वि मु॑ञ्चामि॒ रथाँ॑ इव॥६॥

Of the Timātan (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?), I relax the fury, as the bow-string of a bow; I release as it were chariots.

The translation is as if the reading at end of c were *manyum*.* The *pada*-reading in c is *sātrā-sahasya*, according to Prāt.iii.23. Ppp. has *tayimātasya* in a, and in c *upodakasya* 'water-haunting,' which is better. [Whitney would doubtless have revised this carefully. The divergences of the translators reflect the uncertainties of the exegesis. 'I slacken as it were the cars of the wrath of' etc. Griffith, 'I release (you) from the fury of' etc. Bloomfield. 'Des Asita.....des Manyu Streitwagen gleichsam spanne [ich] mir ab' or 'die Streitwagen des Grimmes des Asita' etc. Weber. For d, 'as the string from off (*ava*) the bow.'] *[Ppp. reads *manyum*.]

१०४०. आलि॑गी च॒ विलि॑गी च पि॒ता च॑ मा॒ता च॑।
वि॒द्म व॑: स॒र्वतो॒ बन्ध॑वरसा: किं क॑रिष्यथ॥७॥

Both *āligī* and *viligī*, both father and mother - we know your connection (*bandhu*) completely; sapless ones, what will you do ?

The wholly obscure words in a (p. *ā-ligī, vi-ligī*) might also be nom. m. of stems in *-in*; but their accent is against it. Ppp. reads, for a, b, *ālakā ca vyaca luptvā yas te mātā*. The Anukr. makes no account in b of the two syllables that are lacking to make an *anuṣṭubh* pāda.,

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१०४१. उ॒रुगू॒लाया दुहि॒ता जा॒ता दा॒स्यसि॑क्न्या।
प्र॒तङ्कं॑ द॒दुषी॑णां॒ सर्वा॑साम॒रसं॒ वि॒षम्॥ ८॥

Daughter of the broad-knobbed one (?), born of the black barbarian (f.) - of all them (f.) that have pierced defiantly (?) the poison [is] sapless.

The translation conjectures in a a relationship of *-gūla* to *guḍa* and *gola*, and implies for b emendation to *dāsyā asiknyāḥ* - since something had to be done to make the line translatable. [One of SPP.'s authorities has *asiknyāḥ*.] Ppp. begins with *udakūlāyā* 'of the water-bank'; the rest of its version is "without meaning." The first word is quoted by the commentary to Prāt.iii.72 in the form *urū-gūlāyāḥ* (so the ms.) [*urū-* ?]. [W's version 'pierced' implies reference to root *dṛ* (not *drā* 'run,' as in *Index*). For *pratañkam*, both here and at iv.16.2, he first wrote 'rapidly', and then interlined 'defiantly.' Why ? BR. take it as gerund, 'of all that have run gliding': i.e., I suppose, 'that dart along on their bellies'?]

१०४२. कर्णा श्रा॒वित् तद॑ब्रवीद् गि॒रेर॑वचरन्ति॒का।
याः कश्छे॒माः ख॑नि॒त्रिमा॒स्तासा॑म॒रस॑तमं वि॒षम्॥ ९॥

The eared hedgehog said this, coming down from the mountain : whichsoever of these (f.) are produced by digging, of them the poison is most sapless.

This verse, which is rather out of place here, seems like a variation of RV.i.191.16 : *kuṣumbhakas tad abravīd gireḥ pravartamānakaḥ : vṛścikasyā 'rasaṁ viṣam*. Ppp. begins with *kaṇvā*. [For the diminutive, cf. iv.37.10 and xiv.2.63.]

१०४३. ता॒बुवं॒ न ता॒बुवं॒ न धेत् त्वम॑सि ता॒बुव॑म्।
ता॒बुवे॑नार॒सं वि॒षम्॥ १०॥

Tābuva, not *tābuva*; verily you are not *tābuva*; by *tābuva* [is] the poison sapless.

Ppp. has instead *tāvucaṁ na tāvucaṁn aher asiktaṁ tāvucenā 'rasaṁ viṣam*. With this verse, according to Kauś. (29.13), one sips water from a gourd.

१०४४. त॒स्तुवं॒ न त॒स्तुवं॒ न धेत् त्वम॑सि त॒स्तुवम्।
त॒स्तुवे॑नारसं वि॒षम्॥ ११॥

Tastuva, not *tastuva*; verily you are not *tastuva*; by *tastuva* [is] the poison sapless.

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Ppp. has for a, b, *tastuvaṁ na harisiktaṁ tastuvaṁ*. But for the [unligualized] *n* of *tastuvena*, the word in our mss. might be equally read *tasruva* [SPP. reports this reading]. With this verse, according to Kauś. (29.14), one "binds the navel." [Weber, Sb. 1896, p.681 (see also p.873), gives an elaborate discussion of these two verses. He deems *tābuva* a misread *tāthuva* (root *stu* = *sthā*), 'stopping, banned.' But see Barth, *Revue de l'histoire des religions*, xxxix.26.]

14. Against witchcraft : with a plant

[Part of verse 8 is prose.] Found also (except vss. 3, 5, which are wanting, and 9, 13, which occur in ii.) in Paipp. vii. (in the order 1, 2, 8, 12, 4, 10, 11, 7, 6). Quoted in Kauś. (39.7) with ii.11 and several other hymns, in a ceremony against witchcraft; vs. 9 also separately in 39.11. Not noticed in Vait.

[१४- कृत्यापरिहरण सूक्त]

[ऋषि- शुक्र। देवता- १-२ ओषधि, ३-१३ कृत्या परिहरण। छन्द- अनुष्टुप्, ३,५,१२ भुरिक् अनुष्टुप्, ८ त्रिपदा विराट् अनुष्टुप्, १० निचृत् बृहती, ११ त्रिपदासाम्नी त्रिष्टुप्, १३ स्वराट् अनुष्टुप्।]

१०४५. सुपर्णस्त्वान्वविन्दत् सूकरस्त्वाखनन्नसा।
दिप्सौषधे त्वं दिप्सन्तमव कृत्याकृतं जहि॥ १॥

An eagle (*suparṇa*) discovered you; a hog dug you with his snout; seek you to injure, O herb, him that seeks to injure; smite down the witchcraft-maker.

We have had the first half-verse already, as ii.27.2 a, b. Ppp. has, for d, *prati kṛtyākṛto daha*.

१०४६. अव जहि यातुधानानव कृत्याकृतं जहि।
अथो यो अस्मान् दिप्सति तमु त्वं जह्योषधे॥ २॥

Smite down the sorcerers, smite down the witchcraft-maker; then, whoever seeks to injure us, him do you smite, O herb.

Ppp. omits, probably by oversight, the first half-verse.

१०४७. रिश्यस्येव परीशासं परिकृत्य परि त्वचः।
कृत्यां कृत्याकृतं देवा निष्कमिव प्रति मुञ्चत॥ ३॥

Having cut around out of [his] skin a strip (*parīśāsa*), as it were of a stag, fasten, O gods, upon the witchcraft-maker the witchcraft, like a necklace.

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That is, apparently, with a thong cut out of his own skin, like a buck-skin thong. As usual, the mss. vary in a between *ṛśy-* and *riśy-*, E. even reading *riṣy-*, but the majority have *ṛśy-*, which is undoubtedly the true text, and should be restored in our edition. Three times, in this hymn (vss. 3, 5, 12), the Anukr. insists on regarding *iva* as disyllabic, and therefore reckons the verses as *bhurij*.

१०४८. पुनः कृत्यां कृत्याकृतें हस्तगृह्य परा णय।
समक्षमस्मा आ धेहि यथा कृत्याकृतं हनत्॥४॥

Lead you away the witchcraft back to the witchcraft-maker, grasping its hand; set it straight before (*samakṣam*) him, that it may smite the witchcraft-maker.

Ppp. has for b, *pratiharaṇaṁ na harāmasi* (our 8 c); but in book ii. it has the whole half-verse just as it stands here.

१०४९. कृत्याः सन्तु कृत्याकृतें शपथ्यः शपथीयते।
सुखो रथ इव वर्ततां कृत्या कृत्याकृतं पुनः॥५॥

Be the witchcraft's for the witchcraft-maker, the curse for him that curses; like an easy chariot let the witchcraft roll back to the witchcraft-maker.

१०५०. यदि स्त्री यदि वा पुमान् कृत्यां चकार पाप्मने।
तामु तस्मै नयामसि अश्वमिवाश्वाभिधान्या॥६॥

If woman, or if man, has made witchcraft in order to evil, it we conduct unto him, like a horse by a horse-halter.

The Anukr. doubtless scans d as *aśvam ivā 'śvābhidhānyā*, instead of *aśvam 'vā 'śvābhidhāniā*, as it should be.

१०५१. यदि वासि देवकृता यदि वा पुरुषैः कृता।
तां त्वा पुनर्णयामसीन्द्रेण सयुजा वयम्॥७॥

If either you are god-made, or if made by men, you, being such, do we lead back, with Indra as ally.

Ppp. has a very different version of this verse : *yā kṛtye devakṛtā yā vā manuṣyajā 'si : tāṁ tvā pratyañ prahiṇmasi pratīcī nayana brahmaṇā*. The *ṇ* in *punar ṇayāmasi* is prescribed by Prāt.iii.81. *Taṁ* at beginning of c is a misprint for *tāṁ*.

१०५२. अग्ने पृतनाषाट् पृतनाः सहस्व।
पुनः कृत्यां कृत्याकृतें प्रतिहरणेन हरामसि॥८॥

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O Agni, overpowerer of fighters, overpower the fighters; we take the witchcraft back to the witchcraft-maker by a returner.

Ppp. reads in b *prati* instead of *punar*, thus making a better correspondence with *pratiharaṇa* in c. The Anukr's definition of the "verse" is purely artificial; the first pāda is distinctly unmetrical, and the third hardly metrical.

१०५३. कृतव्यधनि विध्य तं यश्चकार तमिज्जहि।
न त्वामचक्रुषे वयं वधाय सं शिशीमहि॥ ९॥

O practiced piercer (?), pierce him; whoever made [it], him do you smite; we do not sharpen you up to slay (*vadha*) him who has not made [it].

This verse is found in Ppp. in book ii., much corrupted, with, for d, *vadhāya śaṁ samīmahe. Kṛtavyadhanī* may possibly be the proper name of the herb addressed : cf. *kṛtavedhana* or *-dhaka*, "name of a sort of fennel or anise" (Pet. Lex.).

१०५४. पुत्र इव पितरं गच्छ स्वज इवाभिष्ठितो दश।
बन्धमिवावक्रामी गच्छ कृत्ये कृत्याकृतं पुनः॥ १०॥

Go as a son to a father; like a constrictor trampled on, bite; go, O witchcraft, back to the witchcraft-maker, as it were treading down [your] bond.

That is, apparently, escaping and treading on what has restrained you. Ppp. combines in b *svajaiva*, and reads for c, d, *tantur ivāvyayaṁnide kṛtye kṛtyākṛtaṁ kṛtāḥ* Though the verse is a perfectly good *anuṣṭubh*, the Anukr., reading *iva* three times as disyllabic, turns it into a defective *bṛhatī*.

१०५५. उदेणीव वारण्यभिस्कन्द मृगीव।
कृत्या कर्तारमृच्छतु॥ ११॥

Up, like a she-antelope (*eṇī*), a she-elephant (?*vāraṇī*), with leaping on, like a hind, let the witchcraft go to its maker.

A verse of doubtful interpretation; but it is altogether probable that the animal-names are co-ordinate in construction with *kṛtyā* in c; and they are feminine doubtless because this is feminine; the *kṛtyā* is to overtake its perpetrator with their swiftness and force. But the Pet. Lex. takes *vāraṇī* as 'shy, wild,' qualifying *eṇī*. Ppp. combines *enai 'va* and *mṛgai 'va*, and reads *vāruṇī*, and *-krandaṁ* for *-skandaṁ*; *-krandam* seems rather preferable. The unaltered *s* of *abhisk-* in b falls under Prāt.ii.104, and the

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example is quoted there. Though the verse is a fairly regular *gāyatrī*, the Anukr. stupidly accounts it a *sāmnī triṣṭubh*, as if it were prose, and contained only 22 syllables.

१०५६. इष्वा ऋजीयः पततु द्यावापृथिवी तं प्रति।
सा तं मृगमिव गृह्णातु कृत्या कृत्याकृतं पुनः॥ १२॥

Straighter than an arrow let it fly. O heaven-and-earth, to meet him; let it, the witchcraft, seize again him, the witchcraft-maker, like a deer.

Ppp. reads, for c, d, *sā taṁ mṛgam iva vidat kṛtyā kṛtyākṛtaṁ kṛtā.*

१०५७. अग्निरिवैतु प्रतिकूलमनुकूलमिवोदुकम्।
सुखो रथ इव वर्ततां कृत्या कृत्याकृतं पुनः॥ १३॥

Let it go like fire up-stream, like water down-stream; like an easy chariot let the witchcraft roll back to the witchcraft-maker.

'Up-stream', i.e. contrary to the natural direction (*pratikūlam*), or upward. Ppp. has the verse in book ii., and reads at the end of d(cf. its version of 12 d) *tāḥ* (for *kṛtā*). The meter is *svarāj* only by twice refusing to abbreviate *iva* to *'va*.

15. For exorcism : to a plant

Found also in Paipp. viii. Used by Kauś. (19.1), with several other hymns, for the healing of distempered cattle; and its verses and those of hymn 16 are referred to as *madhulāvṛṣaliñgāḥ* again in 29.15, following the use of hymn 13.

[१५ - रोगोपशमन सूक्त]

[ऋषि- विश्वामित्र। देवता- मधुलौषधि। छन्द- अनुष्टुप्, ४ पुरस्ताद् बृहती, ५,७-९ भुरिक् अनुष्टुप्।]

१०५८. एका च मे दश च मेऽपवक्तारौ ओषधे।
ऋतजात ऋतावरि मधु मे मधुला करः॥ १॥

Both one of me and ten of me [are] the exorcisers (*apavaktar*) O herb; you born of right (*ṛta*), you rich in right, may you, honeyed (*madhulā*), make honey for me.

Ppp. omits throughout the second *me* in a, and reads for d *madhu ma madhulā karat*. The Anukr. says *madhulām oṣadhīm astaut*.

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१०५९. द्वे च॑ मे विंश॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तंजा॑त॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥२॥

Both two of me and twenty of me [are] etc. etc.

१०६०. ति॒स्रश्च॑ मे त्रिं॒शच्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तंजा॑त॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥३॥

Both three of me and thirty of me [are] etc. etc.

१०६१. चत॑स्रश्च मे चत्वारिं॒शच्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तंजा॑त॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥४॥

Both four of me and forty of me [are] etc. etc.

१०६२. प॒ञ्च च॑ मे पञ्चा॒शच्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तंजा॑त॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥५॥

Both five of me and fifty of me [are] etc. etc.

O.D. accent *pañca*; the rest, against the usual way, *pañca*, and our edition follows the latter.

१०६३. षट् च॑ मे ष॒ष्टिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तंजा॑त॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥६॥

Both six of me and sixty of me [are] etc. etc.

This verse ought to be reckoned by the Anukr. as *nicṛt*, not less than 5 etc. as *bhurij*.

१०६४. स॒प्त च॑ मे सप्त॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तंजा॑त॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥७॥

Both seven of me and seventy of me [are] etc. etc.

१०६५. अ॒ष्ट च॑ मेऽशी॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तंजा॑त॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥८॥

Both eight of me and eighty of me [are] etc. etc.

The reckoning of this verse as *bhurij* implies the (improper) restoration of the elided *a* of *aśīti*s.

१०६६. नव॑ च मे नव॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तंजा॑त॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥९॥

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Both nine of me and ninety of me [are] etc. etc.

१०६७. दश॑ च मे श॒तं च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ १०॥

Both ten of me and hundred of me [are] etc. etc.

१०६८. श॒तं च॑ मे स॒हस्रं॑ चापव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ११॥

Both a hundred of me a thousand [are] the exorcisers, O herb; etc. etc.

Without any regard to the connection between this hymn and the next, the third *anuvāka* is made to end here, containing 5 hymns and 57 verses; the quoted Anukr. says accordingly *tisṛbhis tṛtīyaḥ*.

Here ends also the eleventh *prapāṭhaka*.

16. Exorcism

[Not metrical.] Found also in Paipp. viii. Referred to only in Kauś. 29.15, in company with the preceding hymn, as above reported.

[१६ - वृषरोगशमन सूक्त]

[ऋषि- विश्वामित्र। देवता- एकवृष। छन्द- साम्नी उष्णिक्, २,३,६ आसुरी अनुष्टुप्, ११ आसुरी।]

१०६९. यद्ये॑कवृ॒षोऽसि॑ सृ॒जार॒सोऽ॒सि॥ १॥

If you are sole chief, let go; sapless are you.

We have *ekavṛṣa*, lit. 'one bull,' in other passages (iv.22; vi.86), but *dvivṛṣa* etc. only here, and they are plainly nothing but schematic variations of it, not admitting of real translation. Perhaps the hymn is directed against insect pests, through their leaders, whether few or many. The definition of the Anukr. implies fourteen syllables; perhaps as *yadi ekavṛṣo asi sṛja araso 'si* (or *srjā 'raso asi*). Ppp. has *yas* for *yadi* in all the verses. [See Weber's note.]

१०७०. यदि॑ द्विवृ॒षोऽसि॑ सृ॒जार॒सोऽसि॥ २॥

If you are twice chief etc. etc.

Or perhaps rather 'double chief,' 'triple chief,' etc., or 'one of two,' 'one of three,' etc.

१०७१. यदि॑ त्रिवृ॒षोऽसि॑ सृ॒जार॒सोऽसि॥ ३॥

If you are thrice chief etc. etc.

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१०७२. यदि॑ चतुवृ॒षोऽसि॑ सृ॒जार॒सो॒ऽसि॥४॥

If you are four times chief etc. etc.

१०७३. यदि॑ पञ्चवृ॒षोऽसि॑ सृ॒जार॒सो॒ऽसि॥५॥

If you are five time chief etc. etc.

१०७४. यदि॑ षड्वृ॒षोऽसि॑ सृ॒जार॒सो॒ऽसि॥६॥

If you are six times chief etc. etc.

१०७५. यदि॑ सप्तवृ॒षोऽसि॑ सृ॒जार॒सो॒ऽसि॥७॥

7. If you are seven times chief etc. etc.

१०७६. यद्यष्टवृ॒षोऽसि॑ सृ॒जार॒सो॒ऽसि॥८॥

8. If you are eight times chief etc. etc.

१०७७. यदि॑ नववृ॒षोऽसि॑ सृ॒जार॒सो॒ऽसि॥९॥

9. If you are nine times chief etc. etc.

१०७८. यदि॑ दशवृ॒षोऽसि॑ सृ॒जार॒सो॒ऽसि॥१०॥

If you are ten time chief etc. etc.

१०७९. यद्येकादु॒शोऽसि॒ सोऽपो॑दकोऽसि॥११॥

If you are eleven-fold, then you are waterless.

All the elided *a*'s must be restored in this verse to make out the fifteen syllables called for by the Anukr. Ppp. has *yūpodako 'si srjā 'raso 'si*.

17. The Brahman's wife

Found in part (vss. 1-7, 9-11 in ix., also 18, in another part of ix.) in Paipp. The hymn contains (in vss. 1-3, 6, 5, 10, 11) the seven verses of RV.x.109, none of which occur elsewhere than in these two texts. Vait. takes no notice of it, but it is used n Kauś. (48.11), next after hymn 13, in a witchcraft ceremony; while vs. 4 is quoted also in 126.9, on occasion of the fall of a meteor.

[१७ - ब्रह्मजाया सूक्त]

[ऋषि- मयोभू। देवता- ब्रह्मजाया। छन्द- अनुष्टुप्, १-६ त्रिष्टुप्।]

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१०८०. तेऽवदन् प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा।
वीडुहरास्तप उग्रं मयोभूरापो देवीः प्रथमजा ऋतस्य॥ १॥

These spoke first at the offense against the Brahman (*brahman-*) : the boundless sea, Mātariśvan, he of stout rage (*-haras*), formidable fervor, the kindly one, the heavenly waters, first-born of right (*ṛta*).

RV. reads *ugras* in c, and *ṛtena* at the end. Ppp. reads *-haras* and *-bhuvas* in c, and *apas* in d. The first pāda is properly *jagatī*, though the Anukr. takes no notice of the fact.

१०८१. सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहणीयमानः।
अन्वर्तिता वरुणो मित्र आसीदग्निर्होता हस्तगृह्या निनाय॥ २॥

King Soma first gave (*pra-yam*) back the Brahman's wife, not bearing enmity; he who went after [her] was Varuṇa, Mitra; Agni, invoker, conducted [her] hither, seizing her hand.

Ppp. reads *mitro ā-* in c. *Anvartitar* [*Gram.* §233 a] is doubtful; perhaps 'one who disputes possession' : cf. MS. iii.7.3 (p.78.1).

१०८२. हस्तेनैव ग्राह्य आधिरस्या ब्रह्मजायेति चेदवोचत्।
न दूताय प्रहेया तस्थ एषा तथा राष्ट्रं गुपितं क्षत्रियस्य॥ ३॥

To be seized by the hand indeed is the pledge (*? ādhi*) of her, if one has said "[she is] the Brahman's wife"; she stood not to be sent forth for a messenger : so is made safe (*gupita*) the kingdom of the Kshatriya.

The sense of a and c is obscure; perhaps we ought to read *haste* (or *-tena*) *nai 'va* in a, 'nothing of hers is to be meddled with, when once she is declared the Brahman's., The mss. vary between *grāhyas* (B.), *grāhyas* (E.), and *grāhyas* (the rest). RV. reads *avocan* in b, and adds *iyam* before *iti*, by omitting which our text damages the meter (but the Anukr. does not notice it). RV. also has in c *prahye* for *praheyā*; the two readings are of virtually identical meaning; emendation to *dūtyāya* is desirable. Ppp. reads *ādir* in a.

१०८३. यामाहुस्तारकैषा विकेशीति दुच्छुनां ग्राममवपद्यमानाम्।
सा ब्रह्मजाया वि दुनोति राष्ट्रं यत्र प्रापादि शश उल्कुषीमान्॥ ४॥

The misfortune, descending (*ava-pad*) upon the village, of which they say "this is a star with disheveled hari" - as such, the

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Brahman's wife burns up the kingdom, where has gone forth a hare (*?śaśa*) accompanied with meteors (*ulkuṣī-*).

That is, such apparent portents are really the woman, that has been misused. A very awkwardly constructed verse. Ppp. reads in a *tārakāṁ vik-*, and, in c, *tinotu* for *dunoti*. It is, of course, the reference to meteoric portents that causes the verse to be quoted in Kauś. 126.

१०८४. ब्रह्मचारी चरति वेविषद् विषः स देवानां भवत्येकमङ्गम्।
तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीतां जुहूं१ न देवाः॥५॥

The Vedic student (*brahmacārin*) goes about serving (*viṣ*) much service; he becomes one limb of the gods; by him Bṛhaspati discovered the wife, conducted by Soma, like the sacrificial spoon, O gods.

In d RV. has the doubtless better reading *devās*, 'as the gods [discovered] the sacrificial spoon.' For *nītām* Ppp. reads *nihatām*. Though called a *triṣṭubh*, the verse has two *jagatī* pādas.

१०८५. देवा वा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसा ये निषेदुः।
भीमा जाया ब्राह्मणस्यापनीता दुर्धां दधाति परमे व्योमन्॥६॥

The gods of old verily spoke about her, the seven seers who sat down with penance (*tapas*); fearful [is] the wife of the Brahman when led away; she makes (*dhā*) discomfort (*durdhā*) in the highest firmament (*vyoman*).

Our mss. (except P.M.W., which often agree in a misreading) give *apanītā* (instead of *up-*λ) in c, and this is to be regarded as the proper AV. text, and is implied in the translation; our edition reads *upan-*, with RV. RV. differs also in having *tapase*, an easier reading, in b; and it has no *vai* in a, the intrusion of which defaces the meter, though unnoticed by the Anukr. Ppp. has *ajayanta* (for *avad-*) in a, combines *saptarṣ-* in b, and gives *brāhmaṇasyā 'pinihitā* in c.

१०८६. ये गर्भा अवपद्यन्ते जगद् यच्चापलुप्यते।
वीरा ये तृह्यन्ते मिथो ब्रह्मजाया हिनस्ति तान्॥७॥

What embryos are aborted (*ava-pad*), what living creatures (*jagat*) are torn away (*apa-lup*), what heroes are mutually shattered - them the Brahman's wife injures.

B. reads *nṛtyante* in c, P.M. *tṛhyate*, D. *nūhyante*. That is, all this mischief is the consequence of her ill-treatment. Ppp. combines *garbhā 'vap-* in a, and reads *abhilupyate* in b, and *hanyante* in c.

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१०८७. उ॒त यत् पत॑यो॒ दश॑ स्त्रि॒याः पूर्वे॒ अब्रा॑ह्मणाः।
ब्र॒ह्मा चेद्धस्त॒मग्र॑हीत् स ए॒व पति॑रेक॒धा॥ ८॥

And if [there were] ten former husbands of a woman, not Brahmans - provided a Brahman has seized her hand, he is alone her husband.

This verse is wanting in Ppp.

१०८८. ब्रा॒ह्म॒ण ए॒व पति॒र्न रा॑ज॒न्यो॒३॒॑ न वैश्यः॑।
तत् सूर्यः॑ प्रब्रु॒वन्ने॑ति प॒ञ्चभ्यो॑ मान॒वेभ्यः॑॥ ९॥

A Brahman [is] indeed her husband, not a noble (*rājanya*), not a Vaiśya : this the sun goes proclaiming to the five races of men (*mānava*).

The Anukr. does not notice the deficient syllable in a (unless we are to syllabize *bṛ-āh-*, which is very harsh). Ppp. combines *brāhmaṇe 'va* in a, and puts the verse at the end of the hymn.

१०८९. पुन॒र्वै दे॒वा अ॑ददुः पुन॑र्मनु॒ष्या॒ अददुः।
राजा॑नः स॒त्यं गृ॑ह्णा॒ना ब्र॑ह्मजा॒यां पुन॑र्ददुः॥ १०॥

The gods verily gave back; men (*manuṣya*) gave back; kings, apprehending (*grah*) truth, gave back the Brahman's wife.

RV. has *uta* instead of the repeated *adadus* in b; and it gives the better reading *kṛṇvānās* in c. And in both points Ppp. agrees with it [but with *-no* for *-nās*].

१०९०. पु॒न॒र्दाय॑ ब्रह्मजा॒यां कृ॒त्वा दे॒वैर्नि॑किल्बि॒षम्।
ऊर्जं॑ पृथि॒व्या भ॒क्त्वोरु॑गा॒यमुपा॑सते॥ ११॥

Having given back the Brahman's wife, having brought about (*kṛ*) freedom of offense with the gods, sharing (*bhaj*) the refreshment (*ūrj*) of the earth, they occupy (*upa-ās*) broad space (*urugāya*).

RV. has the more antique forms *kṛtvī* and *bhaktvāya* in b and c. P.M.W. read *nakilb-* in b.

१०९१. नास्य॑ जा॒या श॑तवा॒ही क॑ल्या॒णी तल्प॒मा श॑ये।
यस्मि॑न् रा॒ष्ट्रे नि॑रु॒ध्यते॑ ब्रह्मजा॒याचि॑त्त्या॥ १२॥

Not on his couch lies a beautiful hundred-bringing (*-vāhī*)

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wife, in whose kingdom the Brahman's wife is obstructed through ignorance.

Literally, 'in what kingdom'; 'obstructed,' i.e. 'kept from him.' 'Hundred,' i.e., probably, 'a rich dowry' (so the Pet. Lex.). The mss. have, as is usual in such cases, *acityā*.

१०९२. न विकर्णः पृथुशिरास्तस्मिन् वेश्मनि जायते।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या॥ १३॥

A wide-eared, broad-headed [ox?] is not born in that dwelling, in whose etc. etc.

Muir understands a "son" of such description.

१०९३. नास्य क्षत्ता निष्कग्रीवः सूनानामेत्यग्रतः।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या॥ १४॥

A distributor (*kṣattar*) with necklaced neck goes not at the head of his crates (?*sūnā*) [of food], in whose etc. etc.

The meaning is not undisputed : Muir renders "charioteer" and "hosts" (emending to *senā*); Ludwig, "*kṣattar*" and "slaughter-bench."

१०९४. नास्य श्वेतः कृष्णकर्णो धुरि युक्तो महीयते।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या॥ १५॥

A white, black-eared [horse] does not make a show (*mahīy*), harnessed to his [chariot] pole, in whose etc. etc.

१०९५. नास्य क्षेत्रे पुष्करिणी नाण्डीकं जायते बिसम्।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या॥ १६॥

Not in his field [is] a lotus-pond, the bulb (?*bisa*) of the bulb-bearing lotus is not produced (*jan*), in whose etc. etc.

Compare iv.34.5, and note; *āṇḍīka* and *bisa* are perhaps rather to be rendered independently.

१०९६. नास्मै पृश्निं वि दुहन्ति येऽस्या दोहमुपासते।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या॥ १७॥

Not for him do they who attend to (*upa-ās*) her milking milk out the spotted [cow], in whose etc. etc.

In b, P. begins *yo 'syā*. I.H. *ye 'syā*.

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१०९७. नास्यं धेनुः कल्याणी नानड्वान्त्सहते धुरम्।
विजानिर्यत्र ब्राह्मणो रात्रिं वसति पापया॥ १८॥

Not his [is] a beautiful milch-cow, [his] draft-ox endures not the pole, where a Brahman stays a night miserably (*pāpayā*) without a wife (*-jāni*).

Ppp. reads for a *na tatra dhenur dohena*. [See BR. vi.1023.]

18. The Brahman's cow

Found also in Paipp.ix. (except vs. 7; in the order 1, 2, 4, 13, 5, 6, 14, 3, 15, 9, 8, 10-12). Not noticed in Vait., but quoted in Kauś. 48.13 with the next hymn (as the "two Brahman-cow" hymns), just after hymn 17, in a witchcraft rite.

[१८ - ब्रह्मगवी सूक्त]

[ऋषि- मयोभू। देवता- ब्रह्मगवी। छन्द- अनुष्टुप्, ४ भुरिक् त्रिष्टुप्, ५, ८-९, १३ त्रिष्टुप्।]

१०९८. नैतां ते देवा अददुस्तुभ्यं नृपते अत्तवे।
मा ब्राह्मणस्य राजन्य गां जिघत्सो अनाद्याम्॥ १॥

Her the gods did not give you for you to eat, O lord of men (*nṛpati*); do not you, O noble, desire to devour (*ghas*) the cow of the Brahman, that is not to be eaten.

An accent-mark under the *nya* of *rājanya* in c has been lost.

१०९९. अक्षद्युध्यो राजन्यः पाप आत्मपराजितः।
स ब्राह्मणस्य गामद्यादुद्य जीवानि मा श्वः॥ २॥

A noble hated of the dice, evil, self-ruined (*-parājita*) - he may eat the cow of the Brahman : "let me live today, not tomorrow."

I.e., if such is his wish. Ppp. reads, for b, *pāpātmam aparājitaḥ*. [Cf. Isaiah xxii.13; I Cor. xv.32.]

११००. आविष्टाघविषा पृदाकूरिव चर्मणा।
सा ब्राह्मणस्य राजन्य तृष्टैषा गौरनाद्या॥ ३॥

Like an ill-poisonous adder enveloped with [cow-] hide, this cow of the Brahman, O noble, is harsh, not to be eaten.

That is (a, b) a poisonous serpent in disguise. At beginning of c, *mā* in our text is an error for *sā*.

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१९०१. निर्वै क्षत्रं नयति हन्ति वर्चोऽग्निरिवारब्धो वि दुनोति सर्वम्।
यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तैमातस्य॥४॥

Verily it conducts away his authority, smites his splendor; like fire taken hold of it burns up all; he who thinks the Brahman to be food, he drinks of Timātan poison.

Or 'she' (the cow), or 'he' (the Brahman), instead of 'it,' in a, b. Ppp. reads in b *ālabdhaḥ pṛtannota rāṣṭam*, and has a wholly different second half-verse, nearly agreeing with our 13 c, d : *yo brāhmaṇaṁ devabandhuṁ hinasti tasya pitṛnām apy etu lokam*. The Anukr. reckons the verse unnecessarily as *bhurij*, since *iva* in b is to be shortened to *'va*.

१९०२. य एनं हन्ति मृदुं मन्यमानो देवपीयुर्धनकामो न चित्तात्।
सं तस्येन्द्रो हृदय इग्निमिन्ध उभे एनं द्विष्टो नभसी चरन्तम्॥५॥

Whatever insulter of the gods, desirous of riches, not from knowledge, slays him, thinking him gentle, in his heart Indra kindles a fire; both the firmaments (*nabhas*) hate him as he goes about.

Ppp. has in a *enām*, which is better. The *pada*-text absurdly reads *ye* instead of *yaḥ* at the beginning. The Anukr. seems to combine *ubhai 'nam* in d, as the meter demands, although *ubhe* is even a *pragṛhya*; part of the mss. (M.W.I.H.O.) read *ubha e-*.

१९०३. न ब्राह्मणो हिंसितव्यो३ऽग्निः प्रियतनोरिव।
सोमो ह्यस्य दायाद इन्द्रो अस्याभिशस्तिपाः॥६॥

The Brahman is not to be injured, like fire, by one who holds himself dear; for Soma is his heir, Indra his protector against imprecation.

The Pet. Lex. suggests the (acceptable, but unnecessary) emendation of b to *agneḥ priyā tanūr iva*; this, however, is favored by the reading of Ppp., *agneṣ priyatamā tanūḥ*. The expression seems to be incomplete : "as fire [is not to be touched] by one" etc. Ppp. also combines *indro 'sya* in d. It is strange that the *pada*-text does not divide *dāyādaḥ* [BR. *dāya* + *āda*] as a compound word.

१९०४. शतापाष्ठां नि गिरति तां न शक्नोति निःखिदन्।
अन्नं यो ब्रह्मणां मल्वः स्वाद्वित्तीति मन्यते॥७॥

He swallows down what (f.) has a hundred barbs; he is not able to tear it out - the fool who thinks of the food of Brahmans "I am eating what is sweet."

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The verse is wanting in Ppp. (as noticed above). The mss. read *niḥkhidan* at end of b; our edition has made the necessary emendation to *dam*. The cow, of course, is meant in a, b. Many mss. (B.M.E.I.H.D.K.) accent *malvaḥ* in c.

११०५. जि॒ह्वा ज्या भव॑ति कु॒ल्म॑लं वाङ्ना॑ड़ी॒का द॒न्ता॒स्तप॑सा॒भिदि॑ग्धाः।
तेभि॑र्ब्र॒ह्मा वि॑ध्यति देवपी॒यून् ह॒द्बल॑ैर्धनु॒र्भिर्दु॒र्वज॑ूतैः॥ ८॥

His tongue becomes a bow-string, his voice an [arrow-] neck, his teeth [become] shafts (*nāḍīkā*) smeared with penance; with these the Brahman (*brahman*) pierces the insulters of the gods, with bows having force from the heart [and] speeded by the gods.

Pāda d lacks a syllable, though the Anukr. takes no notice of it. *Hṛdbalais* is a questionable formation; Ppp. has instead *nirjalais*, which may contain hidden a better reading [R. *nirjyais* 'without bow-string'?].

११०६. ती॒क्ष्णेष॑वो ब्राह्मणा हे॑ति॒मन्तो॒ यामस्य॑न्ति शर॒व्यां॑३ न सा मृषा॑।
अनु॒हाय॒ तप॑सा म॒न्युना॑ चो॒त दू॒रादव॑ भिन्दन्त्येनम्॥ ९॥

The Brahmans have sharp arrows, have missiles; what volley (*śaravyā*) they hurl, it is not in vain; pursuing (*anu-hā*) with fervour and with fury, they split him down even from afar.

Ppp. has *te tayā* at the end, instead of *enam*. [Pāda b is of course *jagatī*.']

११०७. ये स॒हस्र॒मरा॑ज॒न्नास॑न् दशश॒ता उ॒त।
ते ब्रा॑ह्मणस्य॒ गां ज॒ग्ध्वा वै॑तह॒व्याः परा॑भवन्॥ १०॥

They that ruled, a thousand, and were ten hundreds, those Vaitahavyas, having devoured the cow of the Brahman, perished (*parā-bhū*).

Sahasram is taken as in apposition with *ye*, since *rāj* properly governs a genitive. Ppp. has a different c, *tebhyaḥ prabhravīmi tvā*. A syllable is lacking in a, unnoted by the Anukr.

११०८. गौरे॒व तान् ह॒न्यमा॑ना वैतह॒व्याँ अवा॑तिरत्।
ये केस॑रप्राबन्धायाश्व॒रमाजा॒मपे॑चिरन्॥ ११॥

The cow herself, being slain, pulled down those Vaitahavyas, who cooked the last she-goat of Kesaraprābandhā (?).

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The second half-verse is totally defaced in Ppp. The *pada*-text reads in d *carama ajām*; the accent is anomalous, and the sense unacceptable; Ludwig's translation, "letztgeboren," implying emendation to *carama-jām*, suggests a welcome improvement of the text. *Kesaraprābandhāyās* has its long *ā* of *-prā-* in *pada*-text noted in Prāt. iv.96. Ppp. reads *ivā 'carat* in b.

११०९. एकंशतं ता जनता या भूमिर्व्यधूनुत।
प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन्॥ १२॥

Those hundred and one fellows (?*janatā*) whom the earth shook off, having injured the progeny of the Brahmans, perished irretrievably.

Bp. accents properly *viadhūnuta* in b, but all the *saṁhitā* mss. give *vyadh-*, and D. has correspondingly *viadh* : cf. 19.11. Ppp. reads *vai* for *tās* in a, and *bhūmir yā* in b.

१११०. देवपीयुश्चरति मर्त्येषु गरगीर्णो भवत्यस्थिभूयान्।
यो ब्राह्मणं देवबन्धुं हिनस्ति न स पितृयाणमप्येति लोकम्॥ १३॥

The insulter of the gods goes about among mortals; he becomes one who has swallowed poison, [becomes] mainly composed of bones; he who injures the Brahman, the connection of the gods, he goes not to the world to which the Fathers go.

Garagīrṇa is an anomalous compound, but its meaning is hardly doubtful; it is so interpreted by the comm. to AŚS.ix.5.1; *asthibhūyān*, virtually 'reduced to a skeleton.' Ppp. exchanges our 4 c, d and 13 c, d, giving the former here without a variant.

११११. अग्निर्वै नः पदवायः सोमो दायाद उच्यते।
हन्ताभिशस्तेरिन्द्रस्तथा तद् वेधसो विदुः॥ १४॥

Agni verily our guide, Soma is called [our] heir, Indra slayer of imprecation (?) : so know the devout that.

Ppp. reads, for second half-verse, *jayatā 'bhiśasta indras tat satyaṁ devasaṁhitam*. Pāda c plainly calls for correction (*pada* has *abhiśastā*); Zimmer proposes *abhiśastam*, the Pet. Lex. [vii.1515] *abhiśastim; abhiśastyās*, gen., or even *abhiśastipās* (cf. vs.6), might be suggested as yet more probable.

१११२. इषुरिव दिग्धा नृपते पृदाकूरिव गोपते।
सा ब्राह्मणस्येषुर्घोरा तया विध्यति पीयतः॥ १५॥

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Like an arrow smeared [with poison], O lord of men, like an adder, O lord of cattle - that arrow of the Brahman is terrible; with it he pierces the insulting.

Ppp. reads *digdhā* instead of *ghorā* in c. The Anukr. does not call the verse *bhurij*, although the full pronunciation of the *iva* in a would make it so. In the first half-verse doubtless the two lower castes are addressed.

19. The Brahman's cow

A part of the verses of this hymn are found also in Paipp. ix. (namely, and in the order 1, 2, 3, 7, 4, 10, 8, 12; also 15 in another place). Vait. does not refer to it, but it is noted at Kauś. 48.13 with the preceding hymn (as there mentioned).

[१९ - ब्रह्मगवी सूक्त]

[ऋषि– मयोभू। देवता– ब्रह्मगवी। छन्द– अनुष्टुप्, २ विराट् पुरस्ताद् बृहती, ७ उपरिष्टाद्बृहती।]

१११३. अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन्।
भृगुं हिंसित्वा सृञ्जया वैतहव्याः पराभवन्॥ १॥

They grew excessively; they did not quite (*iva*) touch up to the sky; having injured Bhṛgu, the Sriñjayas, Vaitahavyas, perished.

Ppp. reads, in c, d *mṛga hīṅsitvā brahmīm asaṁbhavyaṁ par-* : cf. 18.12 c, d. The verse is found also in JB. i.152, with *vad* for *ud* in b, and *māhenā asaṁheyam* (for *sṛñ- vait-*) in c, d : a much corrupted text. The *pada*-text strangely divides *sṛnjayāḥ* (the word is left undivided in the TS. *pada*, vi.6.2). [Griffith cites Mbh. xiii.30.1 (= 1940) ff. for the story of the Vaitahavyas. See Weber's notes.]

१११४. ये बृहत्सामानमाङ्गिरसमार्पयन् ब्राह्मणं जनाः।
पेत्वस्तेषामुभयादमविस्तोकान्यावयत्॥ २॥

The people who delivered up (*?arpay-*) the Brahman Brihatsāman, descendant of Añgiras - a he-goat with two rows of teeth, a sheep, consumed (*av*) their offspring (*toka*).

The translation implies emendation in c to *ubhayādann* (nom. of *-dant*), as suggested in the *Index Verborum*, and, indeed, assumed also by Zimmer and Muir. Ppp. is so mutilated that nothing is to be learned from it. The definition of the verse given by the Anukr. corresponds with its present form; but a invites emendation.

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१११५. ये ब्राह्मणं प्रत्यष्ठीवन् ये वास्मिञ्छुल्कमीषिरे।
अस्सस्ते मध्ये कुल्याया: केशान् खादन्त आसते॥ ३॥

They who spat upon a Brahman, or who sent [their] mucus at him - they sit in the midst of a stream of blood, devouring hair.

Ppp. reads *asmai* in b, and combines *-ntā ''sate* in d. Read in our text *īṣire* at the end (an accent-sign lost under *ṣi*).

१११६. ब्रह्मगवी पच्यमाना यावत् साभि विजङ्घहे।
तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा॥ ४॥

The Brahman's cow, being cooked, as far as she penetrates (?), smites out the brightness (*tejas*) of a kingdom; no virile (*vṛṣan*) hero is born [there].

Jaṅgahe is doubtful in meaning, although it cannot well be referred to any root but *gāh*; derivation from a root *jaṅh*, proposed in the major Pet. Lex., is apparently withdrawn in the minor. Ppp. reads *pumān* in d. The separate accent of *abhi* in b is a case falling under Prāt.iv.4, and the passage is quoted in the commentary to that rule.

१११७. क्रूरमस्या आशसनं तृष्टं पिशितमस्यते।
क्षीरं यदस्या: पीयते तद् वै पितृषु किल्बिषम्॥ ५॥

Cruel is the cutting up of her; harsh to eat (?) is her prepared flesh (*piśitam*); in that the milk (*kṣīra*) of her is drunk, that verily is an offense against the Fathers.

The translation implies emendation of *asyate* in b to *aśyate*, as suggested by Zimmer; Ppp. unfortunately lacks the verse.

१११८. उग्रो राजा मन्यमानो ब्राह्मणं यो जिघत्सति।
परा तत् सिच्यते राष्ट्रं ब्राह्मणो यत्र जीयते॥ ६॥

A king who thinks himself formidable [and] who desires to devour a Brahman - that kingdom is poured away, where a Brahman is scathed (*jyā*).

Yaj jighatsati in b is an error for *yo j-*. 'Pour away,' doubtless a figure from the pouring off onto the ground of worthless liquid. With a, b compare RV.ii.23.12.

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१११९. अष्टापदी चतुरक्षी चतुःश्रोत्रा चतुर्हनुः।
द्व्यास्या द्विजिह्वा भूत्वा सा राष्ट्रमव धूनुते ब्रह्मज्यस्य॥७॥

Becoming eight-footed, four-eyed, four-eared, four-jawed, two-mouthed, two-tongued, she shakes down the kingdom of the Brahman-scather.

Ppp. reads, in c, *dvijihvā dviprāṇā bhūtvā,* and omits *brahmajyasya* at the end.

११२०. तद् वै राष्ट्रमा स्रवति नावं भिन्नामिवोदकम्।
ब्रह्माणं यत्र हिंसन्ति तद् राष्ट्रं हन्ति दुच्छुना॥८॥

It leaks verily into that kingdom, as water into a split boat (*nau*); where they injure a Brahman, that kingdom misfortune smites.

Ppp. puts *bhinnām* before *nāvam* in b, and has for c *brāhmaṇo yatra jīyate* (like our 6 d). Zimmer and Muir prefer to understand in a a subject, coordinate with *udakam* in b : "ruin flows into that kingdom." [W. doubtless means to imply that it is not competent to base upon the phrase in b an argument about shipwreck and ocean commerce. But cf. Hopkins, AJP, xix.139.]

११२१. तं वृक्षा अप सेधन्ति छायां नो मोपगा इति।
यो ब्राह्मणस्य सद्धनमभि नारद मन्यते॥९॥

Him the trees drive away, saying "do not come unto our shadow," who, O Nārada, plots against that which is the riches of the Brahman.

Or, 'against the real (*sat*) riches' etc.; emendation of *sat* to *tat* (BR. v.515) seems uncalled for. The verse reads as if taken from a collection of adages.

११२२. विषमेतद् देवकृतं राजा वरुणोऽब्रवीत्।
न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जागार कश्चन॥१०॥

King Varuṇa called that a god-made poison; no one soever, having devoured the cow of the Brahman, keeps watch in the kingdom.

That is, guards successfully his realm : *jāgāra*, as such passages as xiii.i.9, xix.24.2; 48.5 plainly show, belongs to *gr* (*jāgr*) 'wake', and nor

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to *jr* 'waste away, grow old,' as claimed in the minor Pet. Lex. Ppp. has *jāgara*, and *dugdhvā* in c.

११२३. नवैव ता नवतयो या भूमिर्व्यधूनुत।
प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन्॥ ११॥

Those same nine nineties whom the earth shook off, having injured the progeny of the Brahman, perished irretrievably.

The verse is nearly the same with 18.12 above; and the various accentuations of *vyadhūnuta* are precisely the same here as there.

११२४. यां मृतायानुवध्नन्ति कूद्यं पदुयोपनीम्।
तद् वै ब्रह्मज्य ते देवा उपस्तरणमब्रुवन्॥ १२॥

The *kūdi* which they tie on after a dead man, as effacer (?) of the track, that verily, O Brahman-scather, did the gods call your couch (*upastaraṇa*).

Kūdī, which occurs several times in the Kauś. (see Bloomfield's edition, p.xliv [where read Kauś. 21.2, 13], and AJP.xi.355), is identified by the scholiasts with *badarī* 'jujube.' For the habit of tying a bunch of twigs to a corpse, see Roth in the *Festgruss an Böhtlingk*, p.98 [and Bloomfield, AJP.xii.416].

११२५. अश्रूणि कृपमाणस्य यानि जीतस्य वावृतुः।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १३॥

The tears of one weeping (*kṛp*), which rolled [down] when he was scathed, these verily, O Brahman-scather, did the gods maintain as your portion of water.

Vāvṛtus (p. *vavṛtuḥ*) is quoted as example under Prāt.iii.13; iv.84. P.M.W. read *jīvasya* in b.

११२६. येन मृतं स्नपयन्ति श्मश्रूणि येनोन्दते।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १४॥

With what they bathe a dead man, with what they wet (*ud*) beards, that verily, O Brahman-scather, did the gods maintain as your portion of water.

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११२७. न वर्षं मैत्रावरुणं ब्रह्मज्यमभि वर्षति।
नास्मै समितिः कल्पते न मित्रं नयते वशम्॥ १५॥

The rain of Mitra-and-Varuṇa does not rain upon the Brahman-scather; the assembly (*samiti*) does not suit (*klp*) him; he wins (*nī*) no friend to his control.

Ppp. reads in b *-jyām*. With c compare vi.88.3 d.

20. To the war-drum

Found also in Paipp. ix. (in the verse-order 1, 2, 4, 3, 5, 8, 6, 7, 9-12). This hymn and vi.126 are quoted together by Kauś. 16.1 and Vait.34.11: by the former, in a battle-rite for infusing terror into a hostile army; by the latter, with beating of a drum in a *sattra* sacrifice.

[२० - शत्रुसेनात्रासन सूक्त]

[ऋषि- ब्रह्मा। देवता- वनस्पति, दुन्दुभि। छन्द- त्रिष्टुप्, १ जगती।]

११२८. उच्चैर्घोषो दुन्दुभिः सत्वनायन् वानस्पत्यः संभृत उस्रियाभिः।
वाचं क्षुणुवानो दुमयन्त्सपत्नान्त्सिंह इव जेष्यन्नभि तंस्तनीहि॥ १॥

The loud-noised drum, warrior-like, of forest-tree, brought together (*sambhṛta*) with the ruddy [kine], whetting the voice, dominating our rivals; thunder you loudly against [them] like a lion, about to conquer.

That is (b), made of wood and bound and headed with cowhide. The mss. made awkward work of writing *kṣṇuvānas*; nearly all have *kṣṇu-*, only Bp.[2] *kṛṇuv-*, and E. *kṣuv-*; but there cannot well be any question as to the true reading. In d, also, most of the mss. have the obviously wrong *jyeṣyan*, only H.E. *jeṣ-*. The Anukr. strangely reckons the verse (though it is a perfectly regular *triṣṭubh*) as a *jagatī*, apparently only on account of the unnecessary full reading *iva* (for *'va*) in d : or can it perhaps count also *kṣuṇuvāno* as four syllables ? Ppp. has *khaṇvāno*; in d it reads *siṁha iva dveṣaṁn* (= *hreṣann ?*) *abhi taṁstanayati*.

११२९. सिंह इवास्तानीद् द्रुवयो विबद्धोऽभिक्रन्दन्वृषभो वासितामिव।
वृषा त्वं वध्र्यस्ते सपत्ना ऐन्द्रस्ते शुष्मो अभिमातिषाहः॥ २॥

Like a lion has thundered the wooden one, stretched (*vi-bandh*), like a bull roaring at a longing cow; virile (*vṛṣan*) [are] you, impotent your rivals; Indra-like [is] your vehemence (*śuṣma*), overpowering hostile plotters.

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The translation implies emendation to *vāśītām* in b, as made in our edition; the mss. *vāsitām*. All the *saṁhitā*-mss. (after their usual custom : see my *Skt. Gr.* § 232) abbreviate in a to *-nīdruv-*, and many of them (P.M.W.E.H.O.) have the misreading *-nīdhruv-*. The *pada*-text does not divide *druvayaḥ*, but the case is quoted in the comment to Prāt.iv.18 as an exceptional one, *vaya* being regarded as a suffix added to *dru*. Ppp. reads at the beginning *siṁhaivāttānīdruvayo*, and combines *śuṣmo 'bhi* in d. The Anukr. notes no irregularity in the verse - as if it abbreviated *iva* to *'va* in both a and b.

११३०. वृषेव यूथे सहसा विदानो गव्यन्नभि रुव सन्धनाजित्।
शुचा विध्य हृदयं परेषां हित्वा ग्रामान् प्रच्युता यन्तु शत्रवः॥३॥

Found (*vidāna*) suddenly (*sahasā*) like a bull in a herd, do you, seeking kine, below (*ru*) at [them], winning booty; pierce you with pain the heart of our adversaries; let our foes, leaving their villages go urged forth (*pra-cyu*).

Ppp. reads in a *yūthaṁ saha sa-*, and in c *viddhi*. The Anukr. notes no irregularity in the verse, although d is clearly a *jagatī*-pāda, and to resolve *vidhia* in c is contrary to all analogy.

११३१. सञ्जयन् पृतना ऊर्ध्वमायुर्गृह्या गृह्णानो बहुधा वि चक्ष्व।
दैवीं वाचं दुन्दुभ आ गुरस्व वेधाः शत्रूणामुप भरस्व वेदः॥४॥

Wholly conquering the fighters, shrill-crying, do you, seizing those that are to be seized, look abroad on many sides; respond (*?ā-gur*), O drum, devout, to the voice of the gods; bring the possession of our foes.

Vedhās is as superfluous to the sense in c as it is redundant in meter. The Anukr. takes no notice of the irregularity, nor of the deficiency in a (*ūrdhua-* being very harsh, and not found in RV.). The *pada*-text reads *gṛhyāḥ* in b; *pṛtanās* is apparently to be understood with it. The voice of the gods (or of heaven, *daivī*) is apparently the thunder.

११३२. दुन्दुभेर्वाचं प्रयतां वदन्तीमाशृण्वती नाथिता घोषबुद्धा।
नारी पुत्रं धावतु हस्तगृह्याभित्री भीता समरे वधानाम्॥५॥

Hearing the uttered (*pra-yam*) voice of the drum speaking, let the woman, suppliant, noise-wakened, run to her son, seizing his hand - our enemy, frightened in the conflict of deadly weapons.

One might conjecture in a *prayatām* 'of [us] advancing.' This verse and 6 and 9 are really the only regular *triṣṭubhs* of the hymn.

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११३३. पूर्वो दुन्दुभे प्र वदासि वाचं भूम्याः पृष्ठे वदु रोचमानः।
अमित्रसेनामभिजञ्जभानो द्युमद् वद दुन्दुभे सूनृतावत्॥६॥

May you first (*pūrva*), O drum, speak forth your voice; on the back of earth speak you, shining (*ruc*); opening wide the jaws (*jabh*) on the army of our enemies, speak you clearly, O drum, pleasantly (*sūnṛtāvat*).

That is, 'what is pleasant to us,' apparently. *Pūrva* in a might also mean ' in front, in our van.' Ppp. reads in a, b *viṣahasva śatrūn : vada bahu rocamānaḥ*; and it makes the second half-verse exchange places with 8 c, d.

११३४. अन्तरेमे नभसी घोषो अस्तु पृथक् ते ध्वनयो यन्तु शीभम्।
अभि क्रन्द स्तनयोत्पिपानः श्लोककृन्मित्रतूर्याय स्वर्धी॥७॥

Let there be noise between these two firmaments (*nabhas*); severally let your sounds (*dhvani*) go swiftly; roar at [them], thunder, truculent (?), resounding (*ślokakṛt*) unto the victory of our friends, a good partizan.

Mitra in *mitratūrya* has to be taken as subjective instead of objective genitive. It is only with difficulty (*iantu ?*) that b can be made metrically complete [unless we read *tava* for *te*]. Ppp. reads at the end *śraddhi*. [Bloomfield discusses *utpipāna*, AJP. xii.441.]

११३५. धीभिः कृतः प्र वदाति वाचमुद्धर्षय सत्वनामायुधानि।
इन्द्रमेदी सत्वनो नि ह्वयस्व मित्रैरमित्राँ अव जङ्घनीहि॥८॥

Made by devices (*dhī*), may it speak forth its voice; excite you the weapons of the warriors; allied with Indra, call in the warriors; by friends smite mightily down the enemies.

'By devices' : i.e., apparently, with art. Emendation of *vadāti* to *vadāsi* in a is very desirable; Ppp. has the 2d pers. *bharasva* instead; and, as noted above, it substitutes our 6 c, d for the second half-verse. There is a syllable lacking in a.

११३६. संक्रन्दनः प्रवदो धृष्णुषेणः प्रवेदकृद् बहुधा ग्रामघोषी।
श्रेयो वन्वानो वयुनानि विद्वान् कीर्तिं बहुभ्यो वि हर द्विराजे॥९॥

A vociferating herald (?*pravada*), with bold army, making proclaim in many places, sounding through the villages, winning advantage, knowing the ways, do you distribute (*vi-hṛ*) fame to

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many in the [battle] of two kings.

The verse seems to relate to the proclamation of victory and of the desert of those to whom it is due : see Roth, *Festgruss an Böhtlingk*, p.99. Ppp. reads *prasraveṇo* for *pravado* in a, and *bhaja* for *hara* in d. [For *vayuna*, Pischel, *Ved. Stud.* i.297.]

११३७. श्रेय॑:केतो वसुजित् सहीयान्त्संग्राम॒जित् संशि॑तो ब्रह्म॑णासि।
अं॒शूनि॑व॒ ग्रावा॑धि॒षव॑णे अद्रि॑र्गव्यन् दु॑न्दु॒भेऽधि॑ नृत्य॒ वेद॑:॥ १०॥

Aiming at advantage, conquering good things, very powerful, conquering a host, you are sharpened by *brahman*; as the pressing-stone on the [soma-] stalks in the press, do you, O drum, dance on [their] possession, seeking booty (*gavyan*).

The translation implies emendation of *gavyam* (read by all our mss.) in d to *gavyam*, as made in our edited text; but *gavyam vedas* might perhaps mean 'their possession in kine.' Prāt.ii.62 prescribes *śreyaḥketas* (not *-yask-*). Bp. alone reads *adhriḥ* in c, which Pet. Lexx. prefer; *adris* is, to be sure, superfluous beside *grāvā*, and can hardly be translated. Ppp. has, for b, *mitraṁ dadhānas tviṣito vipaścit*; and it reads *adhi* (not *'dhi*) in d. The first pāda is defective, unless we make the violent resolution *śr-e-* at the beginning; in the third we have to read *'va* [or *'driḥ*].

११३८. श॒त्रू॒षाण्नी॒षाड॑भिमाति॒षाह॒ो गव॑ेषण॒: सह॑मान उ॒द्भित्।
वा॒ग्वीव॒ मन्त्रं॑ प्र भ॑रस्व॒ वाचं॒ सांग्रा॑मजित्या॒येष॒मुद् व॑दे॒ह॥ ११॥

Overpowering foes, overpowering and putting down, overpowering hostile plotters, seeking kine, overpowering, upshooting, bring forth your voice as a speaker (*vāgvin*) his discourse (*mantra*); speak up force (*?iṣ*) here in order to the conquering of the host.

Sāṁgram- in our text is a misprint for *sāṁgrām-*. Ppp. offers to variants. The words *śatrūṣāṭ* and *nīṣāṭ* (both unchanged in *pada*-text) fall under Prāt.ii.82; iii.1; iv.70. *Gaveṣaṇa* (p. *goeṣaṇaḥ*) is by Prāt.ii.23. The second pāda is defective by one syllable.

११३९. अ॒च्यु॒तच्युत् स॒मदो॒ गमि॑ष्ठो॒ मृधो॒ जेता॑ पुरए॒तायो॒ध्य:।
इन्द्रे॑ण गु॒प्तो वि॒दथा॑ नि॒चिक्य॑दृ॒भृद्द्योत॑नो द्विष॒तां या॑हि॒ शीर्ष॑म्॥ १२॥

Stirring (*cyu*) the unstirred, going often into contests, conquering scorners, going in front, unsubduable, made safe by Indra, noting counsels (*? vidatha*), burning the hearts of our adversaries, go you quickly.

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The abbreviated combination *hṛdyo-* for *hṛddyo-* has led here, as at i.22.1, to the *pada*-reading *hṛdyotanaḥ* in d. The defective meter of a (which is not to be honestly removed by resolving *cy* into *ci*) makes the reading suspicious (perhaps *samadsane?*). Ppp. has *pṛtanāṣāt* for *puraeta* in b, and *klptas* for *guptas* in c. *Vidathā* in c, perhaps 'the gatherings of our enemies'; [see Geldner, ZDMG.1ii.746].

21. To the war-drum

[Pādas 11 c, d and 12 a, b appear to be prose.] Not found in Paipp. Not noticed in Vait.; quoted by Kauś. (16.2), in a battle-rite (next after the preceding hymn). *[Cf. extracts from Anukr. under h.20.]

[२१ - शत्रुसेनात्रासन सूक्त]

[ऋषि- ब्रह्मा। देवता- वनस्पति, दुन्दुभि, १०-१२ आदित्यगण। छन्द- अनुष्टुप्, १,४-५ पथ्यापंक्ति, ६ जगती, ११ बृहती गर्भा त्रिष्टुप्, १२ त्रिपदा यवमध्या गायत्री।]

११४०. विहृदयं वैमनस्यं वदामित्रेषु दुन्दुभे।
विद्वेषं कश्मशं भयममित्रेषु नि दध्मस्यवैनान् दुन्दुभे जहि॥ १॥

Division of hearts, division of minds speak you among our enemies, O drum; mutual hate, confusion, fear, we put into our enemies; smite them down, O drum.

Pāda a might also be understood as 'heartlessness, mindlessness.' *Kaśmaśa* (in c occurs here only, and is very possibly only a misreading for *kaśmala*, as equivalent to which it is here translated.

११४१. उद्वेपमाना मनसा चक्षुषा हृदयेन च।
धावन्तु बिभ्यतोऽमित्राः प्रत्रासेनाज्ये हुते॥ २॥

Quaking with mind, with sight, and with heart, let our enemies run fearing with alarm (*pratrāsa*) when the sacrificial butter is offered.

The *pada*-mss. unaccountably read *utvepamānā* (instead of *-nāḥ*) in a.

११४२. वानस्पत्यः संभृत उस्रियाभिर्विश्वगौत्र्यः।
प्रत्रासममित्रेभ्यो वदाज्येनाभिघारितः॥ ३॥

Made of forest-tree, brought together with the ruddy [kine], belonging to all the families (*-gotra-*), speak you alarm for our enemies, being smeared with sacrificial butter.

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The metrical structure is very irregular, though the right number of syllables can be forced out, if the divisions of pādas be overridden; the Anukr. takes no heed. The first three words constituted 20.1 b. [The usual sign of pāda-division to be expected after *saṁbhṛta* is lacking in Bp. In c, we may pronounce *pratrāsāmit-*.]

११४३. यथा॑ मृ॒गाः सं॑वि॒जन्त॑ आर॒ण्याः पुरु॑ष॒ादधि॑।
ए॒वा त्वं दु॑न्दु॒भेऽमित्रा॑न॒भि क्र॑न्दु प्र त्रा॑स॒यार्थो॑ चि॒त्तानि॑ मोहय॥ ४॥

As the wild beasts of the forest are all in a tremble at man, so do you, O drum, roar at [and] alarm our enemies, then confound their intents.

Read in c '*mitrān* in our text (an accent-sign lost over *trā*).

११४४. यथा॒ वृका॑दज॒ावयो॒ धाव॑न्ति ब॒हु बि॑भ्य॒तीः।
ए॒वा त्वं दु॑न्दु॒भेऽमित्रा॑न॒भि क्र॑न्दु प्र त्रा॑स॒यार्थो॑ चि॒त्तानि॑ मोहय॥ ५॥

As the goats-and-sheep run greatly fearing the wolf, so do you, O drum etc. etc.

Or 'run from the wolf, greatly fearing.' A sign of punctuation is omitted in our text after *bibhyatīḥ*.

११४५. यथा॑ श्ये॒नात् प॑त॒त्रिणः॑ सं॒वि॒जन्ते॒ अहा॑र्दिवि सिं॒हस्य॑ स्त॒नथो॒र्यथा॑।
ए॒वा त्वं दु॑न्दु॒भेऽमित्रा॑न॒भि क्र॑न्दु प्र त्रा॑स॒यार्थो॑ चि॒त्तानि॑ मोहय॥ ६॥

As the birds (*patatrin*) are all in a tremble at the falcon, day by day; as at the thundering of the lion, so do you, O drum etc. etc.

Pāda c [as the sense shows] seems to have dropped in here by accident out of vs. 5 (or possibly 4), where alone it fits the connection *Ahardivi* occurs again in Paipp. v.3.1, 3 : *indrāgnī tasmāt tvai 'nasaḥ pari pātām ahardivi*. The Anukr. calls the verse simply *jagatī* (on account of its 48 syllables), but probably by an accidental omission of the epithet *ṣaṭ padī*, 'of six pādas,' which it usually adds in such a case.

११४६. परा॒मित्रा॑न् दुन्दु॒भिना॑ हरि॒णस्या॒जिने॑न च।
सर्वे॑ दे॒वा अ॑ति॒त्रस॒न् ये सं॑ग्रा॒मस्येशते॑॥ ७॥

Away have all the gods alarmed our enemies by the drum and the skin of the gazelle - [the gods] who are masters of the host.

११४७. यैरिन्द्रः॒ प्र॒क्रीडते॑ पद्घो॒षैश्छा॒यया॑ सह।
तैर॒मित्रा॑स्त्रसन्तु नो॒ऽमी ये यन्त्य॑नीक॒शः॥ ८॥

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With what foot-noises Indra plays together with shadow, by those let our enemies be alarmed who go yonder in troops (*anīkaśas*).

The playful tactics of Indra here are not very clear.

११४८. ज्याघोषा दुन्दुभयोऽभि क्रोशन्तु या दिशः।
सेनाः पराजिता यतीरमित्राणामनीकशः॥ ९॥

Let the drums, with bow-string noises, yell toward all (*yas*) the quarters - the armies of our enemies going conquered in troops.

Or *jyāghoṣās* (as indicated by its accent) is independent noun, 'the noises of the bow-strings.' The verse seems rather out of order.

११४९. आदित्य चक्षुरा दत्स्व मरीचयोऽनु धावत।
पत्सङ्गिनीरा सजन्तु विगते बाहुवीर्ये॥ १०॥

O Āditya, take [away their] sight; you beams, run after; let them that have foot-fastenings fasten on, the arm-power (*-vīrya*) being gone away.

We should expect a passive verb in c, if *patsaṅginīs*, as seems necessary, refers back to *senās* in 9 c. It is apparently the enemy who are to be hampered in going, after losing their power of arm.

११५०. यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून्।
सोमो राजा वरुणो राजा महादेव उत मृत्युरिन्द्रः॥ ११॥

Do you [who are] formidable, O Maruts, sons of the spotted mother, with Indra as ally, slaughter our foes.

King Soma, king Varuṇa, the great god, also Death, Indra -

The first half-verse is repeated below as xiii.1.3 a, b. The verse is translated by Muir (iv^2. 333). The Anukr. correctly reckons c as a *bṛhatī*-pāda, but takes no notice of the redundant syllable in a, or of the deficient one in d, perhaps reckoning them as balancing one another. The second half-verse would be better treated as constituting one paragraph (unmetrical) with our vs. 12.

११५१. एता देवसेनाः सूर्यकेतवः सचेतसः।
अमित्रान् नो जयन्तु स्वाहा॥ १२॥

Let these armies of the gods, sun-bannered, accordant, conquer our enemies, hail!

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This bit of prose, since it counts 24 syllables (6+9:9), is called by the Anukr. a *gāyatrī*, and ill described as *yavamadhyā*, although its pādas b and c are equal. It is enumerated in the *gaṇamālā* (see Bloomfield's note to Kauś. 14.7) as belonging to the *aparājita gaṇa*.

This fourth *anuvāka* has 6 hymns, with 83 verses, and the quotation (found only in Bp. and D.) is *ekatriṣaṣṭis tryaśītiḥ*, of which the first part is obscure.

22. Against fever (takman)

Found also (except vss. 2, 11) in Paipp. Most of it is in xiii., in the order 1, 3, 4, 8, 5, 6, 7, cd 10; then (beginning a new hymn), 12, 14, 8 cd, 9; but vs. 13 is in i. Used by Kauś. (29.18) among various other hymns, in a healing ceremony; reckoned in the *gaṇamālā* as belonging in the *takmanāśana gaṇa* (26.1, note).

[२२ - तक्मनाशन सूक्त]

[ऋषि–भृग्वङ्गिरा। देवता– क्मनाशन। छन्द– अनुष्टुप्, १ भुरिक् त्रिष्टुप्, २ त्रिष्टुप्, ५ विराट् पथ्या बृहती।]

११५२. अग्निस्तक्मानमप बाधतामितः सोमो ग्रावा वरुणः पूतदक्षाः।
वेदिर्बर्हिः समिधः शोशुचाना अप द्वेषांस्यमुया भवन्तु॥ १॥

Let Agni drive (*bādh*) the fever away from here; [let] Soma, the pressing-stone, Varuṇa of purified dexterity, the sacrificial hearth, the *barhis*, the brightly gleaming (*śuc*) fuel; be hatreds away yonder.

Amuyā 'yonder' has always an implication of disgust or contempt. In our text *apa* and *bādhatām* should have been separated in a. Ppp. reads in b *marutaṣ pūtadakṣāt*, in c *saṁśiśāno*, and in d *rakṣāṅsi. Śośucānās* may mean 'causing great pain,' and it may qualify all the persons and things mentioned.

११५३. अयं यो विश्वान् हरितान् कृणोष्युच्छोचयन्नग्निरिवाभिदुन्वन्।
अधा हि तक्मन्नरसो हि भूया अधा न्य ङ्ङधराङ् वा परेहि॥ २॥

You here that make all [men] yellow, heating (*śuc*) up like fire, consuming; now then, O fever - for may you become sapless - now go away inward or downward.

Or *nyañ* 'inward' is another 'downward'. The mss. mostly omit to double the *ñ* of *nyañ*, and several (P.M.W.H.) read *nyaṅg*; P.M.W. have *adharāg*. Ppp. has our vi.20.3 instead of this verse.

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११५४. यः पॅरुषः पॉरुषेयोऽवध्वंस इंवारुणः।
तुक्मानं विश्वधावीर्याधराञ्चं परा सुव॥ ३॥

The fever that is spotted, speckled, ruddy like a sprinkling, do you, O you of power (*-vīrya*) in every direction, impel away downward.

The last half-verse occurs again as xix.39.10 c, d. 'Rough, rugged' would be more etymological renderings of *paruṣa* and *pāruṣeya* : cf. *vāji vājineyas*, RV. vi.26.2. Pāda b, virtually 'as if sprinkled with red.' The address is probably to some remedy. *Suvā* at the end is a misprint for *suva*. In place of this verse, Ppp. has *takmaṁ sāktinam icchasva vasî san mṛḍayāsi naḥ* (our 9 b); *yathe 'hy atra te gṛhān yat pūrteṣu damyatu.* [Then, as its vs. 4, Ppp. has our vs. 3.]

११५५. अधराञ्चं प्र हिणोमि नमः कृत्वा तुक्मनें।
शकम्भरस्य मुष्टिहा पुनरेतु महावृषान्॥ ४॥

I send [him] forth downward, having paid homage to the fever; let the fist-slayer of the dung-bearer (?) go back to the Mahāvṛṣas.

Ludwig (and Grill after him) takes the obscure *śakambhara* in c as a proper name. We may conjecture that the Mahāvṛṣas are a neighboring tribe, looked down upon as gatherers of dung for fuel, on account of the lack of wood in their territory. Ppp. makes the meter of b easier by reading *kṛtvāya*.

११५६. ओकों अस्य मूजवन्त ओकों अस्य महावृषाः।
यावज्जातस्तक्मंस्तावांनसि बल्हिकेषु न्योचरः॥ ५॥

Its home (*okas*) is the Mūjavants, its home is the Mahāvṛṣas; as long as born, O fever, so long are you at home among the Balhikas.

The Prāt. rule i.46 applies, if we may trust the comment, to the name in d, and proves it to be *balhika*, and not *bahlika* [cf. Weber, as cited above]; the mss. vary between the two, the majority giving *-lh*; but the testimony of no ms. is of any authority on this particular point; Ppp. appears to have *-hl-*. Some of our mss. (I.H.O.D.) accent *takman* in c*; its omission would rectify the meter of c; the Anukr. gives a correct (mechanical) definition of the verse as it stands. We should expect either *yāvān* or *tāvat*. *[So do 11 of SPP's.]

११५७. तक्मन् व्याल वि गदु व्यङ्गु भूरि यावय।
दासीं निष्टक्वरीमिच्छ तां वज्रेण समर्पय॥ ६॥

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O fever, trickish one, speak out (?); O limbless one, keep much away (?); seek the fugitive (?) barbarian woman; make her meet a thunderbolt

Various points in this verse are very doubtful; in a, a vocative *vigada* seems much more probable, if only a suitable meaning could be found for it; and, if so, one may suspect the same character in *bhūriyāvaya* (perhaps *bhūryāvaya* 'painful,' connected with *āvī*); the translation is mechanical, and follows the traditional text, since emendation yields so little satisfaction. Ppp. reads *vakada* for *vi gada*. In *niṣṭakvarīm* is doubtless to be seen a word-play on *takman*, but the sense is only conjectural; the word is quoted as an example under Prāt.ii.85.

११५८. तक्मन् मूजवतो गच्छ बल्हिकान् वा परस्तराम्।
शूद्रामिच्छ प्रफर्व्यं१ तां तक्मन् वीव धूनुहि॥७॥

O fever, go to the Mūjavants, or to the Balhikas, further off; seek the wanton Śūdra woman; her, O fever, do you shake up a bit (*iva*).

Some of our mss. (O.R.K.) read *tāṅs* in d, as if the word were *tān* instead of *tām*. Ppp. has *girim gaccha girijā'si rautena māyuṣo grhāḥ; dāsīm rtyuccha prapharvyaṁ tāṅs takman nī 'va dhūnuhi.*

११५९. महावृषान् मूजवतो बन्धवद्धि परेत्य।
प्रैतानि तक्मन्नं बूमो अन्यक्षेत्राणि वा इमा॥८॥

Going away, eat you your connection (*bandhu*), the Mahāvṛṣas [and] Mūjavants; those [fields] we announce to the fever; others' fields verily [are] these.

'Your connection,' i.e. 'those with whom you have a right to meddle'; 'fields,' i.e. 'territories': d, ''these territories here belong to some one else.'' Pāda b is corrupt in Ppp.; for d, it reads *'nyakṣetrāṇi vāyasām*, and it has further on this verse : *nārkavindāṁ nārvidālāṁ nādīyaṁ rvatukāvatīṁ : prajā ni takmane brūmo 'nyakṣetrāṇi vā yumām.* At Ppp. v.5.1, 2 we find : *takmann imaṁ te kṣetrabhāgam apābhajaṁ pṛthivyāḥ pūrve ardhe.*

११६०. अन्यक्षेत्रे न रमसे वशी सन् मृडयासि नः।
अभूदु प्रार्थस्तक्मा स गमिष्यति बल्हिकान्॥९॥

In another's field you rest (*ram*) not; being in control, may you be gracious to us; the fever has become ready (?); it will go to the Balhikas.

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The *pada*-reading in c is *praarthaḥ; pra-ar-* would better suit the meaning given, 'ready to set out,' lit. 'having an object in front' (comm. to PB.xi.1.6, *prakarṣeṇa iyarti gacchatī 'ti prārtho 'naḍvān !*). Pāda b is identical with vi.26.1 b; Ppp. has instead *sahasrākṣo 'martyaḥ*; in d it reads *bahlikaṁ*.

११६१. यत् त्वं शीतोऽथो रूरः सह कासावेपयः।
भीमास्ते तक्मन् हेतयस्ताभिः स्म परि वृङ्ग्धि नः॥१०॥

In that you, being cold, then hot (*rūra*), did cause trembling together with cough - fearful are your missiles, O fever; with them do you avoid us.

Ppp. beings with *yas* for *yat*, and leaves *atho* unelided in a. Most of our mss. have *tābhi sma* in d.

११६२. मा स्मैतान्त्सखीन् कुरुथा बलासं कासमुद्युगम्।
मा स्मातोऽर्वाङ्ङः पुनस्तत् त्वा तक्मन्नुप ब्रुवे॥११॥

Do not you make them your companions - the *balāsa*, the cough, the *udyuga* (?); come not back hitherward from there : for that, O fever, I appeal to you.

Zimmer (who translates vss. 10-12, at pp. 381-5) understands *udyuga* in b as 'sich anschliessend'; Ludwig as 'angestrengt,' qualifying *kāsam* as adjective; perhaps it means 'hiccough'; *balāsa* may be 'expectoration.' In c the *pada*-text has *ā : aiḥ* (Bp. *ā : eḥ*), accent on the verb-form being false. [SPP's mss. have *ā* with *aiḥ, aiḥ, eḥ* and *eḥ*.]

११६३. तक्मन् भ्रात्रा बलासेन स्वस्रा कासिकया सह।
पाप्मा भ्रातृव्येण सह गच्छामुमरणं जनम्॥१२॥

O fever, together with your brother the *balāsa* [and] your sister the cough, together with your cousin the scab (*pāman*), go to you foreign people.

Ppp. begins with this verse a new hymn, and has, for c, d *apaṁ bhrātrātṛvyena naśye 'to marayaṁm abhi*. Read in our text at end of b *saha* (an accent-sign slipped out of place). [Without note of variants, SPP. gives *papmā* in both texts instead of our *pāmnā*, and our H. reads *pāpmanā*. In spite of the possibility of taking *pāpmā* as instrumental (cf. *drāghmā, raśmā*, JAOS.x.533), we must deem *pāmnā* the true reading and *pāpmā* a blunder, due perhaps to the frequent collocation *pāpman bhrātṛvya*, AB. etc.]

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११६४. तृतीयकं वितृतीयं सदुन्दिमुत शारदम्।
तक्मानं शीतं रूरं ग्रैष्मं नाशय वार्षिकम्॥ १३॥

The fever of the third day, of two days out of three, the constant, and the autumnal, the cold, the hot, that of the hot season, that of the rainy season, do you cause to disappear.

In a the intermittent phases of the disease, of course, are referred to. The *pada*-text divides *sadamdim* in b, perhaps lit. 'ever-binding.' Pāda c lacks a syllable; the Anukr. takes no notice of it; we might add *ca* at the end. Ppp. has in b *hāyanaṁ* instead of *śāradam*; and in c *viśvaśāradam* instead of *śītaṁ rūram*.

११६५. गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मगधेभ्यः।
प्रैष्यन् जनमिव शेवधिं तक्मानं परि दद्मसि॥ १४॥

To the Gandhāris, the Mūjavants, the Añgas, the Magadhas, like one sending a person a treasure, do we commit the fever.

The translation implies in c the easy emendation to *preṣyan* (*pra-iṣ yan*); the accent and *pada*-reading (*praeṣyan*) view the word as future from *pra-i*; the translators assume *-ṣyam*, and reach no acceptable sense. The comm. to Prāt. ii.11 correctly quotes the case as one of the assimilation of final *n* to initial *j*. The Anukr. this time takes not notice of the extra syllable in c if we should read *iva* instead of *'va*. Ppp. reads *gāndhāribhyo maujamadbhyaṣ kāśibhyo mayebhyaḥ : jāne priyam iva śev-*. [As to the proper names, cf. JRAS. 1890, p.477.]

23. Against worms

Found, except vss. 10-12, in Paipp. vii. (vs. 9 coming before vs. 6). Used by Kauś. (29.20) in a healing ceremony against worms; part of the last verse (13 c) is specially quoted (29.24) with the direction "do as prescribed in the text." [Cf. hymns 31 and 32 of book ii.]

[२३ - कृमिघ्न सूक्त]

[ऋषि- कण्व। देवता- इन्द्र। छन्द- अनुष्टुप्, १३ विराट् अनुष्टुप्।]

११६६. ओतै मे द्यावापृथिवी ओता देवी सरस्वती।
ओतौ म इन्द्रश्चाग्निश्च क्रिमिं जम्भयतामिति॥ १॥

Worked in (*ota*) for me [are] heaven-and-earth; worked in [is] divine Sarasvatī; worked in for me [are] both Indra and Agni: to the effect "let them (dual) grind up the worm."

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Here, as everywhere else, the mss. vary with the utmost diversity between *krimi* and *kṛmi*; no attempt will be made to report their variations. The first three pādas of the verse are repeated below as vi.94.3 a, b, c. The pple. *ota* (p. *auta*) ['woven on, worked in' (*ā* + *vā*)] seems to mean 'brought in for my aid'; a root *u* is insufficiently supported [see Whitney, *Roots* etc.]. For its forms Ppp. reads in a *oṣate*, in b *okatā*, in c *okato*; Ppp. also has at the end *imam* for *iti*.

११६७. अस्येन्द्र कुमारस्य क्रिमीन् धनपते जहि।
हता विश्वा अरातय उग्रेण वचसा मम॥ २॥

O Indra, lord of riches, smite you the worms of this boy; smitten are all the niggards by my formidable spell (*vacas*).

Ppp. reads in b *kṛmim*, and in c, d *viśvā 'rātayo 'greṇa vacasā mimā*.

११६८. यो अक्ष्यौ परिसर्पति यो नासे परिसर्पति।
दतां यो मध्यं गच्छति तं क्रिमिं जम्भयामसि॥ ३॥

What one creeps about his eyes, what one creeps about his nostrils, what one goes to the midst of his teeth - that worm do we grind up.

Read in c, d in our text *gachati tam* (an accent-sign slipped out of place). Ppp. has in a, b '*kṣau* and *nāsau* [and in c apparently *gacchasi*].

११६९. सरूपौ द्वौ विरूपौ द्वौ कृष्णौ द्वौ रोहितौ द्वौ।
बभ्रुश्च बभ्रुकर्णश्च गृध्रः कोकश्च ते हताः॥ ४॥

Of like form two, of various form two, black two, red two; both the brown and the brown-eared, the vulture and the cuckoo (*koka*) - they are slain.

In d, the mss. are divided between *te* (B.I.H.s.m.T.?K.) are *te* (P.M.W.H.p.m.O.R.), and either reading is acceptable enough. Our text gives *te*; the translation above implies *te*. Ppp. makes *sarūpau* and *virūpau* exchange places, and has in d *kokās*.

११७०. ये क्रिमयः शितिकक्षा ये कृष्णाः शितिबाहवः।
ये के च विश्वरूपास्तान् क्रिमीन् जम्भयामसि॥ ५॥

The worms that are white-sided, that are black with white arms, and whatever ones are of all forms - those worms we grind up.

The Anukr. does not notice the deficient syllable of c. Ppp. reads in a *sitavakṣās*, and in b *sitabāhavas*.

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१७१. उत् पुरस्तात् सूर्य एति विश्वदृष्टो अदृष्टहा।
दृष्टांश्च घ्नन्नदृष्टांश्च सर्वादृश्च प्रमृणन् क्रिमीन्॥ ६॥

Up in the east goes the sun, seen of all, slayer of the unseen, slaying both those seen and those unseen, and slaughtering all worms.

The first half-verse is RV.i.191.8 a, b, without variant. Ppp. reads for a *ud asau sūryo agād*, and in b *adṛṁhā* [the *ṁ* is written with the *anunāsika*-sign or *candrabindu* inverted].

१७२. येवाषास: कष्कषास एजत्का: शिपविल्लुका:।
दृष्टश्च हन्यतां क्रिमिरदृष्टश्च हन्यताम्॥ ७॥

The *yevāshas,* the *kashkashas*, the stirrers, the *śipavitnukas* - both let the seen worm be slain, and let the unseen be slain.

The *pada*-text divides *ejatkāḥ*, but not *śipavitnukāḥ*, both according to Prāt. iv.25. [For *ejat-ka*, cf. *avat-ka*, ii.3.1 and note; also *bhinna-ka*, note to ii.32.6, and the frequent Pāli forms like *ni-panna-ka,* Jātaka, ii.p.7^{20}.] Ppp. has, for a, b, *yavāyavā khāsaṣkaṣki śyāmo dhūkṣāmaś ca parivṛkṇavaḥ :* and, for d, *adṛṣtaś co 'ta hanyatām.*

१७३. हतो येवाष: क्रिमीणां हतो नदनिमोत।
सर्वान् नि मष्मषाकरं दृषदा खल्वाँ इव॥ ८॥

Slain is the *yevāsha* of the worms, slain also the *nadaniman* . I have put them all down, smash (? *maṣmaṣā*)! like *khalva*-grains with a millstone.

Nadaniman might mean something like 'a buzzing,' coming from a *nadana*, root *nad*. The last pāda is identical with ii.31.1 d. Ppp. has instead : *hato yavākho hataś ca pavir hato ṣaṁ gaṇavāṅ uta : hatā viśvā 'rātaya anena vacasā mama* (cf. 2 c, d).

१७४. त्रिशीर्षाणं त्रिककुदं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिर:॥ ९॥

The three-headed, the three-humped (*-kakud*), the variegated, the whitish worm - I crush the ribs of it; I hew at what is its head.

The last three pādas are identical with ii.32.2 b-d, above. Some of the mss. (P.M.W.H.p.m.) read in a *traikak-*. Ppp. has for a, b *yo dvisīrṣaś caturakṣaṣ krimiś carṅgo arjunaḥ* (cf. the Ppp. version of ii.32.2), and in d *apa* for *api*. The deficiency of a syllable (unless we read *asia*) in c is

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noticed by the Anukr. neither there nor here. The three following verses are the same with ii.32.3-5.

११७५.अ॒त्रिव॑द् व॑: क्रिमयो हन्मि कण्व॒वज्ज॑मदग्नि॒वत्।
अ॒गस्त्य॑स्य ब्रह्म॑णा॒ सं पि॑नष्म्य॒हं क्रिमी॑न्॥ १०॥

Like Atri I slay you, O worms, like Kaṇva, like Jamadagni; with the incantation of Agastya I mash together the worms.

११७६.ह॒तो राजा॒ क्रिमी॑णामु॒तैषां॑ स्थ॒पति॑र्ह॒त:।
हतो ह॒तमा॑ता॒ क्रिमि॑र्ह॒तभ्रा॑ता ह॒तस्व॑सा॥ ११॥

Slain is the king of the worms, also the chief of them is slain; slain is the worm, having its mother slain, its brother slain, its sister slain.

११७७.ह॒तासो॑ अस्य वे॒शसो॑ ह॒तास॒: परिवेशस:।
अथो॒ ये क्षु॒ल्ल॒का इ॑व॒ सर्वे॒ ते क्रि॑मयो ह॒ता:॥ १२॥

Slain are its neighbors, slain its further neighbors, also those that are petty, as it were - all those worms are slain.

११७८.सर्वे॑षां च॒ क्रिमी॑णां॒ सर्वा॑सां च क्रिमीणाम्।
भि॒नद्म्यश्म॑ना॒ शिरो॒ दहा॑म्य॒ग्निना॒ मुख॑म्॥ १३॥

Both of all worms and of all she-worms I split the head with a stone, I burn the mouth with fire.

Ppp. reads *aśminā* in c.

24. To various gods as overlords

[Not metrical.] In Paipp. xv. is found a corresponding piece, but one differing considerably in detail; it contains counterparts to our vss. 1, 2, 4, 7-12, 14, 15, 17, but not at all in the same order, and interspersed with nine other verses of similar tenor (1. *mitraḥ pṛthivyāḥ; 6. vasus saṁvatsarasya; 7. saṁvatsara ṛtūnām; 11. viṣṇuḥ parvatānām; 12. tvaṣṭā rūpāṇām; 15. samudro nadīnām; 16. parjanya oṣadhīnām; 17. bṛhaspatir devānām; 18. prajāpatiḥ prajānām*). Similar passages occur also in other texts : thus, in TS. iii.4.5 (and the part corresponding to our 15-17 is repeated again, with slight variations, at iv.3.3[2]; and the same part, with variations, is found five times as a refrain in MS.ii.7.20), in PGS.i.5.10 (which closely follows TS. iii.4.5), and in ŚŚS.iv.10.1, 3 (with nothing corresponding to our vss. 15-17). The hymn is used by Kauś. in a royal

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coronation (17.30), in the nuptial ceremonies (78.11), and in the ājyatantra (137-42). And many of the verses appear also in Vait., with oblations to the various divinities mentioned, in different ceremonies : thus, in the *āgrayaṇa*, vs. 7 (8.7); in the *cāturmāsyāni* vss. 1-3, 6, 7 (8.13), 4 (8.22), 9 (9.27); in the *agniṣṭoma*, vss. 8 (19.2), 5 (19.3), 11 (19.11).

[२४- ब्रह्मकर्म सूक्त]

[ऋषि- अथर्वा। देवता- ब्रह्मकर्मात्मा (१ सविता, २ अग्नि, ३ द्यावापृथिवी, ४ वरुण, ५ मित्रावरुण, ६ मरुद्गण, ७ सोम, ८ वायु, ९ सूर्य, १० चन्द्रमा, ११ इन्द्र, १२ मरुत्पिता, १३ मृत्यु, १४ यम, १५ पितरगण, १६ तता पितरगण, १७ तताम्हा पितरगण)। छन्द- अति शक्वरी, ११ शक्वरी, १५-१६ त्रिपदा भुरिक् जगती, १७ त्रिपदा विराट् शक्वरी।]

११७९. सवि॒ता प्र॑सु॒वाना॒मधि॑पति॒: स मा॑वतु।

अ॒स्मिन् ब्रह्म॑ण्य॒स्मिन् कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॒त्या॑म॒स्याम॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १॥

Savitā ('the impeller') is overlord of impulses; let him favour (*av*) me, ipn this worship (*brahman*), in this rite (*karman*), in this representation (*purodhā*), in this firm-standing, in this intent, in this design, in this benediction (*āśis*), in this invocation of the gods : hail !

This is the tenth item in Ppp.; TS. (with PGS.) and ŚŚS. have the same. The Ppp. order of actions is different, and includes fewer members : *brahman, karman, purodhā, devahūti, ākūti, āśis* (*āśiṣas* [so ! twice] *svāhā*); TS. and PGS. give *brahman, kṣatra, āśis, purodhā, karman, devahūti;* MS., *brahman, purodhā, karman, āśis, devahūti;* ŚŚS., *brahman, kṣatra, karman, āśis, pratiṣṭā, devahūti*. The Anukr. text is in part confused and doubtful, and the inaccuracies of its metrical definitions of the parts of the hymn are not worth tracing out and noing. In our edition, the accent mark under the first syllable of *ākūtyām* is a misprint, and to be removed.

११८०. अ॒ग्निर्वन॒स्पती॑ना॒मधि॑पति॒: स मा॑वतु।

अ॒स्मिन् ब्रह्म॑ण्य॒स्मिन् कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॒त्या॑म॒स्याम॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ २॥

Agni is overlord of forest-trees; let him favour etc. etc.

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This is the eighth item in Ppp. In TS. and PGS., Agni is made lord of beings (*bhūta*); in ŚŚS., of the earth.

११८१. द्यावापृथिवी दातॄणामधिपत्नी ते मावताम्।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥३॥

Heaven-and-earth are overlords of givers; let them favour etc. etc.

Literally, 'are overladies' (*adhipatnī*). Neither Ppp. nor the other texts have anything corresponding to this verse. As in a number of other similar cases, the mss. make very awkward work of writing the *ṛ* of *dātṛṇām*, the majority (Bp.P.M.W.H.E.T.) giving instead *tre*, one (L.) *ttr*, one (K.) *ttṛ*, and a few (O.D.R.) correctly *ṭṛ*; the edited text has wrongly *trā*.

११८२. वरुणोऽपामधिपतिः स मावतु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥४॥

Varuṇa is overlord of the waters; let him favour etc. etc.

This item stands second in Ppp; TS. has it also; but in ŚŚS., Varuṇa is addressed as overlord of ordinances (*dharma*).

११८३. मित्रावरुणौ वृष्ट्याधिपती तौ मावताम्।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥५॥

Mitra-and-Varuṇa are overlords of rain; let them favour etc. etc.

This item is wanting in all the other texts. The mss. all read *vṛṣṭyā 'dhip* (p. *vṛṣṭyā : adhip-*), the error doubtless originating in a double *saṁdhi*, such as is extremely frequent in Ppp.

११८४. मरुतः पर्वतानामधिपतयस्ते मावन्तु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥६॥

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The Maruts are overlords of the mountains; let them favour etc. etc.

According to Ppp. (11) and TS., Viṣṇu is overlord of the mountains; TS. sets the Maruts over the troops (*gaṇa*), and ŚŚS. gives them no place.

११८५. सोमो॑ वी॒रुधा॒मधि॑पति॒: स मा॑वतु।

अ॒स्मिन् ब्र॒ह्मण्य॒स्मिन् कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ७॥

Soma is overlord of plants; let him favour etc. etc.

In Ppp. (14) Soma is overlord of milks (*payasām*); in TS. and ŚŚS., of herbs.

११८६. वा॒युर॒न्तरि॑क्षस्याधि॑पति॒: स मा॑वतु।

अ॒स्मिन् ब्र॒ह्मण्य॒स्मिन् कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ८॥

Vāyu is overlord of the atmosphere; let him favour etc. etc.

Here Ppp. (3) and the other texts give the same overlordship.

११८७. सूर्य॒श्चक्षु॑षा॒मधि॑पति॒: स मा॑वतु।

अ॒स्मिन् ब्र॒ह्मण्य॒स्मिन् कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ९॥

The sun (*sūrya*) is overlord of sights (or eyes : *cakṣus*); let him favour etc. etc.

In Ppp. (4), the sun is called overlord of heaven (*div*); and so also in TS.; but ŚŚS. sets him over the asterisms.

११८८. च॒न्द्रमा॒ नक्ष॑त्राणा॒मधि॑पति॒: स मा॑वतु।

अ॒स्मिन् ब्र॒ह्मण्य॒स्मिन् कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १०॥

The moon is overlord of asterisms; let him favour etc. etc.

This item comes fifth in Ppp.; TS. has it also; in ŚŚS. the moon is not mentioned, while the asterisms, as noted above, are put under the sun.

११८९. इन्द्रो॑ दि॒वोऽधि॑पति॒: स मा॑वतु।

अ॒स्मिन् ब्र॒ह्मण्य॒स्मिन् कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां

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चित्त्यां॒मस्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ११॥

Indra is overlord of heaven; let him favour etc. etc.

In Ppp. (9) Indra is overlord of acts or rites (*karman*); in TS. and ŚŚS., of chiefs (*jyeṣṭha*).

११९०. म॒रुता॑॑ पि॒ता प॑॑शू॒नामधि॑॑पति॒: स मा॑॑वतु।

अ॒स्मिन् ब्रह्मण्य॒स्मिन् कर्म॑॑ण्य॒स्यां पु॑॑रो॒धाया॑॑म॒स्यां प्र॑॑ति॒ष्ठाया॑॑म॒स्यां चित्त्यां॒मस्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १२॥

The father of the Maruts is overlord of cattle; let him favour etc. etc.

In Ppp. (13) and in TS., this overlordship is ascribed, equivalently, to Rudra; it is wanting in ŚŚS.

११९१. मृ॒त्यु: प्र॒जाना॒मधि॑॑पति॒: स मा॑॑वतु।

अ॒स्मिन् ब्रह्मण्य॒स्मिन् कर्म॑॑ण्य॒स्यां पु॑॑रो॒धाया॑॑म॒स्यां प्र॑॑ति॒ष्ठाया॑॑म॒स्यां चित्त्यां॒मस्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १३॥

Death is overlord of creatures (*prajā*); let him favour etc. etc.

In Ppp. (18) it is Prajāpati instead of death; and so also in ŚŚS.; TS. has nothing corresponding.

११९२. य॒म: पि॑॑तृ॒णामधि॑॑पति॒: स मा॑॑वतु।

अ॒स्मिन् ब्रह्मण्य॒स्मिन् कर्म॑॑ण्य॒स्यां पु॑॑रो॒धाया॑॑म॒स्यां प्र॑॑ति॒ष्ठाया॑॑म॒स्यां चित्त्यां॒मस्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १४॥

Yama is overlord of the Fathers; let him etc. etc.

This item is number 19 in Ppp.; but in ŚŚS. it is wanting; and in TS. Yama is set over the earth. Here, again, the reading *pitreṇām* is found in one ms. (Bp.). Additional items in TS. are *bṛhaspatir brahmaṇaḥ, mitraḥ satyānām* (ŚŚS. the same), *samudraḥ srotyānām, annaṁ sāmrājyānām, tvaṣṭā rūpāṇām* (ŚŚS. *tv. samidhāṁ rūpāṇām*); ŚŚS. has only those already given.

११९३. पि॑॑तर॒: परे॒ ते मा॑॑वन्तु।

अ॒स्मिन् ब्रह्मण्य॒स्मिन् कर्म॑॑ण्य॒स्यां पु॑॑रो॒धाया॑॑म॒स्यां प्र॑॑ति॒ष्ठाया॑॑म॒स्यां चित्त्यां॒मस्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १५॥

The upper (*para*) Fathers - let them favour etc. etc.

११९४. त॒ता अव॑॑रे॒ ते मा॑॑वन्तु।

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अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १६॥

The lower (*avara*) Fathers (*tata*) - let them favour etc. etc.

११९५. ततस्तामहास्ते मावन्तु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १७॥

The Fathers (*tata*), the grandfathers (*tatāmaha*) - let them favour etc. etc.

The translation implies emendation to *tatās* at the beginning of vs. 17, as the sense seems to require, and as the other texts suggest. Ppp. combines vss. 15-17, reading *pitaras pare 'varas tatas tadāmahas te mā* etc.; TS. (iii.4.5 : and PGS.), *pitaraḥ pitāmahāḥ pare 'vare tatās tatāmahā iha mā* etc.; TS.iv.3.3[2], *pitaraḥ pitāmahāḥ pare 'vare te naḥ* etc., with which MS. agrees. Two of our mss. (O.D.) begin vs. 17 with *tatas tat-*; the rest have *tatas*, and our printed text follows them.

25. For successful conception

Found (except vs. 2, and some end-repetitions) also in Paipp. xiii. (in the verse-order,1, 5, 3, 4, 7, 10, 8, 6, 9). The hymn is quoted in Kauś. (35.5) in the ceremony for male conception (*puṁsavana*); and vs. 7 (unless it be rather vi.95.3, which the comm. to vi.95 holds) in Vait. 28.20.

[२५- गर्भाधान सूक्त]

[ऋषि- ब्रह्मा। देवता- योनिगर्भ। छन्द- अनुष्टुप्, १३ विराट् पुरस्ताद् बृहती।]

११९६. पर्वताद् दिवो योनेरङ्गादङ्गात् समाभृतम्।
शेपो गर्भस्य रेतोधाः सरौ पर्णमिवा दधत्॥ १॥

Brought together from the cloud (? *parvata*), from the womb (*yoni*) of the sky, from every member, let the virile organ, seed-placer of the embryo, set (*ā-dhā*) [it] like the feather on the shaft.

Or, 'from the sky [as] womb.' That which is 'brought together' is the thing (seed) to be 'deposited'. The translation of d implies emendation to *śarau*; Weber conjectures *tsarau*. The insertion of the feather in the arrow-shaft is elsewhere also the subject of comparison as a work of effective skill; cf. RV.x.18.14 b. The verse is cited in Ppp. with its pratīka

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and *ity ekā* added, as if it had occurred earlier in the text; but it has not been discovered anywhere. The resolution of *-tāt* to *-taāt* in a is necessary to fill out the meter.

११९७. यथेयं पृथिवी मही भूतानां गर्भमादधे।
एवा दधामि ते गर्भं तस्मै त्वामवसे हुवे॥ २॥

As this great earth receives the embryo of existence, so do I set your embryo; I call you to its aid.

The first half-verse occurs again below as vi. 17.1 a, b, and also in the second verse of the addition to RV.x.184, but with the reading *uttānā* for *bhūtānām* (the RV. verse is also found in an addition to AGS.i.14.3 : see Stenzler's translation, p.36), and in MP. [i.12.4] Winternitz, p.93) with *tiṣṭhantī* for the same. [Cf. also MGS.ii.18.4 b and p.154.]

११९८. गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति।
गर्भं ते अश्विनोभा धत्तां पुष्करस्रजा॥ ३॥

Place the embryo, O Sinīvālī; place the embryo, O Sarasvatī; let both the Aśvins, garlanded with blue lotus, set your embryo.

The verse is RV.x.184.2 and MB.i.4.7 and M.P. [i.12.2), where however is read in c *aśvinau devāv*. Ppp. reads both times (in a and b) *dehi*. ŚB. (xiv.9.4[20]) follows RV. (but with *pṛthuṣṭuke* at end of b, and *puṣ karasrajau* in d). HGS. (i.25.1) differs from our text only by having *aśvināv ubhāv ā*. Cf. also HGS.i.6.4; MB.i.5.9. [Cf. MGS.ii.18.2 k and p.150.]

११९९. गर्भं ते मित्रावरुणौ गर्भं देवो बृहस्पतिः।
गर्भं त इन्द्रश्चाग्निश्च गर्भं धाता दधातु ते॥ ४॥

Your embryo let Mitra-and-Varuṇa, [your] embryo let god Bṛhaspati, your embryo let both Indra and Agni, your embryo let Dhātā place.

Ppp. reads *rājā varuṇo* for *mitrāvaruṇau* in a.

१२००. विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते॥ ५॥

Let Viṣṇu prepare the womb (*yoni*); let Tvaṣṭā adorn the forms; let Prajāpati pour on; let Dhātā place your embryo.

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The verse is also found, without variant, as RV.x.184.1 and ŚB.xiv.9.4[20], HGS. i.25.1, MB.i.4.6, and MP. [i.12.1]. [Cf. MGS.ii.18.2.i and p.156.]

१२०१. यद् वेदु राजा॒ वरु॑णो॒ यद् वा॑ दे॒वी सर॑स्वती।
यदिन्द्रो॑ वृत्र॒हा वेदु तद् गर्भ॒कर॑णं पिब॥६॥

What king Varuṇa, or what divine Sarasvatī knows, what Indra the Vṛtra-slayer knows, that embryo-maker do you drink.

One or two of our mss. (P.W.) read *-bhaṁkar-* in d. Ppp. has for b *veda devo bṛhaspatiḥ*, and c puts *yad* after *indras*. [See von Schroeder, *Tübinger Kaṭha-hss.*, p.36.]

१२०२. गर्भो॑ अ॒स्योष॑धीनां॒ गर्भो॒ वन॒स्पती॑नाम्।
गर्भो॒ विश्व॑स्य भू॒तस्य॒ सो अ॑ग्ने॒ गर्भ॒मेह धाः॥७॥

Embryo are you of herbs, embryo of forest-trees, embryo of every existence; may you, O Agni, set an embryo here.

Compare vi.95.3, with which the verse is in considerable part identical. It is found also as Vs.xii.37, and in TS.iv.2.3[3], MS.ii.7.10, in all with a different d : *agne garbho apām asi*; MS. further combines in a *garbho 'sy*; and in this last point Ppp. agrees with it. [See p. 1045.]

१२०३. अधि॑ स्कन्द वी॒रय॑स्व॒ गर्भ॒मा धे॑हि॒ योन्या॑म्।
वृषा॑सि वृष्ण॒गावन् प्र॒जायै॒ त्वा न॑याम॒सि॥८॥

Mount you; play the hero; set an embryo in the womb; virile (*vṛṣan*) are you, that has virility; for progeny do we conduct you hither.

Ppp. has *kranda* (for *skanda*) in a, and for c, *vṛṣāṇaṁ vṛṣṇyāvantaṁ*. The verse occurs also in ŚGS. (i.19.6), which reads *kranda vīlayasva* in a, *sādhaya* (for *yonyām*) in b, *vṛṣāṇaṁ vṛṣann ā dhehi* for c, and *havāmahe* at the end. Our O. has *skandha vīḍay-* in a. The retention of the dental *s* of *skanda* is by Prāt. ii.104.

१२०४. वि जि॑हीष्व बार्हत्सामे॒ गर्भ॑स्ते॒ योनि॒मा श॑याम्।
अदु॑ष्टे दे॒वाः पु॒त्रं सो॑म॒पा उ॑भया॒विन॑म्॥९॥

Go apart, O Bārhatsāmā; let an embryo lie unto your womb (*yoni*); the gods, soma-drinkers, have given you a son partaking of both.

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Ludwig understands the last epithet as meaning 'belonging to us both,' which is not impossible; Weber, 'der doppelt schafft'; it is literally 'possessing what is of both.' Ppp. has for c *dadan te putraṁ devā. Bāhatsāme* (p. *-hatsā-*) is an anomalous formation : a stem *-mā* is against all analogy as fem. of a vṛddhi-derivative, while *-mi* (which Ludwig assumes) is equally wrong as a feminine; Ppp. has the same form; it doubtless means 'daughter of Bṛhatsāman.' To make c of full meter is impossible without harshness.

१२०५. धा॒तः॒ श्रेष्ठे॑न रू॒पेणा॒स्या नार्या॑ गवी॒न्योः।
पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ १०॥

O Dhātā, with best form, in the two groins of this woman do you set a male (*pumāṅs*) son, to be born in the tenth month.

This verse also (like 2, above) occurs in the additions to RV.x.184 and to AGS. i.14.3 [p.37, transl.] and in MP. [i.12.6], with the variants : *viṣṇoḥ**for *dhātaḥ* in a, and *asyām nāryām gavinyām* (MP. *-nyām* [in mss. E. and W., *-nyām* in the Oxford text]) for b; AGS. has *putrān* and MP. *garbham* in c. Ppp. begins here a new hymn reading *savitus+śreṣṭhena* 1; *śreṣṭena* 2; *viṣṇoḥ śreṣṭhena : tvaṣṭuḥ śreṣṭhena* 3. The other texts omit any such variants of vs. 10 [Cf. also MGS. ii.18.4 c and p.156, s.v. *viṣṇoḥ*.] [*Oxford text, *viṣṇo*.] [Or else *bhaga* or *bhagaḥ*. Roth sent W. three notes on this vs. and they do not seem to agree. In b Ppp. has *nābhā* for *nāryā*.]

१२०६. त्वष्टः॒ श्रेष्ठे॑न रू॒पेणा॒स्या नार्या॑ गवी॒न्योः।
पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ ११॥

O Tvaṣṭā, with best etc. etc.

१२०७. सवि॑तः॒ श्रेष्ठे॑न रू॒पेणा॒स्या नार्या॑ गवी॒न्योः।
पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ १२॥

O Savitā ('impeller'), with best etc. etc.

१२०८. प्रजा॑पते॒ श्रेष्ठे॑न रू॒पेणा॒स्या नार्या॑ गवी॒न्योः।
पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ १३॥

O Prajāpati, with best etc. etc.

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The Anukr., though taking no notice of the extra syllable in 12 a, feels that it cannot pass over the two in 13 a, and defines accordingly, with mechanical correctness.

[२६ - नवशाला सूक्त]

[ऋषि- ब्रह्मा। देवता- वास्तोष्पति, १ अग्नि, २ सविता, ३,११ इन्द्र, ४ निविद, ५ मरुद्गण, ६ अदिति, ७ विष्णु, ८ त्वष्टा, ९ भग, १० सोम, १२ अश्विनीकुमार, बृहस्पति। छन्द- द्विपदा प्राजापत्या बृहती, १,५ द्विपदार्ची उष्णिक्, ३ त्रिपदा विराट् गायत्री, ९ त्रिपदा पिपीलिकमध्या पुर उष्णिक् (एकावसाना), १२ परातिशक्वरी चतुष्पदा जगती।]

26. Accompanying a sacrifice

[Partly unmetrical.] Found also in Paipp. ix. (in verse-order 1-3, 5, 4, 6-8, 11, 10, 9, 12). Quoted in Kauś. 23.1, in a ceremony of consecration of a new house, and given in the *paddhati* (see note to Kauś, 19.1) among the *puṣṭika mantras*. Used in Vait. 16.6 in counteracting an enemy's soma-offering (*agniṣṭoma*); and vs. 12 a, b in 19.4, also in the *agniṣṭoma*, with a cup for the Aśvins. Neither treatise teaches us anything whatever as to the real meaning of the hymn. The matter is in considerable part metrical, though in part also too irregular to be so called.

१२०९. यजूंषि यज्ञे समिधः स्वाहाग्निः प्रविद्वानिह वो युनक्तु॥ १॥

The sacrificial formulas (*yajus*) at the sacrifice, the fuel, hail ! let Agni, foreknowing, here join for you.

Or 'join (*yuj*) you.' 'Join' is probably used in the sense of 'duly use or apply' (Ludwig, "anwenden"). The verse is plainly composed of two *triṣṭubh* pādas, but the Anukr. refuses to resolve *suāhā*, and so reckons only 21 syllables.

१२१०. युनक्तु देवः सविता प्रजानन्नस्मिन् यज्ञे महिषः स्वाहा॥ २॥

Let the heavenly impeller (*Savitā*), the bull (*mahiṣa*), foreknowing, join [them] at this sacrifice : hail !

Ppp. reads, *prajānam*, *yajñe sayujas svāhā*. The Anukr., in this and many of the following verses, simply counts 20 syllables (*prāj. bṛhatī*), without heeding the fact that each contains a *triṣṭubh* pāda.

१२११. इन्द्र उक्थामदान्यस्मिन् यज्ञे प्रविद्वान् युनक्तु सुयुजः स्वाहा॥ ३॥

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Let Indra, foreknowing, at this sacrifice join songs and revels (*ukthāmada*), the well-joined ones (?) : hail !

Ppp. reads and combines *sayujas sv-*. The mechanical definition of the Anukr. implies a division into 7 + 7 + 8 syllables. There is some blundering of the mss. over *ukthāmadāni*, B. appearing to read *ukya-m-*, and P.W. *uktām-*. *Suyujas*, here and in vss. 7-11, may be genitive 'of the well-joined one'; it does not agree in gender with the nouns that precede [aside from *āśiṣo*].

१२१२. प्रैषा यज्ञे निविदः स्वाहा शिष्टाः पत्नीभिर्वहतेह युक्ताः॥४॥

The directions (*praiṣa*) at the sacrifice, the notices (*nivid*) : hail ! taught by the wives, carry you here, joined.

Ppp. reads *praiṣā nividā priyo yajūṃṣi śiṣṭāḥ* etc.

१२१३. छन्दांसि यज्ञे मरुतः स्वाहा मातेव पुत्रं पिपृतेह युक्ताः॥५॥

The meters (*chandas*) at the sacrifices, O Maruts : hail ! as a mother her son fill you here, joined.

The meter and its treatment by the Anukr. are the same as in the case of vs. 1.

१२१४. एयमगन् बर्हिषा प्रोक्षणीभिर्यज्ञं तन्वानादितिः स्वाहा॥६॥

Here hat come Aditi, with *barhis*, with sprinkling [waters], extending the sacrifice : hail!

A perfectly good pair of *triṣṭubh* pādas.

१२१५. विष्णुर्युनक्तु बहुधा तपांस्यस्मिन् यज्ञे सुयुजः स्वाहा॥७॥

Let Viṣṇu join variously the fervors (*tapas*) at this sacrifice, the well-joined ones : hail!

Ppp. again gives *sayujas sv-*.

१२१६. त्वष्टा युनक्तु बहुधा नु रूपा अस्मिन् यज्ञे सुयुजः स्वाहा॥८॥

Let Tvaṣṭā now join variously the forms at this sacrifice, the well-joined ones : hail !

All the *saṁhitā* mss. read *rūpā asmin*, as in our text, the *pada*-text having *rūpāḥ !* Ppp., on the other hand, gives *bahudhā virūpā 'smin*. Probably it is a case of anomalous *saṁdhi* (with hiatus), which should have been included in Prāt. iii.34 (see the note to that rule); but one may also conjecture that the true reading is *bahudhā 'nurūpāḥ*.

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१२१७. भगो॑ युनक्त्वा॒शिषो॒ न्व१॑स्मा अ॒स्मिन् य॒ज्ञे प्र॑वि॒द्वान् यु॑नक्तु सुयु॒जः॑ स्वाहा॑॥ ९॥

Let Bhaga join now for him the blessings (*āśis*); at this sacrifice let him, foreknowing, join the well-joined ones : hail !

Ppp. combines *asmā 'smin*, and reads *sayujas*, as above. The Anukr. evidently reckons three pādas, of 11 + 7 + 8 syllables.

१२१८. सोमो॑ युनक्तु बहु॒धा पयां॑स्य॒स्मिन् य॒ज्ञे सु॒युजः॑ स्वाहा॑॥ १०॥

Let Soma join variously the milks (*payas*), at this sacrifice, the well-joined ones : hail!

१२१९. इन्द्रो॑ युनक्तु बहु॒धा वी॒र्या॑ण्य॒स्मिन् य॒ज्ञे सु॒युजः॑ स्वाहा॥ ११॥

Let Indra join variously the heroisms, at this sacrifice, the well-joined ones : hail !

१२२०. अश्वि॑ना॒ ब्रह्म॒णा या॑तम॒र्वाञ्चौ॑ वषट्का॒रेण॑ य॒ज्ञं व॒र्धय॑न्तौ।
बृह॑स्पते॒ ब्रह्म॒णा या॑ह्य॒र्वाङ् य॒ज्ञो अ॒यं स्व॒रि॒दं यज॑मानाय॒ स्वाहा॑॥ १२॥

O Aśvins, come you hitherward with worship (*brahman*), with *vaṣaṭ*-utterance increasing the sacrifice. O Bṛhaspati, come hitherward with worship; this sacrifice [is] heaven (*svar*) here for the sacrificer : hail !

Ppp. has instead, for d, *yajñaṁ vayaṁ svaritaṁ yajamānāya dhehi svāhā*. The Anukr. would have us read the last pāda as 15 syllables, and calls the verse a *jagatī* because amounting to 48 syllables, though the first three pādas are regularly *triṣṭubh*.

With this hymn ends the fifth *anuvāka*, of 5 hymns and 69 verses; the Anukr. citation is *navā 'paraḥ;* and Bp.D. and further *aparā ṣaṣṭe navā 'paraḥ* (Bp. *-raṁ ca cā 'nuvākaḥ*).

27. Āprī-hymn : to various divinities

This peculiar and half-metrical *āprī*-hymn occurs also in several Yajur-Veda texts : namely, in VS. (xxvii.11-22), in TS. (iv.1.8), and in MS. (ii.12.6); further, in K. (xviii.17), and (acc. to Schroeder's note) in Kap.S. The versions in VS. and TS. agree very closely throughout, in readings and in division; there is in all the verses a more or less imperfect metrical structure, of three *triṣṭubh*-like pādas to a verse. MS. also in general agrees with these, but has an inserted passage in its vs. 5 which

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dislocates the division of vss. 2-4. Ppp. has the same hymn in ix., and follows pretty closely the Yajus-version. In our text the proper division is thrown into great confusion, and there are many readings which are obviously mere corruption's. The Anukr. supports our mss. at all points. The division of Vs. and TS., as being necessary to any understanding of the hymn, is noted in brackets in the translation below.

The hymn is not used as an *āprī*-hymn in the liturgical literature, but is quoted in Kauś. (23.7) in the ceremony of consecration of a new house, and again (45.8), in the *vaśāśamana* rite, to accompany (with the kindred hymn v.12) an offering of the omentum of a cow; while (19.1, note) the *paddhati* reckons it among the *puṣṭika mantras*. Vss. 1 and 2 (with the division as in our text) are used by Vait. (10.13, 12) in the *paśubandha* ceremony.

[२७ - अग्नि सूक्त]

[ऋषि– ब्रह्मा। देवता– अग्नि, तीन देवियाँ (इळा, सरस्वती, भारती)। छन्द- १ बृहतीगर्भा त्रिष्टुप् २ द्विपदा साम्नी भुरिक् अनुष्टुप्, ३ द्विपदार्ची बृहती, ४ द्विपदा साम्नी भुरिक् बृहती, ५ द्विपदा साम्नी त्रिष्टुप्, ६ द्विपदा विराट् गायत्री, ७ द्विपदा साम्नी बृहती, ८ संस्तार पंक्ति, ९ षट्पदा अनुष्टुप् गर्भा परातिजगती, १०-१२ पुरउष्णिक्।]

१२२१. ऊ॒र्ध्वा अ॑स्य स॒मिधो॑ भवन्त्यू॒र्ध्वा शु॒क्रा शो॒चींष्य॒ग्नेः।
द्यु॒मत्त॑मा सु॒प्रती॑क॒: सस्नु॒स्तनू॒नपा॒त्सुरो॑ भू॒रिपा॑णिः॥ १॥

Uplifted becomes his fuel, uplifted the bright burnings of Agni, most brilliant; of beautiful aspect, with his son, -[2.] son of himself (*tanūnapāt*), *asura*, many-handed,-

All the Yajur-Veda texts agree in ending the verse with the third pāda, and in reading at the end *supratīkasya sūnoḥ*; of this our text is a palpable corruption, and apparently made after the addition to this verse of the following pāda, in order to help their connection. Ppp. also has *kasya sūnos*, and at the end of a *bhavantu*; it and the Yajus-texts read *viśvavedās* instead of *bhūripāṇis*. The description of the verse by the Anukr. [if we pronounce *ūrdhuā* in a] is correct, counting the second pāda as of 9 syllables.

१२२२. दे॒वो दे॒वेषु॑ दे॒वः प॒थो अ॑नक्ति॒ मध्वा॑ घृ॒तेन॑॥ २॥

[2 b]. A god among gods, the god anoints the roads with honey (*madhu*), with ghī.

The end of this verse is the proper end of vs. 2; MS. however, adds to it the first pāda of our 3; and it reads for a *devo devebhyo devayānān*. In

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b, VS.MS. have *anaktu*; TS., *ā 'nakti*; and VS.TS. set the *avasāna*-mark next before *pathas*.

१२२३. मध्वा यज्ञं नक्षति प्रैणानो नराशंसो अग्निः सुकृद् देवः सविता विश्ववारः॥ ३॥

With honey he attains the sacrifice, pleased, the praised of men (*nārāśaṅsa*), Agni the well-doing, the heavenly impeller (*Savitā*), having all choice things.

All the other texts, including Ppp., read in a *prīṇānas*, of which our *prain-* is doubtless to be regarded as a blundering corruption. VS.TS. have before it *nakṣase;* and, in b, *agne*, with interpunction after it; Ppp. omits *agne* (or *agniḥ*); MS. adds as third pāda the first pāda of our and the other texts' vs. 4. Our *pada*-text rightly divides the verse into three pādas [10 : 8 : 9], though the Anukr. acknowledges only two.

१२२४. अच्छायमेति शवसा घृता चिदीडानो वह्निर्नमसा॥ ४॥

Here he comes with might (*śavas*) unto the various ghees, praising, he the carrier, with homage,-

It needs the first part of the next verse to end off this, and the other texts so divide. They have also the much easier reading *ghṛtena* for *ghṛtā cit*; Ppp. gives *ghṛtena īḍe vahniṁ namasā 'gniṁ sruco* etc. (adding 5 a). VS.TS. have a single interpunction after *namasā*; MS. makes its verse out of our 4 b and 5 a, b, with interpunction after 5 a. [VS.TS.MS. accent *īḍāno*.]

१२२५. अग्निः स्रुचो अध्वरेषु प्रयक्षु स यक्षदस्य महिमानमग्नेः॥ ५॥

[4 c]. Agni, unto the spoons, at the sacrifices (*adhvara*), the proffering (*prayaj*). [5.] May he sacrifice his greatness, Agni's,-

The Yajus-texts have at the beginning *agnim* (also Ppp. : see under vs. 4), and later *prayatsu* (which the TS. *pada*-text divides *prayatsu*; ours gives *prayakṣu*). MS's verse is made of ours with our 4 b prefixed.

१२२६. तरी मन्द्रासु प्रयक्षु वसवश्चातिष्ठन् वसुधातरश्च॥ ६॥

[5 b]. [He] crossing (?) among pleasant profferings; both the Vasus stood and the greater bestower of good (*vasu*).

This whole verse in our text is corrupt, and the translation, of course, only a mechanical one. The Yajus-texts have *sa ṁ* (TS. *ī*) *mandrā suprayasaḥ* (Ts. *mandrāsu prayasaḥ* : this variation shows how uncertain the tradition was as to the sense of the passage); and MS. makes here the

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insertion spoken of above, reading *suprayasā starīman : barhiṣo mitramahāḥ*; all then finish the verse with *vasuś cetiṣṭho vasudhā- tamaś ca*. Ppp. is spoiled, but appears to read at the beginning *svenamindrasu*. The makers of our texts perhaps understood *-dhātaras* as plural of *-dhātṛ*; the *pada*-division *vasudhātaras* is specially prescribed by Prāt.iv.45. The metrical definition concerns only the number of syllables : 8+ 12 = 20. [Ppp. ends with *dhātamaś ca*.]

१२२७. द्वारो॑ दे॒वीरन्व॑स्य॒ विश्वे॑ व्र॒तं र॑क्षन्ति वि॒श्वहा॑॥७॥

[6]. The heavenly doors all defend always after his course (*vrata*) -

This verse is doubtless corrupt in its second half; the Yajus-texts, and also Ppp., read instead *vratā dadante agneḥ* (Ppp. *'gneḥ*); and MS. has before it *viśvā*, and Ppp. *viśved*. The Anukr. ignores the evident *triṣṭubh* character of a.

१२२८. उ॒रु॒व्यच॑सा॒ग्नेर्धाम्ना॒ पत्य॑माने।
आ सु॒ष्वय॑न्ती यज॒ते उ॒पाके॑ उ॒षासा॒नक्ते॒मं य॒ज्ञम॑वतामध्व॒रं नः॑॥८॥

[6 c]. Lording it with Agni's domain of wide expansion, [7.] dripping, worshipful, close, let dawn and night favour this our inviolable (?*adhvara*) sacrifice.

The other texts (including Ppp.) read *-vyacasas*, omit *agnes* and read *patyamānās* in a; and they have a entirely different b, namely *te asya yoṣ aṇe divye na yonau*; what our text substitutes was found as vs. 12.6 a above. The Anukr. name for the meter, *saṁstārapaṅkti*, is wholly misapplied, since it has to be read as 12 + 11 : 8 + 7.

१२२९. दैवा॒ होता॑र ऊ॒र्ध्वम॑ध्व॒रं नो॑ऽग्नेर्जि॒ह्वया॒भि गृ॑णत गृ॒णता॑ नः॒ स्वि॒ष्टये।
ति॒स्रो दे॒वीर्ब॒र्हिरि॒दं स॑दन्ता॒मिडा॒ सर॑स्वती म॒ही भार॑ती गृणा॒ना॥९॥

[8]. O heavenly invokers, sing you unto our uplifted sacrifice (*adhvara*) with Agni's tongue; sing in order to our successful offering. [9.] Let the three goddesses sit upon this *barhis*, Iḍā, Sarasvatī, Bhāratī, the great, besung.

We have here two complete verses combined into one; but the division goes on after this correspondingly in all the texts. The three Yajus-texts, and Ppp., begin with *daivyā hotārā* (the accent *hotāras* in our version is against all rule), and MS. inserts *imam* after *ūrdhvam* in a; for b, c they read *'gner jihvām abhi* (but MS. *jihvā 'bhi*) *gṛṇītam : kṛṇutam*

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naḥ sviṣṭim (MS. *-ṭam*); further on they have *sadantu* for *-tām* (but MS. instead *syonam*); near the end, VS.TS. put *mahī* after *bhāratī*; MS. has a sign of interpunction after *mahī;* Ppp. reads *mahābhāratī*. The pāda *tisro devīr* etc. is the same with RV.iii.4.8 d (which reads *sadantu*). The definition of the Anukr. fits the meter very badly; the *pada*-text notes only 5 pādas, nor is a division into 6 well possible; they would count 11 + 9 + 8 : 11 + 14 = 53, mechanically a *bhurig atijagatī*.

१२३०. तन्नस्तुरीपमद्भुतं पुरुक्षु।
देवं त्वष्टा रायस्पोषं वि ष्यु नाभिमस्य॥ १०॥

That wonderful seminal fluid (*turīpam*) of ours, abounding in food, O god Tvaṣṭā, abundance of wealth, release you the navel of it.

The other texts (including Ppp.) omit *deva* and read *tvaṣṭā* (but MS. *tvaṣṭar*), adding after it *suvīryam**; all also have at the end *asme* instead of the senseless *asya*, and all but MS. have *ṣyatu* for *ṣya*; their mark of interpunction is set after *suvīryam* (or before *rāyas*). Compare also RV.ii.40.4, iii.4.9. Our Bp.[2] reads in a, by an oversight, *adbhum* (emended in Bp. to *adbhutam*); but D.K. have *atbhutam* as *pada*-text. This and the two following verses have small right to be called *purauṣṇih*; this one counts 11 : 8 + 7 = 26 syllables. Read at the end in our text *asya* (an accent-sign slipped out of place). *[But TS. *suvīram*.]

१२३१. वनस्पतेऽवं सृजा ररांणः।
त्मना देवेभ्यो अग्निर्हव्यं शमिता स्वदयतु॥ ११॥

O forest-tree, let you loose, bestowing; let Agni [as] queller willingly sweeten the oblation for the gods.

Ppp. reads *sumanā* for *tmanā*; also, at the end, *sūdayāti*, with the Yajus-texts. The latter also have (except MS.) *deveṣu* for *devebhyas*, and after it they all put their mark of interpunction. The Yajus and Ppp. version of the last pāda is identical with RV.iii.4.10 b [save that RV. has *havis*]. This "*purauṣṇih*" counts 11 : 9 + 7 = 27 syllables.

१२३२. अग्ने स्वाहा कृणुहि जातवेदः।
इन्द्राय यज्ञं विश्वे देवा हविरिदं जुषन्ताम्॥ १२॥

O Agni, hail ! make you, O Jātavedas, the sacrifice for Indra; let all the gods enjoy this oblation.

The Yajus-texts put the pause in its proper place before *viśve*. For *yajñam*, TS.VS. read *havyam*, and MS. has *devebhyas*; Ppp. has *bhāgam*.

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This "*puraupṇih*" counts (if we divide the last two pādas as indicated in the *pada*-text) 11 : 9 + 7 = 27 syllables.

28. With an amulet of three metals : for safety etc.

[The second half of 1 is prose.] Found also (except vs. 2 and vss. 12-14) in Paipp.i. Used by Kauś. twice, in company with i.9 and i.35, in a ceremony (11.19) for obtaining one's desires and in one (52.20) for winning splendor; and vss. 1, 12-14 in one (58.10, 11) for gaining length of life.

[२८- दीर्घायु सूक्त]

[ऋषि- अथर्वा। देवता- त्रिवृत् (अग्नि आदि)। छन्द- त्रिष्टुप्, ६ पञ्चपदातिशक्वरी, ७, ९-१०,१२ ककुम्मती अनुष्टुप्, १३ पुर उष्णिक्।]

१२३३. नवं प्राणान्नवभिः सं मिमीते दीर्घायुत्वाय शतशारदाय।
हरितेे त्रीणि रजते त्रीण्ययसि त्रीणि तपसाविष्ठितानि॥ १॥

Nine breaths with nine he combines (? *sam-mā*), in order to length of life for a hundred autumns; in the yellow (*harita*), three; in silver, three; in iron (? *ayas*), three - enveloped with fervor.

'Yellow,' doubtless 'gold.' Ppp. reads *rajasā* for *tapasā* in d. The second half-verse can hardly be called anything put prose, though the Anukr. takes it as good *triṣṭubh* meter. It appears doubtful whether this verse belongs with the rest, and whether the nine *prāṇagrahas*, or the nine verses of the *trivṛt stoma*, are not rather intended in it.

१२३४. अग्निः सूर्यश्चन्द्रमा भूमिरापो द्यौरन्तरिक्षं प्रदिशो दिशश्च।
आर्तवा ऋतुभिः संविदाना अनेनं मा त्रिवृता पारयन्तु॥ २॥

Fire, sun, moon, earth, waters, sky, atmosphere, directions, and quarters, they of the seasons in concord with the seasons - let them rescue (*pāray*) me by this triple one.

The verse, as was noted above, is wanting in Ppp. One and another ms., here as later, reads *tṛvṛt*. To fill out the meter of c we have to make the harsh and unusual resolution of the first *ā* of *ārtavās*.

१२३५. त्रयः पोषास्त्रिवृतिं श्रयन्तामनर्क्तु पूषा पयसा घृतेन।
अन्नस्य भूमा पुरुषस्य भूमा भूमा पशूनां त इह श्रयन्ताम्॥ ३॥

Let three abundance's (*poṣa*) resort to the triple one; let Pūṣan anoint it with milk, with ghī; affluence of food, affluence of man (*puruṣa*), affluence of cattle - let these resort hither.

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Ppp. reads in a *trivṛtaś*; in c *anyasya*, and *bhaumā* both times (*bhū-* in d). We need in a to resolve *tṛ-ayaḥ*.

१२३६. ड्रुममादित्या वसुना समुक्षतेममग्ने वर्धय वावृधानः।
ड्रुममिन्द्र सं सृज वीर्येणास्मिन् त्रिवृच्छ्रयतां पोषयिष्णु॥४॥

O Ādityas, sprinkle this man well with good (*vasu*); O Agni, do you, yourself increasing, increase him; unite him, O Indra, with heroism; let the prospering triple one resort to him.

Ppp. has, for c, d, *yasmin trivṛc chetāṁ pūṣayiṣṇur imam* etc. (our c). Our mss. vary at the end between *poṣayiṣṇu* and *-ṇuḥ*, the majority having *-ṇuḥ* (only B.O.I. *-ṇu*); our text should be emended to *-ṇuḥ*. [But SPP. reads *-ṇu* and notes no variants.] The Anukr., as usual, does not note that a is a *jagatī* pāda.

१२३७. भूमिष्ट्वा पातु हरितेन विश्वभृदुग्निः पिपृत्वर्यसा सजोषाः।
वीरुद्भिष्टे अर्जुनं संविदानं दक्षं दधातु सुमनस्यमानम्॥५॥

Let earth, the all-bearing, protect you with the yellow one; let Agni rescue [you] in accord with the iron; let the silver one (*arjuna*), in concord with the plants, bestow (*dhā*) on you dexterity, with favoring mind.

Ppp. reads in c *vīrudbhis te arjuno saṁ-*. The meter is like that of verse 4.

१२३८. त्रेधा जातं जन्मनेदं हिरण्यमग्नेरेकं प्रियतमं बभूव सोमस्यैकं हिंसितस्य परापतत्।
अपामेकं वेधसां रेत आहुस्तत् ते हिरण्यं त्रिवृदुस्त्वायुषे॥६॥

Triply born by birth [is] this gold : one was Agni's dearest; one fell away of Soma when injured; one they call the seed of devout waters; let that triple gold be yours in order to life-time.

Instead of *vedhasām* in d, a much easier reading would be *vedhasas* nom. (as tacitly emended by Ludwig); and this is favored by Ppp., which has *vedaso retā ''hus*; it further gives in e *trivṛtāstu te*. With bcd compare TB.i.1.3[8]. The name *atiśakvarī* given to the verse by the Anukr. demands 60 syllables, but only (11 + 11 + 12 : 11 + 12) can be fairly counted.

१२३९. त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम्।
त्रेधामृतस्य चक्षणं त्रीण्यायूंषि तेऽकरम्॥७॥

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Triple life-time of Jamadagni, Kaśyapa's triple life-time, sight of the immortal (*amṛta*) triply, three life-times have I made for you.

Ppp. reads *triyāyuṣam*; and, at the end, *nas kṛdhi* for *te' karam*. JUB.iv.3.1 has this version : *triyāyuṣaṁ kaśyapasya jamadagnes triyāyuṣ am : trīṇy amṛtasya puṣpāṇi trīṇ āyūṅṣi me 'kṛṇoḥ*; and several of the Gṛhya-Sūtras (ŚGS.i.28; HGS. i.9.6; [MP.ii.7.2; MGS.i.1.24(cf. p.150)]; MB.i.6.8) give the first half-verse, with a different ending; [also VS.iii.62. GGS.ii.9.21 gives the *pratīka*.] There is no reason for calling the meter *kakummatī*.

१२४०. त्रयः सुपर्णास्त्रिवृता यदायन्नेकाक्षरमभिसंभूय शक्राः।
प्रत्यौहन्मृत्युममृतेन साकमन्तर्दधाना दुरितानि विश्वा॥ ८॥

When the three eagles (*suparṇa*) went with the triple one, becoming, mighty ones (*śakra*), a single syllable, they bore back death along with (*sākam*) the immortal, warding off (*antar-dhā*) all difficulties.

'Warding off,' literally 'interposing [something between] themselves [and]'; 'along with,' doubtless = 'by means of' (cf. vii.53.1 : xii.2.29). 'Single syllable,' or 'the one indissoluble' : probably the syllable *om* is intended.

१२४१. दिवस्त्वा पातु हरितं मध्यात् त्वा पात्वर्जुनम्।
भूम्या अयस्मयं पातु प्रागाद् देवपुरा अयम्॥ ९॥

From the sky let the yellow one protect you; from the midst let the silver one protect you; from the earth let that made of iron protect [you]; this [man] has gone forward to strongholds of the gods.

Ppp. combines at the end *-purā 'yam*. This verse also is called *kakummatī* by the Anukr. without any reason.

१२४२. इमास्तिस्रो देवपुरास्तास्त्वा रक्षन्तु सर्वतः।
तास्त्वं बिभ्रद् वर्चस्व्युत्तरो द्विषतां भव॥ १०॥

These [are] three strongholds of the gods; let them defend you on all sides; bearing these, do you, possessing splendor, become superior to them that hate you.

It needs only the usual resolution *tu- am* in c to make this verse a regular *anuṣṭubh*.

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१२४३. पुरं देवानाममृतं हिरण्यं य आबेधे प्रथमो देवो अग्रे।
तस्मै नमो दश प्राचीः कृणोम्यनु मन्यतां त्रिवृदाबर्धे मे॥ ११॥

The stronghold of the gods, deathless (*amṛta*) gold, what god first bound on in the beginning, to him I pay homage, [my] ten extended [fingers]; let him approve my binding-on the triple one.

Ppp. has at the end *trivṛtā vadhena*. The translation implies in d the reading *manyatām*, which is given in our edition, though against part of the mss., that read *manyantām*. ['Let him (or it) assent to my binding-on', dative infinitive.]

१२४४. आ त्वा घृतत्वर्यमा पूषा बृहस्पतिः।
अहर्जातस्य यन्नाम तेन त्वार्ति घृतामसि॥ १२॥

Let Aryaman fasten (*cṛt*) you on, let Pūṣan, let Bṛhaspati; what is the name of the day-born one, therewith we fasten you over.

For the obscure third pāda compare iii.14.1. The verse is a regular *anuṣṭubh*, if b is properly read, as *ā pūṣā ā bṛhaspatiḥ* (so the *pada*-text). This and the two following verses, which are not found in Ppp., seem to be independent of what precedes.

१२४५. ऋतुभिष्ट्वार्तवैरायुषे वर्चसे त्वा।
संवत्सरस्य तेजसा तेन संहनु कृण्मसि॥ १३।

13. You with the seasons, with them of the seasons; you unto life-time, unto splendor; with the brilliancy of the year - with that we make [you] of closed jaw (? *saṁhanu*).

The verse is repeated as xix.37.4 [in our ed.; but SPP's repeats iii.10.10 instead]. It is found also in HGS. i.11.2, with *tvā* omitted at the end of b, and for c, d *saṁvatsarasya dhāyasā tena sann anu gṛhṇāsi!* this gives us no help toward understanding the obscure last pāda; the translation implies emendation to *saṁhanum*, and understands the verse as directed against involuntary opening of the jaws (*divaricatio maxillae inferioris*) : cf. viii.1.16. The Anukr. foolishly calls the verse a *purauṣṇih*.

१२४६. घृतादुल्लुप्तं मधुना समक्तं भूमिदृंहमच्युतं पारयिष्णु।
भिन्दत् सपत्नानधरांश्च कृण्वदा मा रोह महते सौभगाय॥ १४॥

Snatched (*lup*) out of ghī, anointed over with honey, fixing the earth, unmoved, rescuing, splitting [our] rivals, and putting them down, do you ascend me in order to great good-fortune.

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The verse agrees nearly with xix.33.2. The mss. read *bhindant* (p. *bhindan*) for *bhindat* in c. A corresponding verse is found in a *RV. khila* to x.128 : *ghṛtād ulluptam madhumat suvarṇaṁ dhanaṁjayaṁ dharuṇaṁ dhārayiṣṇu : ṛṇak sapatnān adharāṅś ca kṛṇvad ā roha mām mahate saubhagāya.* [Given also by von Schroeder, *Tübinger Kaṭha*-hss., p.36.]

29. To Agni : against demons

Found also (except vss. 10, 11) in Paipp. xiii. No notice is taken in Vait. of any part of the hymn; but in Kauś. 8.25 it is reckoned among the *cātana* hymns, or as belonging in the *cātana gaṇa*, and two or three of its verses (2-4) are separately quoted, as will be pointed out below.

[२९- रक्षोघ्न सूक्त]

[ऋषि- चातन। देवता- जातवेदा। छन्द- त्रिष्टुप्, ३ त्रिंपदा विराट् गायत्री, ५ पुरोतिजगती विराट् जगती, १२ भुरिक् अनुष्टुप्, १३, १५ अनुष्टुप्, १४ चतुष्पदा पराबृहती ककुम्मती अनुष्टुप्।]

१२४७. पुरस्ताद् युक्तो वह जातवेदोऽग्ने विद्धि क्रियमाणं यथेदम्।
त्वं भिषग् भेषजस्यासि कर्ता त्वया गामश्वं पुरुषं सनेम॥ १॥

Joined in front, carry you, O Jātavedas; know this, O Agni, as [it is] being done; you are a physician (*bhiṣaj*), a maker of remedy (*bheṣaja*); by you may we gain cow, horse, man (*puruṣa*).

That is (b), take notice of this rite performed in your honor. The verse is found also in HGS. i.2.18, which in a puts (as does Ppp.) *purastāt* at the end, inserts in b *karma* after *viddhi*, and reads in d *gā aśvān puruṣān*. Kauś. (3.16) quotes the verse, in company with several others, at a certain libation in the *parvan* ceremonies.

१२४८. तथा तदग्ने कृणु जातवेदो विश्वेभिर्देवैः सह संविदानः।
यो नो दिदेव यतमो जघास यथा सो अस्य परिधिष्पतात्॥ २॥

So, O Agni, Jātavedas, do you to this, in concord with all the gods : he who has played [against] us, whosoever has devoured (*ghas*) us, that this enclosure of his may fall.

The sense of c appears to be 'whoever has pillaged us in or by play.' The sense of the imprecation in d is obscure. Ppp. reads as follows : *tvam* for *tat* in a; for b, c *'nena vidvān haviṣā yaviṣṭhaḥ : piśāco 'syatamo * dideva; 'sya* in d; and, as e (or as 3 a), *yo 'sya tad eva yatamo jaghāsi.* Kauś. 47.9 quotes the verse (the scholiast says, vss. 2, 3) as

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accompanying the offering of portions of sacrificial butter in witchcraft ceremonies. The Prāt., in ii.77, prescribes the combination *-dhiṣ pat-* in d. *[Haplography for *'sya yatamo* : cf. 4 c.]

१२४९. यथा॒ सो अ॒स्य प॑रि॒धिष्पता॑ति॒ तथा॒ तद॑ग्ने कृणु जातवेदः।
विश्वे॑भिर्दे॒वैः स॒ह सं॑विदा॒नः॥३॥

That this enclosure of his may fall, so, O Agni, Jātavedas, do you do that, in concord with all the gods.

Ppp. reads *yathā somasya paridhiṣ patātiḥ tathā tvam agne.*

१२५०. अ॒क्ष्यौ॒३॒॑ नि वि॑ध्य॒ हृद॑यं॒ नि वि॑ध्य जि॒ह्वां नि तृ॑न्द्धि॒ प्र द॒तो मृ॑णीहि।
पि॒शा॒चो अ॒स्य य॑त॒मो ज॒घासाग्ने॑ यविष्ठ॒ प्रति॒ तं शृ॑णीहि॥४॥

Pierce you into his eyes, pierce into his heart, bore into his tongue, destroy (*pra-mṛ*) his teeth; whatsoever *piśāca* has devoured of him, that one, O Agni, youngest [god], do you crush back.

Ppp. reads for a *mokṣau na viddhi hṛdayaṁ na viddhi* and *piśāco syatamo* in c, and *yaviṣṭhaṣ* in d. Kauś. (25.24) quotes the verse in a remedial ceremony.

१२५१. यद॑स्य हृ॒तं विहृ॑तं॒ यत् परा॑भृतमा॒त्मनो॑ ज॒ग्धं य॑त॒मत् पि॑शा॒चैः।
तद॑ग्ने वि॒द्वान् पुन॒रा भ॑र॒ त्वं शरी॑रे मां॒समसु॒मेर॑यामः॥५॥

What of him is taken [or] taken apart, what is borne away, whatsoever of himself is devoured by the *piśācas*, that, O Agni, do you, knowing, bring again; into his body we send flesh [and] spirit (*asu*).

Ppp. reads for d *śarīre prāṇam asum erayā saṁ sṛjema*. The Anukr. defines the meter correctly, according to its methods.

१२५२. आ॒मे सुप॑क्वे श॒बले॒ विप॑क्वे॒ यो मा॑ पिशा॒चो अश॑ने द॒दम्भ॑।
तदा॒त्मना॑ प्र॒जया॑ पिशा॒चा वि या॑तयन्तामग॒दो॒३॒॑यम॑स्तु॥६॥

In raw, in well-cooked, in mixed (? *śabala*), in ripe, what *piśāca* has injured (*dambh*) me in the partaking - that let the *piśācas* atone for (?*vi-yātay*) with self [and] progeny; be this man free from disease.

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Ppp. has for a our 8 a (reading *tvā* for *mā*), and for 8 a *yāme sap. śavale vip.*; further, for b *odane manthe diva ota lehe;* and here and in the verses that follow, it varies between *dadambha* and *didambha.*

१२५३. क्षीरे मा॑ म॒न्थे य॑त॒मो दु॒दम्भा॑कृष्टप॒च्ये अश॑ने धा॒न्ये॑३॒ यः।
तदा॒त्मना॑ प्र॒जया॑ पिशा॒चा वि या॑तयन्तामगु॒दो॑३॒यम॑स्तु॥७॥

In milk (*kṣīra*), in stirabout whoever has injured me, who in grain growing uncultivated - in the partaking [thereof] - that let the *piśācas* etc. etc.

Ppp. reads in a *kṣīre tvā mānse*, and in b *-pācye.*

१२५४. अ॒पां मा॒ पाने॑ य॒तमो दु॒दम्भ॑ क्र॒व्याद् या॑तू॒नां शय॑ने॒ शया॑नम्।
तदा॒त्मना॑ प्र॒जया॑ पिशा॒चा वि या॑तयन्तामगु॒दो॑३॒यम॑स्तु॥८॥

In the drinking of waters whatever flesh-eater has injured me lying (*śī*) in the lair (*śayana*) of the familiar demons (*yātu*) - that let the *piśācas* etc. etc.

We are tempted to emend (with Ludwig) *śayānam* to *śayānas* at end of b. Ppp. reads here, in a, b, nearly our 6 a, b, a with the three variants given above, and b with *imam* for *yo mā,* and with *'śane*; and it adds our 10 c, d instead of the refrain.

१२५५. दिवा॑ मा॒ नक्तं॑ यत॒मो दु॒दम्भ॑ क्र॒व्याद् या॑तू॒नां शय॑ने॒ शया॑नम्।
तदा॒त्मना॑ प्र॒जया॑ पिशा॒चा वि या॑तयन्तामगु॒दो॑३॒यम॑स्तु॥९॥

By day, and night, whatever flesh-eater has injured me lying in the lair of the familiar demons - that let the *piśācas* etc. etc.

Ppp. reads *tvā* for *mā* in a, and in b *śkravyād yātuś śayate piśācaḥ : ud agne dvān pṛthak : śṛṇīhy apy enaṁ dehi nirṛter upasthe.* In c of the refrain of all these verses is a syllable lacking, unless we make a harsh and unusual resolution.

१२५६. क्र॒व्याद॑मग्ने रुधि॒रं पिशा॒चं म॑नो॒हनं॑ जहि जातवेदः।
तमिन्द्रो॑ वा॒जी व॒ज्रेण॑ हन्तु छि॒नत्तु॒ सोम॒: शिरो॑ अस्य धृ॒ष्णुः॥१०॥

The flesh-eating, bloody (*rudhira*), mind-slaying *piśāca* do you slay, O Agni, Jātavedas; let the vigorous Indra slay him with the thunderbolt; let bold Soma cut [off] his head.

The Anukr. takes no notice of the lacking syllables in b and c, the latte of which, indeed, is easily made up for by resolving *va-jr-e-ṇa.*

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१२५७. सनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः।
सहमूरानन् दह क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः॥ ११॥

From of old, O Agni, you kill the sorcerers; the demons have not conquered you in fights; burn up the flesh-eaters together with their dupes (?); let them not be freed from your heavenly missile.

This verse is repeated below as viii.3.18, in the midst of the RV. hymn of which it forms a part : see the note upon it there.

१२५८. समाहर जातवेदो यद्धृतं यत् पराभृतम्।
गात्राण्यस्य वर्धन्तामशुरिवा प्यायतामयम्॥ १२॥

Bring together, O Jātavedas, what is taken, what born away; let his members (*gātra*) increase; let this man fill up like a soma-stalk.

Ppp. begins with *samābhara*, and has *jagdham* for *hṛtam* in b. The Anukr. refuses to sanction the abbreviation *'va* in d.

१२५९. सोमस्येव जातवेदो अंशुरा प्यायतामयम्।
अग्ने विरप्शिनं मेध्यमयक्ष्मं कृणु जीवतु॥ १३॥

Like a stalk of soma, O Jātavedas, let this man fill up; make him, O Agni, exuberant, sacrificial (*medhya*), free from *yakṣma*; let him live.

Ppp. is illegible in the last half of the preceding verse and the first of this; it reads at the end *jīvase*. Our mss. are uncertain about *virapśinam*. B.E.H. having *-psi-*, I. *-ptrā-*, O. *-śpi-*.

१२६०. एतास्ते अग्ने समिधः पिशाचजम्भनीः।
तास्त्वं जुषस्व प्रति चैना गृहाण जातवेदः॥ १४॥

These, O Agni, are your *piśāca*-grinding pieces of fuel; them do you enjoy, and accept them, O Jātavedas.

The irregular and defective meter of this verse is very inaccurately described by the Anukr.; it counts as 8 + 6 : 5 + 11 syllables, having thus a *kakubh*-element (b), but no *bṛhatī*.

१२६१. तार्ष्टीर्धीरग्ने समिधः प्रति गृह्णाह्यर्चिषा।
जहातु क्रव्यादूपं यो अस्य मांसं जिहीर्षति॥ १५॥

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The pieces of fuel of *tārṣṭāgha*, O Agni, do you accept with flame (*arcis*); let the flesh-eater who wants to take this man's flesh (*māṁsa*) quit his form.

Or 'of *tṛṣṭāgha*' (a); this name, however, seems not to be met with anywhere; the *pada*-text reads *tārṣṭa aghīḥ*.

30. To lengthen out some one's life

Found also in Paipp.ix. Used twice by Kauś. (58.3, 11), with a number of other hymns, in a ceremony for length of life; and reckoned (54.11, note) as belonging to an *āyuṣya gaṇa*.

[३०- दीर्घायुष्य सूक्त]

[ऋषि- उन्मोचन। देवता- आयुष्य। छन्द- अनुष्टुप्, १ पथ्यापंक्ति, ९ भुरिक् अनुष्टुप्, १२ चतुष्पदा विराट् जगती, १४ विराट् प्रस्तारपंक्ति, १७ त्र्यवसाना षट्पदा जगती।]

१२६२. आ॒व॑र्तस्त आ॒व॑र्तः परा॒व॑र्तस्त आ॒व॑र्तः।
इ॒हैव भ॑व॒ मा नु गा॒ मा पूर्वा॑ननु॒ गाः पि॒तॄन॑सुं॑ बध्नामि ते दृ॒ढम्॥ १॥

Your nearnesses [are] nearnesses, your distances nearnesses; be just here; go not now; go not after the former Fathers; your life (*asu*) I bind fast.

The first two pādas are obscure; the two nouns in each can also be both or either ablatives (so Muir) or genitives sing. Ppp. reads *parāvatas* instead of the second *āvatas*, thus rectifying the meter of a; as it stands, we need to resolve *a-āvatas* [or read *tava* for *te*]. Ppp. also has *gatān* for *pitṛn* in d.

१२६३. यत् त्वा॑भिचे॒रुः पुरु॑षः॒ स्वो यदर॑ण॒ो जन॑ः।
उ॒न्मो॒च॒न॒प्र॒मो॒च॒ने उ॒भे वा॒चा व॑दामि ते॥ २॥

In that men have bewitched you, one of your own people [or] a strange person - deliverance and release, both I speak for you with my voice.

The translation implies emendation to *puruṣās* in a; all the mss. have *-ṣas*. [SPP's texts have *-ṣas* without note of variant. We may construe it with the second *yat* : 'If they (subject indef.) have bewitched you, if a man of your own' etc. - supply *abhicacāra*.]

१२६४. यद् दु॒द्रोहि॑थ शेपि॒षे स्त्रि॒यै पुं॒से अचि॑त्त्या।
उ॒न्मो॒च॒न॒प्र॒मो॒च॒ने उ॒भे वा॒चा व॑दामि ते॥ ३॥

In that you have shown malice (*druh*), have cursed at woman [or] at man through thoughtlessness, deliverance and etc. etc.

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१२६५. यदेनंसो मातृकृताच्छेषे पितृकृताच्च यत्।
उन्मोचनप्रमोचने उभे वाचा वदामि ते॥४॥

In that you are prostrate (*śī*) from sin that is mother-committed and that is father-committed, deliverance and etc. etc.

Grohmann and Zimmer (p.395) understand here 'sin committed against mother or father' : doubtless wrong.

१२६६. यत् ते माता यत् ते पिता जामिर्भ्राता च सर्जतः।
प्रत्यक् सेवस्व भेषजं जरदष्टिं कृणोमि त्वा॥५॥

What your mother, what your father, sister (*jāmi*), and brother shall infuse (*?sarjatas*) - heed (*sev*) you the opposing remedy; I make you one who reaches old age.

Sarjatas is a puzzle, as regards both form and sense; 'give' [Ludwig) and 'offer' (Muir) are wholly unsatisfactory; 'weave witchcraft' (Pet. Lex.) is quite too pregnant. Ppp. gives no help; it reads in c *chevasya* after *pratyak*. The translation takes the word as a root-aorist subj. from *srj*.

१२६७. इहैधि पुरुष सर्वेण मनसा सह।
दूतौ यमस्य मानु गा अधि जीवपुरा इहि॥६॥

Be you here, O man, together with your whole mind; go not after Yama's (two) messengers; go unto the strongholds of the living.

The Anukr. takes no notice of the defective first pāda; the addition of *eva* (cf. 1 c) after *iha* would be an easy and natural filling-out. Ppp. has for a *ehi ehi punar ehi,* and reads *hi* for *ihi* in d.

१२६८. अनुहूतः पुनरेहि विद्वानुदयनं पथः।
आरोहणमाक्रमणं जीवतोजीवतोऽयनम्॥७॥

Being called after, come you again, knowing the up-going of the road, the ascent, the climb (*ākramaṇa*), the course (*ayana*) of every living man.

१२६९. मा बिभेर्न मरिष्यसि जरदष्टिं कृणोमि त्वा।
निरवोचमहं यक्ष्ममङ्गेभ्यो अङ्गज्वरं तव॥८॥

Be not afraid; you shall not die; I make you one who reaches old age; I have exorcised (*nir-vac*) the *yakṣma*, the waster of limbs, from your limbs.

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Ppp. reads for b *jaradaṣṭir bhaviṣyasi*.

१२७०. अङ्गभेदो अङ्गज्वरो यश्छ ते हृदयामयः।
यक्ष्मः श्येन इव प्रापप्तद् वाचा साढः परस्तराम्॥ ९॥

The splitter of limbs, the waster of limbs, and the heart-ache that is yours, the *yakṣma* has flown forth like a falcon, forced (*sah*) very far away by [my] voice.

The form *sāḍha* is noted in Prāt.iii.7. Ppp. has for a *śīrṣarogam añgarogam,* combines *śyenai 'va* in c, and reads *nuttas* for *sāḍhas* in d [and *vācā ?*]. The Anukr. ignores the abbreviation of *iva* to *'va* in c.

१२७१. ऋषी बोधप्रतीबोधावस्वप्नो यश्छ जागृविः।
तौ ते प्राणस्य गोप्तारौ दिवा नक्तं च जागृताम्॥ १०॥

The two seers, Wakeful-and-Vigilant, sleepless and he that is watchful - let them the guardians of your breath, watch by day and by night.

Ppp. reads, for c, d, *te te prāṇasya goptaro divā svapanaṁ ca jāgratu. Pada*-text *bodha pratībodhau*, by Prāt.iv.96. [Cf. viii.1.13; MGS.ii.15.1 and p.153, s.v. *bodha-*.]

१२७२. अयमग्निरुपसद्य इह सूर्य उदेतु ते।
उदेहि मृत्योर्गम्भीरात् कृष्णाच्चित् तमसस्परि॥ ११॥

This Agni [is] to be waited on; here let the sun arise for you; come up out of death's profound black darkness.

In c, *udehi* is a mis-reading for *udehi*, which is found in all the mss. except Bp.[2]

१२७३. नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति।
उत्पारणस्य यो वेद तमग्निं पुरो दधेऽस्मा अरिष्टतातये॥ १२॥

Homage to Yama, homage be to Death; homage to the Fathers, and [to them] who conduct [away]; that Agni who understands (*vid*) deliverance (*utpāraṇa*) do I put forward (*puro-dhā*), in order to this man's being unharmed.

With b compare viii.i.8 b, which appears to give the clew to the meaning; *utpāraṇa* is the action-noun to *ut-pāray* (viii.1.17-19; 2.9). The verse, though by number of syllables a *virāḍ jagatī* (46 syll.), has plainly five pādas [12 + 11 : 8 + 7 + 8; in d, read *taṁ-tam* for *tam* as at iv.30.3?]. Ppp. omits the last pāda.

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१२७४. ऐतु॑ प्रा॒ण ऐतु॒ मन॒ ऐतु॒ चक्षु॒रथो॒ बल॑म्।
शरी॑रमस्य॒ सं वि॑दं॒ तत् प॒द्भ्यां प्रति॑ तिष्ठतु॥ १३॥

Let breath come, let mind come, let sight come, then strength; let his body assemble (*?sam-vid*); let that stand firm with its (two) feet.

[In a, b, the order of the items of the return to life is (if inverted) in noteworthy accord with that of the items of the process of death, both in fact and also as set forth in the Upanishads - e.g. ChU.vi.15.]

१२७५. प्रा॒णेना॑ग्ने॒ चक्षु॑षा॒ सं सृ॑जे॒मं सर्मी॑रय त॒न्वा॑३ सं बले॑न।
वेत्थ॒ामृत॑स्य॒ मा नु गा॒न्मा नु भूमि॑गृहो भुवत्॥ १४॥

With breath, O Agni, with sight unite him; associate (*sam-īray*) him with body, with strength; you understand immortality (*amṛta*) : let him not now go; let him not now become one housing in the earth.

Most of our mss. (not B.I.T.K.) appear to read *tu* instead of *nu* in d. Instead of *nu gāt* in c, Ppp. gives *mṛta*, and it has *mo ṣu* for *mā nu* in d : both are better readings.

१२७६. मा ते॑ प्रा॒ण उप॑ दसन्मो अ॑पा॒नोऽपि॑ धायि ते।
सूर्य॒स्त्वाधि॑पतिर्मृ॒त्योरु॒दाय॑च्छतु र॒श्मिभि॑:॥ १५॥

Let not your breath give out, nor let your expiration be shut up; let the sun, the over-lord, hold you up out of death by his rays.

Ppp. reads *mā 'pāno* in b, and *-yachati* in d.

१२७७. इ॒यम॒न्तर्व॑दति जि॒ह्वा ब॒द्धा प॑नि॒ष्प॒दा।
त्वया॒ यक्ष्मं॑ निर॑वोचं श॒तं रोपाँ॑श्च॒ त॒क्मन॑:॥ १६॥

This much-quivering tongue, bound, speaks within; by it I have exor ·ised the *yakṣma* and the hundred pangs of the fever.

Ppp. reads for b, c *ugrajihvā paṇiṣpadā tayā romaṁ nir ayāsaḥ* : Our edition reads *tvayā*, with all the mss., at the beginning of c, but it must of course be emended to *tayā*, as translated. The Anukr. takes no notice of the lacking syllable in a, which no resolution can supply. *Paniṣ pada* in b is prescribed by Prāt.iv.96.

१२७८. अ॒यं लो॒क: प्रि॒यत॑मो दे॒वाना॒मप॑राजित:।
यस्मै॒ त्वमि॒ह मृ॒त्यवे॑ दि॒ष्ट: पु॑रुष जज्ञि॒षे।

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स च॒ त्वानु॑ ह्वयामसि॒ मा पु॒रा ज॒रसो॑ मृथाः॥ १७॥

This [is] the dearest world of the gods, unconquered. Unto what death appointed, O man, you were born here, we and it call after you : do not die before old age.

By one of the most absurd of the many blunders of the *pada*-text, we find *puruṣa jajñiṣe* in d treated by it as a compound. Ppp. reads, for c-e, *tasmai tvam iha jajñiṣe adṛṣṭaṣ puruṣa mṛtyave : tasmai tvā ni hvayāmasi.*

31. Against witchcraft

Not found (except vs. 12) in Paipp. Not notices in Vait. The hymn is reckoned as belonging in the *kṛtyā gaṇa* or *kṛtyāpratiharaṇa gaṇa* (see note to Kauś. 39.7), and it is quoted with several other hymns in Kauś.39.7, in a ceremony for counteracting magic.

[३१- कृत्यापरिहरण सूक्त]

[ऋषि- शुक्र। देवता- कृत्यादूषण। छन्द- ११ बृहतीगर्भा अनुष्टुप्, १२ पथ्याबृहती, १-१० अनुष्टुप्।]

१२७९. यां ते॑ च॒क्रुरा॒मे पात्रे॒ यां च॒क्रुर्मि॒श्रध्या॑न्ये।
आ॒मे मां॒से कृ॒त्यां यां च॒क्रुः पु॒नः प्रति॑ हरामि॒ ताम्॥ १॥

What [witchcraft] they have made for you in a raw vessel, what they have made in one of mixed grains; in raw flesh what witchcraft they have made - I take that back again.

That is, doubtless, 'back to its maker' : cf. iv.18.4; and, for the whole verse, iv.17.4. The Anukr. makes no account of the redundant syllable in c.

१२८०. यां ते॑ चक्रुः कृ॑क॒वाका॑व॒जे वा॒ यां कु॑री॒रिणि॑।
अव्यां॑ ते कृ॒त्यां यां च॒क्रुः पु॒नः प्रति॑ हरामि॒ ताम्॥ २॥

What [witchcraft] they have made for you in a cock, or what in a *kurīra*-wearing goat; in a ewe what witchcraft they have made - I take that back again.

Geldner discusses *kurīra* 'hon,' *Ved. Stud.* i.130.

१२८१. यां ते॑ च॒क्रुरे॑कशफे पशू॒नामु॑भया॒दति॑।
गर्दभे॑ कृ॒त्यां यां च॒क्रुः पु॒नः प्रति॑ हरामि॒ ताम्॥ ३॥

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What [witchcraft] they have made for you in the one-hoofed, in the one with teeth in both jaws, among cattle; in a donkey what witchcraft they have made - I take that back again.

१२८२. यां ते चक्रुर्मूलायां वलगं वा नराच्याम्।
क्षेत्रे ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥४॥

What [witchcraft] they have made for you in a rootless [plant], or [what] secret spell (*?valaga*) in a *narācī*; in your field what witchcraft they have made - I take that back again.

The *pada*-text does not divide *valagam*.

१२८३. यां ते चक्रुर्गार्हपत्ये पूर्वाग्नावुत दुश्चितः।
शालायां कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥५॥

What [witchcraft] they have made for you in the householder's fire, also, malevolent (*duścit*), in the eastern fire; in the dwelling what witchcraft they have made - I take that back again.

१२८४. यां ते चक्रुः सभायां यां चक्रुरधिदेवने।
अक्षेषु कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥६॥

What [witchcraft] they have made for you in the assembly (*sabhā*), what they have made at the gambling-board; in the dice what witchcraft they have made - I take that back again.

१२८५. यां ते चक्रुः सेनायां यां चक्रुरिष्वायुधे।
दुन्दुभौ कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥७॥

What [witchcraft] they have made for you in the army (*senā*), what they have made in arrow-and-weapon; in the drum what witchcraft they have made - I take that back again.

To make the meter complete in the two preceding verses, we need to make the unusual resolution *-ya-am* at end of a.

१२८६. यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचख्नुः।
सद्मनि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥८॥

What witchcraft they have put down for you in the well, or have dug in at the cemetery; in the seat (*sadman*) what witchcraft they have made - I take that back again.

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The indefinite 'seat' may be used for 'dwelling,' or for 'place of sacrifice.' The Anukr. takes no notice of the metrical irregularities in a, b.

१२८७. यां ते चक्रुः पुरुषास्थे अग्नौ संकसुके च याम्।
म्रोकं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम्॥ ९॥

What [witchcraft] they have made for you in the human-bone, and what in the destroying (?*saṁkasuka*) fire, [what] dimming, out -burning, flesh-eating one - I take that back again.

'Human-bone' (if not a corrupt reading) is perhaps an epithet of the funeral fire = 'the fire which leaves of the human body nothing but fragments of bone.'

१२८८. अपथेना जभारैणां तां पथेतः प्र हिण्मसि।
अधीरो मर्याधीरेभ्यः सं जभाराचित्त्या॥ १०॥

He has brought it by what was not the road; we send it forth from here by the road; he unwise, O men, has brought [it] together, out of thoughtlessness, for the wise (*dhīra*).

The translation implies the reading *maryāḥ : dhīrebhyaḥ* : in c, instead of *maryā dhīrebhyaḥ*, as given by the *pada*-mss.; the emendation is suggested by BR.v.1668; but cf. *maryādhairya* (*maryā[ḥ] dhairya?*) in MS.i.4.8 (p.56, 1.18). The lingual *ṇ* in *eṇām* at end of a is given by all the *saṁhitā*-mss., though the Prāt. does not prescribe it. Even the *pada*-text has *hiṇmasi* (as *hiṇmaḥ*) after *pra*, here as elsewhere.

१२८९. यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम्।
चकार भद्रमस्मभ्यमभगो भगवद्भ्यः॥ ११॥

He who has made has not been able to make; he has crushed a foot, a finger, he, fortuneless, has made what is excellent for us [who are] fortunate ones.

The first three pādas are identical with iv.18.6 a-c, and our d here is read by Ppp. in that hymn [but with *abhagā* for *-go*]. The Anukr. gives the same false definition of meter in both places. [See notes to iv.18.6.]

१२९०. कृत्याकृतं वलगिनं मूलिनं शपथेय्यम्।
इन्द्रस्तं हन्तु महता वधेनाग्निर्विध्यत्वस्तया॥ १२॥

The witchcraft-maker, spell-hider, root-possessor, worthy of cursing - let Indra smite him with his great deadly weapon; let Agni pierce him with a hurled [arrow].

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This verse is found in Ppp.i., where, for c, d, is read : *indras tu sarvāṅs tāṅ hantu sattvaghnena bhavām iva.*

The last or sixth *anuvāka* contains 5 hymns and 70 verses; the old Anukr. says : *ṣaṣṭhe tu navai 'kā ca parā tu ṣaṣṭhe.* One or two of the mss. sum up the Book correctly as 31 hymns, and 376 verses.

With the Book ends also the twelfth *prapāṭhaka.*

॥इति पञ्चमं काण्डं समाप्तम्॥

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॥अथ षष्ठं काण्डम्॥

Book VI

[The sixth book consists mainly of hymns of 3 verses. It is divided into thirteen *anuvāka*-groups, which have ten hymns each, except the third, seventh, eleventh, and twelfth groups, which have eleven hymns each, and the thirteenth, which has eighteen. It thus contains one hundred and forty-two hymns : and of these, one hundred and twenty-two have 3 verses each; twelve have 4 verses each; and eight have 5 verses each. On account of the intrinsic interest, the variety, and the convenient length of the hymns of this book, they have been favorite subjects of translation and comment. Over half of them (79) have been translated by Ludwig in his *Der Rigveda*, vol.viii. (*Die Mantra-litteratur*); over half of them (74) also by Bloomfield in *Sacred Books of the East,* vol. xlii.; over a third (1-50) by Dr. Carl A. Florenz in Bezzenberger's *Beiträge zur Kunde der Indogermanischen Sprachen*, vol. xii.249-314; and nearly a quarter (34) by Grill in his *Hundert Lieder*.]

[The hymns of 4 verses are hymns 16, 17, 38, 63, 76, 83, 84, 107, 111, 121, 128 and 130. The hymns of 5 verses are hymns 34, 108, 122, 123, 132, 133, 138 and 139. At the beginning of its treatment of this book, the Anukramanī calls it the "book of hymns of 3 verses" or *tṛcasūktakāṇḍa*, and adds that "that number is the norm": *tatra tṛcaprakṛtir itarā vikṛtir iti*. The possibilities of critical reduction to this "norm" are frequently illustrated among the twenty hymns just cited. Thus the reduction may be effected by omission of some of the refrains and combination of the remainders, as in hymns 38, 107, 130 (this the commentator actually so reduces). Again, the intrusions are sometimes indicated by the meter, as in hymns 111, 123. Or, again, they are indicated by their absence in other versions : thus hymns 16, 17, 34, 63, 83, 108 and 128 consist in fact of only 3 verses in the Paippalāda text. For the sequence of the books with reference to the normal lengths of their hymns, see the table on p. cxlviii. See p. clii, end.]

1. Praise to Savitā

Found also in Paipp. xix; and in AŚS. vii.1.18; the first verse, too, is SV.i.177. Used by Kauś. first (23.2) in a rite for good fortune on building a house, with offering a second oblation; then (50.13) for success in traffic, with vi.3-7, 59, 93, 107, 128 and [ix.2 - so comm. and Keśava]

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with offering thirteen different articles; and again (59.25), in a rite for universal dominion (comm.), worshiping Atharvan; further (note to 42.11) a schol. adds it to vii.20.6, to win wealth by Vedic knowledge. Vait. has it in the *agniṣṭoma*(17.2), repeated by the *adhvaryu*, as he looks at the *udgātar*. None of the Kauś. uses seems at all characteristic.

[१- अमृतप्रदाता सूक्त]

[ऋषि- अथर्वा। देवता- सविता। छन्द- १ त्रिपदा पिपीलिकमध्या साम्नी जगती, २-३ पिपीलिकमध्या पुर उष्णिक्।]

१२९१. दो॒षो गा॑य बृ॒हद् गा॑य द्यु॒मद्धे॑हि।
आथ॑र्वण स्तु॒हि दे॒वं स॑वि॒तार॑म्॥ १॥

Sing at evening;[1] sing greatly; put clearly, O son of Atharvan[2]; praise god Savitā.

All the mss. and SPP., following them - put the *avasāna*-mark after *dhehi*, thus falsely dividing the irregular *gāyatrī* into two pādas [12 : 12]; hence, of course, they accent *ātharvaṇa*; and most of the *pada*-mss. (all save our Bp.) read *-ṇaḥ* (as if the combination *-ṇa st-* were made by the common and allowable loss of the final *ḥ* before *st* : but many of our *saṁhitā*-mss. also have *ṇaḥ st-*; SPP. makes no such report as to his). Both the other texts make the proper division, after *ātharvaṇa*; and so does Ppp., reading also *gāya* for the obscure *dhehi*. Both SV. and AŚS. have *ā 'gād* (which is better) for the first *gāya*; and SV. gives *dyumadgāman* for *dyumad dhehi*. The comm. explains *doṣo* [i.e. *doṣā* (instr.) *u*] by *rātrāv api*, understands *bṛhat* as the *sāman* of that name, and supplies *dhanam* to *dyumat* in b. In our edition, the accent-mark over the *sa* of *savitāram* in c is lost.

१२९२. तमु॑ ष्टुहि॒ यो अ॒न्तः सिन्धौ॑ सू॒नुः।
स॒त्यस्य॒ युवा॑न॒मद्रो॑घवाचं सु॒शेव॑म्॥ २॥

Praise you him who is within the river, son of truth (*satya*), [him] the young, of unhateful speech, very propitious.

Again all the mss. spoil the structure of the verse by putting the division-mark after *sūnuḥ*. In both verses, SPP's text follows the mss., while ours emends in accordance with the true sense– which is now further supported by the other text, and by Ppp. An easier reading is

1. दोषाशब्दो रात्रिवाची। दोषा रात्रौ। अपिशब्दाद् अहनि।
2. अथर्वणः पुत्रो दध्यङ् नाम महर्षिः। 'प्रजापतिर्वा अथर्वा अग्निरेव दध्यङ् आथर्वणः' (तै० सं० ५.६.६.३)

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offered by AŚS., namely *tam u ṣṭuhy antaḥsindhuṁ sūnuṁ satyasya yuvānam : adro-*. Indra is called "son of truth" in RV.viii. 58 (69).4; the descriptions of the verse suit Savitā ill. The comm. understands 'the river (*sindhu*)' as "the ocean (*samudra*), in the midst of which the sun is seen rising," and foolishly gives as alternative sense of *yuvan* "repeller (*yu*) of darkness." The Anukr. apparently scans 11 : 6 + 8 = 25.

१२९३. स घा॑ नो दे॒वः स॑वि॒ता सा॑विषदमृ॒ता॑नि॒ भूरि॑।
उभे सु॑ष्टु॒ती सु॒गात॑वे॥ ३॥

May he, indeed, god Savitā, impel (*sū*) for us many *amṛtas*, both the good praises, unto welfare.

The division of the mss. is this time that also of our text; but the meter is pretty hopeless (*bhūri amṛtā* would rectify b), and c apparently corrupt. Ppp. has for b, *sāviṣad vasupatir vasūni* (making a, b nearly equal RV.vii.45.3 a, b), and AŚS. the same with omission of *vasūni*. In c, Ppp. ends with *sugātum* (perhaps 'to sing well both good praises'); AŚS. reads *ubhe sukṣitī sudhātuḥ*. The Pet. Lex. [vii. 1045] suggests, for c, *ubhe srutī su gātave* : cf. RV.ix.78.2; the varieties of reading show that the pāda was virtually unintelligible to the text-makers. The comm. takes *suṣṭuti* first as the *bṛhat* and *rathantara sāmans*, and then, alternatively, as the *stuta* and *śastra*. Of course, if the verse is to be taken (as seems necessary) as a spoiled *gāyatrī*, we ought to read *sāviṣat*, with accent. The Anukr. seems to scan 11 + 6 : 9 = 26. [See p.1xix, note 2.]

[२- जेताइन्द्र सूक्त]

[ऋषि- अथर्वा। देवता-सोम, वनस्पति। छन्द-परोष्णिक्।]

2. Praise and prayer to Indra

Found also in Paipp. xix. (in the order 1, 3, 2). The second verse is used by Kauś. (29.27) in a remedial rite against demons, while partaking of a rice-mess boiled over birds' nests. Vait. (16.13) has the hymn in the *agniṣṭoma*, when the soma is turned into the large wooden vessel.

१२९४. इन्द्रा॑य सोम॒मृत्विजः सुनोता च॑ धावत।
स्तो॒तुर्यो वच॑: शृ॒णवद्ध॒वं च॑ मे॥ १॥

For Indra, O priests, press the soma, and add the water; [Indra] who shall hear the praiser's words and my call.

Or, 'the words and call of me the praiser.' With b compare RV.vii.32.6 d. Ppp. has, for b, c, *śṛṇotanā tu dhāvata : stotriyaṁ havaṁ śṛṇavad dhavaṁ tu naḥ*. The comm. regards *ā dhāvata* as referring to the process called *adhavana*, performed for the *adhāvya graha*, and refers to

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ĀpŚS. xii.8.2 : or, alternatively, to the general purification of the soma. The concluding four syllables of each verse seem like secondary appendages.

१२९५. आ यं विशन्तीन्दवो वयो न वृक्षमन्धसः।
विरप्शिन् वि मृधो जहि रक्षस्विनीः॥२॥

Unto whom enter the drops of soma-plant (*andhas*) as birds a tree; you exuberant one, drive away the demon-possessed scorners.

Ppp. reads *tvā* for *yam* in a. The comm. takes *andhasas* as nom. pl., explaining it by *annabhūtās*.

१२९६. सुनोता सोमपावने सोममिन्द्राय वज्रिणे।
युवा जेतेशानः स पुरुष्टुतः॥३॥

Press you the soma for the soma-drinker, for the thunderbolt-bearing Indra; young, conqueror, lord [is] he, greatly praised.

The first two pādas are RV.vii.32.8 a, b; SV.i.285 a, b. Ppp. reads in a *-pāvane*, humoring the meter.

[३- आत्मगोपन सूक्त]

[ऋषि- अथर्वा। देवता- १ इन्द्रापूषन्, अदिति, मरुद्गण, अपांनपात्, सिन्धुसमूह, विष्णु, द्यौ, २- द्यावापृथिवी, ग्रावा, सोम, सरस्वती, अग्नि, ३-अश्विनीकुमार, उषासानक्ता, अपांनपात्, त्वष्टा। छन्द-जगती, १ पथ्याबृहती।]

3. To various divinities : for protection

Found also in Paipp. xix. In Kauś. (50.13) hymns 3-7 (*pātaṁ na iti pañca*; the comm. says it means 'with five verses') are directed to be used with vi. 1 etc. for success in traffic (see under h .1). Hymn 3 is connected with i.26, 27 and vi.76 at the beginning of the welfare-rites (50.4), and it is reckoned (note to 25.36) to the *svastyayana gaṇa*. By Vait. (16.9), hymns 3-6 are muttered in the *agniṣṭoma* by the *hotar* after the *prātaranuvāka*.

१२९७. पातं नो इन्द्रापूषणादितिः पान्तु मरुतः।
अपां नपात् सिन्धवः सप्त पातन पातु नो विष्णुरुत द्यौः॥१॥

Protect us, O Indra-and-Pūṣan; let Aditi, let the Maruts protect; O child of the waters, you seven rivers, protect; let Viṣṇu[1] protect us, also the heaven.

1. विष्णुर्व्यापनशीलो देवः।

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The accent of c is in part against all rule and analogy, and doubtless corrupt; we ought to read *sindhavaḥ sapta pātana*.

१२९८. पातां नो द्यावापृथिवी अभिष्टये पातु ग्रावा पातु सोमो नो अंहसः।
पातु नो देवी सुभगा सरस्वती पात्वग्निः शिवा ये अस्य पायवः॥२॥

Let heaven-and-earth protect us in order to assistance (*abhiṣṭi*) let the pressing-stone protect, let Soma protect us from distress; let the fortunate goddess Sarasvatī protect us; let Agni protect us - the propitious protections that are his.

Ppp. has *suhavā* instead of *subhagā* in c. The comm. explains *abhiṣṭaye* by *abhyeṣaṇāya* (taking it from root *iṣ*) or *abhimataphalaprāptaye*. In c, *devo* in our edition is a misprint for *devī*.

१२९९. पातां नो देवाश्विना शुभस्पती उषासानक्तोत नः उरुष्यताम्।
अपां नपादभिहुती गयस्य चिद् देव त्वष्टर्वर्धय सर्वतातये॥३॥

Let the divine Aśvins, lords of beauty, protect us; let dawn-and-night also make broad for us; O child of the waters, to [our] household; O divine Tvaṣṭar, increase [us] in order to our completeness.

Ppp. has, in a, *sudaṅsasā* for *śubhas patī*; and in c, d it reads *vihvṛtī kayasya cid devo 'sūvandadhite śarma yacha naḥ*. The comm. partly agrees with it in reading *abhihvṛtī* and *kayasya* (explaining it as for *kasya*); it also has at the beginning *pātam*, and takes the nouns that follow as vocatives. It understands *abhihvṛtī* (p. *-tī iti*) as a locative (= *-hvṛtau* or *-hvarṇe*), as is done in our translation [cf. JAOS.x.389]. The accent requires amendment, to *abhihrutī*. Florenz suggests the substitution of *abhihrutas*, which would be an easier reading.

4. To various divinities : for protection

Found also in Paipp. xix. Used by Kauś. (23.9) in a rite for prosperity in connection with the division of inherited property; and twice (124.6; 135.10) in the chapter of portents, when two crowns appear on some one's head and when the house-beam breaks; and it is reckoned to the *puṣṭika mantras* (note to 19.1) and to the *svastyayana gaṇa* [note to 25.36]. For its employment with vi.1, 3 etc., see under vi.1; and in Vait. with vi.3 etc., see under vi.3.

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[४-आत्मगोपन सूक्त]

[ऋषि- अथर्वा। देवता-१ त्वष्टा, पर्जन्य, ब्रह्मणस्पति, अदिति; २ अंश, भग, वरुण, मित्र, अर्यमा, अदिति, मरुद्गण; ३ अश्विनीकुमार, द्यौष्पिता। छन्द-१ पथ्या बृहती, २ संस्तार पंक्ति, ३ त्रिपदा विराट् गायत्री।]

१३००. त्वष्टा॑ मे॒ दैव्यं॒ वचः॑ प॒र्जन्यो॒ ब्रह्म॑ण॒स्पतिः॑।
पु॒त्रैर्भ्रा॒तृभि॒रदि॑ति॒र्नु पा॑तु नो दुष्टरं॒ त्राय॑माणं॒ सहः॑॥ १॥

Tvaṣṭā [protect] my address (*vacas*) to the gods, [also] Parjanya, Brahmaṇaspati; with sons, with brothers, let Aditi now protect our hard to surpass [and] saving power.

The verse is found also in SV. (i.299), which has *no* for *me* in a, and, at the end, *trāmaṇaṁ vacaḥ*, thus rectifying the meter of the last pāda. Ppp. ends with *trāmaṇe śavā*. The form *trāmaṇam* seems to be a bastard neut., corresponding to the masc. *trāmāṇam* [cf. JAOS. x.522, 530 : there seem to be no *man*-stems used as adjectives in the neuter], and to have been avoided in AV. by the substitution of *trāyamāṇam*; of the resulting metrical disturbance the Anukr. takes no notice.

१३०१. अंशो॒ भगो॒ वरु॑णो मि॒त्रो अ॑र्य॒मादि॑ति॒: पान्तु॑ म॒रुत॑:।
अप॒ तस्य॒ द्वेषो॑ गमेदभि॒ह्रुतो॑ यावय॒च्छत्रु॒मन्ति॑तम्॥ २॥

Let Aṅśa, Bhaga, Varuṇa, Mitra, Aryaman, Aditi - let the Maruts protect [us]; may the hatred of that injurer pass away; repel the foe from near by.

The accent of *pāntu* (if correct) shows that only *marutas* is felt to be its subject; but Ppp. reads instead *aditiḥ pātv aṅhasaḥ*. In c, the comm. has *abhihvṛtas*. The last pāda is obscure, and at least in part corrupt. The want of accent of *yāvayat* is wrong, and its form is unmotived; emendation to *yāvaya* or *-yan* can hardly be avoided. *A'ntitam* (for which Ppp. gives *anthitam*) is read by all the mss., and occurs again at viii.5.11, so that it must be regarded as the real AV. reading. It is emended in our edition to *anti tam*; and the comm. also so understands it (*tam eva śatrum antikāt*). It is translated as if emended to *antitas*; or *antitam* might be an anomalous equivalent of *antikam*. The verse (12 + 8 : 12 + 8 = 40) is not properly a *saṁstārapañkti*.

१३०२. धि॒ये सम॑श्विना॒ प्राव॑तं॒ न उरु॒ष्या णं॑ उरुज्म॒न्प्र॑युच्छन्।
द्यौ॒ष्पि॒तर्या॒वय॑ दुच्छुना॒ या॥ ३॥

Unto knowledge (? *dhī*), O Aśvins, do you aid us; make wide

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for us, O wide-goer, unremitting; O heaven, father, repel whatever misfortune.

The beginning of the verse is probably corrupt, but Ppp. gives no various reading, merely prefixing *deva tvaṣṭar* (apparently out of 3.3); compare RV.i.117.23 b, *viśvā dhiyo aśvinā prāvatam me*. In c, the great majority of mss., which SPP. follows, have the true accent *dyauṣ* (i.e. *di-aus*, the word requiring to be pronounced as two syllables : see my *Skt. Gram.* 314 b); exceptions among our mss. are only Bp. and 1. Several of our *saṁhitā*-mss. have *ḥ* before *pitar* (viz. P.M.E.H.). The meter lacks a syllable in a. [Correct the ed. to *dyauṣ*].

5. For some one's exaltation

Found also in Paipp. xix., and in VS. (xvii.50-52) TS. (iv.6.3[1]), MS. (ii.10.4). Used in Kauś. (4.9) in the *parvan* sacrifice, with an oblation to Agni; and again (59.7), with vi.6 and vii.91, by one desiring a village; and for success in traffic, see under vi.1. In Vait. (29.15) the hymn accompanies the laying on of fuel in the *agnicayana*, and vs. 2, in the *parvan* sacrifice (2.14; 3.3), two offerings to Indra; for the use in Vait. 16.9, see under vi.3. The comm. further points out vs. 2 as addressed to Indra in the Nakṣ. K.14.

[५-वर्चः प्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता-१,३ अग्नि, २ इन्द्र। छन्द-१,३ अनुष्टुप्, २ भुरिक् अनुष्टुप्।]

१३०३. उदेनमुत्तरं नयाग्ने घृतेनाहुत।
समेनं वर्चसा सृज प्रजया च बहुं कृधि॥ १॥

Lead him up higher, O Agni, [you] to whom oblations of ghī are made; unite him with splendor, and make him abundant with progeny.

VS.TS. have in a the later form *uttarām*. In b, *ghṛtena* presents the rare case of an instrumental dependent on a vocative, and ought, like a genitive in the like construction, to be unaccented; it is so in all the three Yajus texts. Ppp. reads *ghṛtebhir āhutaḥ*. VS.TS. exchange 1 c and 2 c; and TS. has *dhaneṇa ca* for *bahuṁ kṛdhi* at the end. Ppp. has, for d, *devānāṁ bhāgadhā asat* (cf. TS. 2 d). This first verse occurs also in Āp. vi.24.8, which has, for a, *ud asmāṅ uttarān naya*, agrees with VS. and TS. in c, and reads *bahūn* in d.

१३०४. इन्द्रेमं प्रेतरं कृधि सजातानामसद् वशी।
रायस्पोषेण सं सृज जीवातवे जरसे नय॥ २॥

O Indra, put this man for forward; may he be controller of his

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fellows; unite him with abundance of wealth; conduct him unto life (*jīvātu*), unto old age.

In a, VS.TS. have again *pratarām*; VS.MS. have *naya* for *kṛdhi*; for c (as already noted), VS.TS. have our 1 c; for d, MS. has *devebhyo bhāgadā asat*, VS. and TS. nearly the same, VS. substituting *devānām*, and TS. *-dhā*; Ppp. has, for d, our 1 d. The meter of d might be rectified by abbreviating *jīvātave* to *-tvai* (a form found in MS.ŚB. and Āp.), or by emending it to *jīvātum*.

१३०५. यस्य॑ कृ॒ण्मो ह॒विर्गृ॒हे तम॑ग्ने वर्धया॒ त्वम्।
तस्मै॒ सोमो॒ अधि॑ ब्रवदु॒यं च॒ ब्रह्म॑ण॒स्पति॑:॥ ३॥

In whose house we make oblation, him, O Agni, do you increase; him may Soma bless, and this Brahmanaspati.

The three Yajus texts have, in a, *kurmas* for *kṛṇmas*, and VS.MS. (with Ppp.) put *havis* after *gṛhe*. In c, all three have *devā adhi bravan* (but MS. *bruvan*). The last half-verse occurs below, as 87.3 c, d (corresponding to RV.x.173.3 etc.).

6. Against enemies

Found also in Paipp. xix. For the use of the hymn by Kauś. 59.7, see under the preceding hymn; by Kauś. 50.13, see under vi.1; by Vait. 16.9, see under vi.3.

[६-शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता-१ब्रह्मणस्पति, २-३ सोम। छन्द-अनुष्टुप्।]

१३०६. यो॑३स्मान् ब्र॑ह्मणस्पतेऽदे॑वो अभि॒मन्य॑ते।
सर्वं॒ तं र॑न्धयासि मे॒ यज॑मानाय सुन्व॒ते

Whatever godless one, O Brahmaṇaspati, plots against us - every such one may you make subject to me the sacrificer, the soma-presser.

Ppp. has *abhidāsati* at end of b.

१३०७. यो नः॑ सोम सुशं॒सिनो॑ दुःशं॑स आ॒दिदे॑शति।
वज्रे॑णास्य॒ मुखं॑ जहि॒ स संपि॑ष्टो॒ अपा॑यति॥ २॥

Whatever ill-famed one, O Soma, shall aim at us of good fame, smite upon his face with the thunderbolt; may he go away crushed (*sam-piṣ*).

Notwithstanding the direct antithesis with *duḥśaṃsa*, all the mss. in a

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read *susaṅśinas*; both editions emend to *suśaṅsinas*, which is also read by Ppp., and by the commentary. [Unless I misunderstand R's note, Ppp. again reads *abhidāsati* at end of b. In d, SPP's *ayati* is a misprint for *ayati*.]

१३०८. यो नः॑ सोमाभि॒दास॑ति॒ सना॑भि॒र्यश्च॒ निष्ट्यः॑।
अप॒ तस्य॒ बल॑ं तिर म॒हीव॒ द्यौर्ध॒त्मना॑॥ ३॥

Whoever, O Soma, shall assail us, of the same kindred and also a stranger - draw (*tṛ*) away his strength, like the great sky, even now (?).

Ppp. reads, in a, *ye na somā 'bhidāsataḥ*. The verse is RV.x.133.5, which reads *indra* for *soma* in a, *ava* for *apa* in c, and *adha tmanā* at the end. For this last, the *vadhatmanā* (not divided in the *pada*-text) of all the AV. mss. seems merely an unintelligent corruption (altered in our text to *vadha tmanā*). The comm. however, naturally makes no difficulty of understanding it as = *vadhātmanā* (explaining it by *aśanirūpeṇa*) and as qualifying *āyudhena* understood. The emendation *mahīm 'va* would give a better sense : 'as the sky [subjects] the earth.' [To my thinking, it is licit, without emendation, to interpret *mahīva* as a correct graphic representation of *mahīm iva* with "elision and crasis" (see references under this head in my *Noun-Inflection*, JAOS.x.599, and p.331 top), as in RV. iv.1.3, *rathyeva* = *rathiam iva*.]

7. For blessings

Found also in Paipp. xix. The hymn appears in Kauś. (46.4) as a help in removing obstacles to sacrifice, or an expiation for sacrificing for an improper person; and it is reckoned (note to 25.36) to the *svastyayana gaṇa*; for its use by 50.13, see under vi.1.

[७ -असुरक्षयणसूक्त]

[ऋषि- अथर्वा। देवता-१-२ सोम, ३ विश्वेदेवा। छन्द-१ निचृत् गायत्री, २-३ गायत्री।]

१३०९. येन॑ सो॒मादि॑तिः प॒था मि॒त्रा वा॒ यन्त्यद्रु॑हः।
तेना॒ नोऽव॒सा ग॑हि॥ १॥

By what road, O Soma, Aditi or friends go, not hostile, by that do you come to us with aid.

The comm. understands *mitrās* 'friends' to mean "Aditi's twelve sons, Mitra etc."; i.e. as the equivalent of *ādityās*, which is not impossible. [The description as *nicṛt* belongs rather to 8.1.]

१३१०. येन॑ सोम साहु॒न्त्यासु॑रान् रन्धयासि नः।
तेना॑ नो॒ अधि॑ वोचत॥ २॥

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By what, O Soma, overpowering one, you shall make the Asuras subject to us, by that do you bless us.

Ppp. has, for a, *yebhis soma sahantya,* and, for c, *tenā no 'vitā* [that is, *avitā*] *bhuvaḥ*, thus relieving the embarrassing change of number [in the verb] from a, b to c : emendation to *vocatāt* in our c would accomplish the same result.

१३११. येना॑ देवा॒ असु॑राणा॒मोजां॑स्यवृ॑णीध्वम्।
तेना॑ नः॒ शर्म॑ यच्छत॥ ३॥

By what, O gods, you did repel (*vṛ*) the mights of the Asuras, by that do you yield refuge unto us.

Ppp. begins with *yāni*, and has correspondingly *tebhis* for *tena* in c. This facilitates the rendering of *avṛṇīdhvam* by its natural meaning 'did choose'; there is no other known example of a *nā*-form from *vṛ* 'repel.' The comm. renders it *tataḥ pṛthakkṛtya yūyaṁ sambhaktavantaḥ.* [Ppp. has for c *tebhir na adhi vocata.*]

[८ - कामात्मा सूक्त]

[ऋषि- जमदग्नि। देवता-कामात्मा, २सुपर्ण, ३ द्यावापृथिवी, सूर्य। छन्द-पथ्यापंक्ति।]

8. To win a woman's love

Not found in Paipp. Used by Kauś. (35.21), in the rites concerning women, with vi.9 and 102 and ii.30, for bringing a woman under one's control.

१३१२. यथा॑ वृ॒क्षं लिबु॑जा सम॒न्तं प॑रिषस्व॒जे।
ए॒वा परि॑ ष्वजस्व॒ मां यथा॒ मां का॒मिन्यसो॒ यथा॒ मन्नाप॑गा॒ अस॑:॥ १॥

As the creeper (*libujā*)[1] has completely embraced the tree, so do you embrace me - that you may be one loving me, that you may be one not going away from me.

The refrain of the hymn is found twice above, at the end of i.34.5; ii.30.1. SPP. here again, in opposition to his mss., gives the *pada*-reading *apa gāḥ* in e. The Anukr. takes no notice of the metrical deficiency of a [but see note to 7.1].

१३१३. यथा॑ सुप॒र्णः प्र॒पत॑न् प॒क्षौ नि॒हन्ति॒ भूम्या॑म्।
ए॒वा नि ह॑न्मि ते॒ मनो॒ यथा॒ मां का॒मिन्यसो॒ यथा॒ मन्नाप॑गा॒ अस॑:॥ २॥

1. लिबुजा व्रततिर्भवतीति। (निरु० ६.३६)।

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As the eagle, flying forth, beats down his wings upon the earth, so do I beat down your mind - that you etc. etc.

The comparison here is a strikingly ineffective once, and the attempts of the translators to give it aptness are to no purpose.

१३१४. यथेमे द्यावापृथिवी सद्यः पर्येति सूर्यः।
एवा पर्येमि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः॥३॥

As the sun goes at once about heaven-and-earth here, so do I go about your mind - that you etc. etc.

Part of SPP's mss. read *paryaiti* in b. The comm. gives *śīghram* 'swiftly' as the meaning of *sadyas*.

9. To win a woman's love

Found also in Paipp., but in ii. (not in xix., like the hymns that precede and follow). Used by Kauś. (35.21) with the preceding hymn, for the same purpose.

[९ - कामात्मा सूक्त]

[ऋषि- जमदग्नि। देवता-कामात्मा ३, गोसमूह। छन्द-अनुष्टुप्।]

१३१५. वाञ्छ मे तन्वं१ पादौ वाञ्छाक्ष्यौ३ वाञ्छ सक्थ्यौ।
अक्ष्यौ वृषण्यन्त्याः केशा मां ते कामेन शुष्यन्तु॥१॥

Want (*vāñch*) you the body of me, the feet; want the eyes; want the thighs; let the eyes, the hair of you, lusting after me, dry up with love.

Ppp. puts *tanvām* not *-am*) after *pādau* in a, reads *vāccha* in b, begins c with *akṣo*, adds *oṣṭhau* after *keśās*, and ends with *āṣyatām*. Read *akṣyau* in c in our text (an accent-sign omitted over the *au*). [Delbrück, *Vergleichende Syntax*, i.386, joins *mām* with *kāmena :* so Gregoire, KZ. xxxv.83.]

१३१६. मम त्वा दोषणिश्रिषं कृणोमि हृदयश्रिषम्।
यथा मम क्रतावसो मम चित्तमुपायसि॥२॥

I make you cling to my arm, cling to my heart; that you may be in my power, may come unto my intent.

The second half-verse is the same with iii.25.5 c, d, and nearly so with i.34.2 c, d [cf. vi.42.3, note]. Ppp. reads, for a, b, *mai tvā dūṣ aṇimṛgaṁ kṛṇomi hṛdayaspṛgam*; and begins c with *mame 'd apa kr-*.

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१३१७. यासां॑ नाभि॒रा॒रेह॑णं हृ॒दि सं॒वन॑नं कृ॒तम्।
गावो॑ घृ॒तस्य॑ मा॒तरो॒ऽमूं सं वा॑नयन्तु मे॥ ३॥

They whose navel is a licking, in [whose] heart is made conciliation - let the kine, mothers of ghī, conciliate her yonder to me.

The comm. reads *amūs* in d, and so is able to understand *yāsām* at the beginning as relating to ''women'' understood, and not to *gāvas*; and he explains *ārehaṇam* by *āsvādanīyam* 'something to be enjoyed by tasting.' The obscure and difficult first pāda is perhaps corrupt.

10. Greeting to divinities etc. of the three spheres

This prose hymn is not found in Paipp. In Kauś. (9.3, 5), it is quoted after each *śānti gaṇa*, to accompany a pouring out of water three times (*iti triḥ pratyāsiñcati*; the comm. does not notice this use); and again (12.3), it is prescribed in all rites for success; being further (note to 8.23) reckoned to the *vāstu gaṇa*.

[१० - संप्रोक्षणसूक्त]

[ऋषि- शन्ताति। देवता- १ अग्नि, २ वायु, ३सूर्य। छन्द-१साम्नी त्रिष्टुप्, २ प्राजापत्या बृहती, ३ साम्नी बृहती।]

१३१८. पृ॒थि॒व्यै श्रोत्रा॑य॒ वन॒स्पति॑भ्यो॒ऽग्नयेऽधि॑पतये॒ स्वाहा॑॥ १॥

To earth, to hearing, to the forest-trees - to Agni [their] overlord, hail !

It is not easy to read 22 syllables in the verse.

१३१९. प्रा॒णाया॒न्तरि॑क्षाय॒ वयो॑भ्यो वा॒यवेऽधि॑पतये॒ स्वाहा॑॥ २॥

To breath, to the atmosphere, to the birds - to Vāyu [their] overlord, hail !

It is strange that in this verse the sphere is placed after the human faculty.

१३२०. दि॒वे चक्षु॑षे॒ नक्ष॒त्रेभ्यः॒ सूर्या॑यादि॑पतये॒ स्वाहा॑॥ ३॥

To the sky, to sight, to the asterisms - to Sūrya [their] overlord, hail !

The first *anuvāka*, of 10 hymns and 30 verses, ends here. The quotation is simply *prathama* (or *-mā*) : see under the next *anuvāka*.

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11. For birth of sons

The hymn is found also in Paipp. xix. Accompanies in Kauś. (35.8) a rite for conception of a male child (*puṁsavana*); fire is generated between *śamī* and *aśvattha*, and is variously applied to the woman.

[११ - पुंसवन सूक्त]

[ऋषि- प्रजापति। देवता-रेतस्, ३ प्रजापति अनुमति, सिनीवाली। छन्द-अनुष्टुप्।]

१३२१. शमीमश्वत्थ आरूढस्तत्र पुंसुवनं कृतम्।
तद् वै पुत्रस्य वेदनं तत् स्त्रीष्वा भरामसि॥ १॥

The *aśvattha* [has] mounted upon the *śamī*[1]; there is made the generation of a male; that verily is the obtainment of a son; that we bring into women.

Some of SPP's mss. read, with the comm., *puṁsavanam* in b. Ppp. combines *aśvatthā ''rū-* in a, and for c, d has *tad eva tasya bheṣajaṁ yat strīṣv āharanti tam*, 'that is the remedy of this - namely, that they put this into women.'

१३२२. पुंसि वै रेतो भवति तत् स्त्रियामनु षिच्यते।
तद् वै पुत्रस्य वेदनं तत् प्रजापतिरब्रवीत्॥ २॥

In the male, indeed, grows (*bhū*) the seed; that is poured along into the woman; that verily is the obtainment of a son; that Prajāpati said.

Several of our mss. (Bp.P.M.W.E.H.) read *pūṁsi* at the beginning. ŚGS. has (i.19) a nearly corresponding verse : *puṁsi vai puruṣe retas tat striyām anu ṣiñcatu : tathā tad abravīd dhātā tat prajāpatir abravīt.*

१३२३. प्रजापतिरनुमतिः सिनीवाल्य चीक्लृपत्।
स्त्रैषूयमन्यत्र दधत् पुमांसमु दधद्इह॥ ३॥

Prajāpati, Anumati, Sinīvālī has shaped; may he put elsewhere woman-birth; but may he put here a male.

Ppp. has in c *triṣūyam* 'triple birth' (or for *strīṣūyam?*). Two of the Prāt. rules (ii.88, iv.83) mention *straiṣūyam* (p. *straisūyam*). ŚGS. has for this verse also a correspondent (i.19) : *prajāpatir vy adadhāt savitā vy akalpayat : strīṣūyam anyānt sv (anyāsv ?) ā dadhat pumāṁsam ā dadhād iha.*

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1. शमीम् एतत्संज्ञं वृक्षम्। (अश्वत्थः) अश्वत्थाख्यो वृक्ष आरूढः। शमी स्त्री। अश्वत्थः पुमान्। स च अग्निलक्षणं पुत्रम् उत्पादयितुं ताम् अधिरूढः। 'शमीगर्भाद् अग्निं मन्थति। (तै० ब्रा० १.१.९.१)

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12. Against the poison of snakes

Found also in Paipp. xix. Used by Kauś. (29.28) in a remedial rite against the poison of serpents.

[१२ - सर्पविषनिवारण सूक्त]

[ऋषि- गरुत्मान्। देवता-तक्षक। छन्द-अनुष्टुप्।]

१३२४. परि॒ द्यामि॑व॒ सूर्यो॑ऽही॑नां॒ जनि॑मागमम्।
रात्री॒ जग॑दिवा॒न्यद्धं॒सात् तेना॑ ते वारये वि॒षम्॥ १॥

I have gone about the race of snakes, as the sun about the sky, as night about living creatures other than the swan (*haṅsa*); thereby do I ward off your poison.

It would appear from this that the *hañsa* is regarded as exempt from the dominion of night, doubtless as remaining awake : cf. Pliny, *Nat. Hist.* x.23. But Ppp. reads, in c, d, *rātrau jagad ivāṁ ni dhvaṅsād avādīr imaṁ viṣam*. The comm. reads and explains *janim āgamam* in b; and in c derives *haṅsa* from root *han*, and makes it mean the soul (*ātman*), to which alone poison does not penetrate! The Anukr. does not heed the redundant syllable in c. [Ppp. combines *ahīnām*, without elision.]

१३२५. यद् ब्र॒ह्मभि॒र्यदृषि॑भि॒र्यद् दे॒वैर्वि॑दि॒तं पु॒रा।
यद् भू॒तं भव्य॑मास॒न्वत् तेना॑ ते वारये वि॒षम्॥ २॥

What was known of old by priests (*brahman*), what by seers, what by gods; what is (*bhūta*), is to be, that has a mouth - therewith do I ward off your poison.

Ppp. has *uditam* for *viditam* in b, and *āsunvat* at end of c. The comm. explains *āsanvat* to mean *āsyayuktaṁ : teno 'ccāryamāṇamantrasahitam*.

१३२६. मध्वा॑ पृञ्चे न॒द्य१॒ः पर्व॑ता गि॒रयो॒ मधु॑।
मधु॒ परु॑ष्णी॒ शीपा॑ला॒ शमा॒स्ने अ॑स्तु॒ शं हृ॒दे॥ ३॥

With honey I mix (*pṛc*) the streams; the rugged (?*parvata*) mountains [are] honey; honey is the *Paruṣṇī*, the *Śipālā*; weal be to your mouth, weal to your heart.

The comm. reads at the beginning *madhv ā pṛñce*; he takes the streams for the Ganges etc., the mountains (*parvata*) for the Himālaya etc., and the hills (*giri*) for their foot-hills; the *paruṣṇī* for the great river of that name, and *śīpālā* as adj., 'rich in water-grass' (*śaivāla*) : all these are to pour on (*ā siñcantu*) poison-removing honey. The Ppp. text is quite

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different : *abhi nā pṛkṣa nadyaṣ parvatai 'va girayo madhu, madhu pṛṣṭi śīpālā samāste 'stu śaṁ hṛdaya*. Perhaps *paruṣṇī* signifies here an 'eddying' brook, and *śīpālā* a pool 'rich in water-plants'. [Considering that the effect of snake-bite upon heart and blood must have been well known to even the most unlettered Hindu, I am tempted to suggest emendation of *āsne* to *asne*.] [In R. and W's ed., correct *nadyo3* to *nadyaiḥ*.]

13. To the instruments and ministers of death

Found also in Paipp. xix. The hymn is variously employed by Kauś. : in a rite for victory (14.25), with iii.26, 27; and again (15.6), similarly, in favour of a Vaiśya; in the preparation of the house-fire (72.13), with an offering; four times in the chapter of portents : once (104.3) when Brahmans quarrel; again (105.1) when images play pranks; yet again (113.3) when a cow suckles an ox (these three in company with i.19); once more (123.1), when animals touch sacred things; and it is further reckoned (note to 25.36) to the *svastyayana gaṇa*.

[१३ - मृत्युञ्जय सूक्त]

[ऋषि- अथर्वा। देवता-मृत्यु। छन्द-अनुष्टुप्।]

१३२७. नमो॑ देवव॒धेभ्यो॒ नमो॑ राजव॒धेभ्य॑ः।
अथो॒ ये विश्या॑नां व॒धास्तेभ्यो॑ मृत्यो॒ नमो॑ऽस्तु ते॥ १॥

Homage to the weapons (*vadha*) of the gods; homage to the weapons of kings; likewise the weapons that are of the Vaiśyas - to them of yours, O death, be homage.

Ppp. has *viśvānām* in c.

१३२८. नम॑स्ते अधिवा॒काय॑ परावा॒काय॑ ते नम॑ः।
सु॒म॒त्यै मृ॑त्यो ते॒ नमो॑ दुर्म॒त्यै त॑ इ॒दं नम॑ः॥ २॥

Homage to your benediction; homage to your malediction; homage to your favor, O death; this homage to your disfavor.

Ppp. omits the first half-verse, doubtless by accident. The comm. takes the datives in a and b as *nomina agentis*.

१३२९. नम॑स्ते यातु॒धानेभ्यो॒ नम॑स्ते भेष॒जेभ्य॑ः।
नम॑स्ते मृत्यो॒ मूले॑भ्यो ब्राह्म॒णेभ्य॑ इ॒दं नम॑ः॥ ३॥

Homage to your sorcerers; homage to your remedies; homage to your roots, O death; this homage to the Brāhmanas.

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14. Against the balāsa

Occurs also in Paipp. xix. Used by Kauś. (29.30) in a remedial rite against catarrh (*śleṣman*), with variously administering prepared water to the patient.

[१४ - बलासनाशन सूक्त]

[ऋषि- बभ्रुपिङ्गल। देवता-बलास। छन्द-अनुष्टुप्।]

१३३०. अस्थिस्रंसं पर्रुस्रंसमास्थितं हृदयामयम्।
बलासं सर्वं नाशयाङ्गेष्ठा यश्च पर्वसु॥ १॥

The bone-dissolving, joint-dissolving, settled (*āsthita*) heart disease, all the *balāsa*, cause you to disappear, that is seated in the limbs and in the joints.

SPP. adopts in a the *saṁhitā*-reading *parusraṅsam* (p. *paruḥ sraṅsam*), with nearly all his mss., and with the comm. The majority also of our mss. [not E.O.] omit the *ḥ* but the Prāt. authorizes no such abbreviation, and the point is one in regard to which the usage of the mss., however seemingly accordant, is not to be trusted. Ppp. reads, in c, *niṣ kṛdhi* for *nāśaya*. The comm. takes the two words in a as names of disorders, which is perhaps preferable, and regards them as occasioned by phlegm (*śleṣman*); *balāsa* he defines *as kāsaśvāsātmaka śleṣmaroga*. [For *āsthita*, see note to iv.17.8.] [Delete the accent-sign over *-saṁ* in c.]

१३३१. निर्बलासं बलासिनः क्षिणोमि मुष्करं यथा।
छिनद्म्यस्य बर्ध्नं मूलमुर्वार्वा इव॥ २॥

The *balāsa*[1] of him that has *balāsa* I destroy like a *muṣkara*; I cut its bond like the root of a gourd.

The accent *urvārvās* is noted in the commentary to Prāt.iii.60; Ppp. reads *ulvālvo yathā*. The comm. defines *urvārū* as 'the fruit of the *karkaṭī*' (*Cucumis utilissimus*) and explains the comparison to be with the stem of this fruit, which becomes loosened of itself when ripe : cf. xiv.1.17. Ppp. and the comm. read *puṣkaram* in b. Ppp. also has *kṛṇomi* instead of *kṣiṇomi*, a preferable reading (BR. pronounce *kṣiṇomi* "false"; but *nu*-forms of this root occur in Brāhmaṇa and Sūtra; *akṣṇomi*, however, would be better in place). [See BR. v.1348 and 838.]

१३३२. निर्बलासेतः प्र पताशुङ्गः शिशुको यथा।
अथो इट इव हायनोऽप द्राह्ववीरहा॥ ३॥

1. बलासिनः श्लेष्मरोगिणः।

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Fly out forth from here, O *balāsa*, like a young *āśuṁga*; then, like the [last] year's bulrush, scud away, innocuous to heroes.

Ppp. has for b, *suparṇo vasater iva* [cf. RV.i.25.4] 'like a bird from its nest' : a much easier reading. The comm. explains *āśuṁga* as an ordinary adjective, 'swift-going', and, instead of *śiśuka*, reads *śuśuka* "a wild animal so called." For c, d, Ppp. has *adhe 'ṭa ivā 'hano 'padrāhy avairaha*. The comm. reads *itas* [that is *itas*], pple of root *i*, for *iṭas* in c. The Anukr. appears to sanction the contraction *iṭe 'va* in c.

15. For superiority

Found also in Paipp. xix. Kauś. applies (19.26) in a rite for prosperity, with vi.142.3, using an amulet of barley. It is also reckoned (note to 19.1) to the *puṣṭika* mantras.

[१५ - शत्रुनिवारण सूक्त]

[ऋषि- उद्दालक। देवता-वनस्पति। छन्द-अनुष्टुप्।]

१३३३. उत्तमो अस्योषधीनां तवं वृक्षा उपस्तयः।
उपस्तिरस्तु सो३स्माकं यो अस्माँ अभिदासति॥ १॥

You are the highest of herbs; of you the trees are subjects (*upasti*); let him be our subject who assails us.

The verse is RV.x.97.23 (with which VS.xii.101 precisely agrees), which has, for a, *tvam uttamā 'sy oṣadhe*, and accents *upastayas upastis*. Ppp. elides the *a* of *asi* in a, and in c, d has *upastir asmākaṁ bhūyād yo 'smān*. The comm. regards the *palāśa* tree as addressed.

१३३४. सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति।
तेषां सा वृक्षाणामिवाहं भूयासमुत्तमः॥ २॥

Whoever, both kindred and not of kin, assail us, of them may I be highest, as this one of trees.

The Ppp. version of i.19.4 a, b is (as pointed out at that place) nearly our a, b here. In this verse Ppp. reads *samb-* and *asamb-*, and its c is *sabandhūn sarvāṁs tīn tvā*.

१३३५. यथा सोम ओषधीनामुत्तमो हविषा कृतः।
तलाशा वृक्षाणामिवाहं भूयासमुत्तमः॥ ३॥

As of herbs soma is made highest of oblations, as the *talāśā* of trees, [so] may I be highest.

Ppp. reads, for b, c, *uttamaṁ havir ucyate* (which is better) : *yavā*

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tvam aiva vṛkṣāṇām. The comm. has *palāśa* in c. If *talāśā* is a good reading, it may mean the same as *tālīśā* (*Flacourtia cataphracta*).

[१६ - अक्षिरोगभेषज सूक्त]

[ऋषि- शौनक। देवता-चन्द्रमा। छन्द-निचृत् त्रिपदा गायत्री, २ अनुष्टुप्, ३ बृहतीगर्भा ककुम्मती अनुष्टुप्, ४ त्रिपदा प्रतिष्ठा गायत्री।]

16. To various plants (?)

Found also in Paipp. xix. Appears in Kauś. (30.1), in a healing rite, explained as intended for disease of the eyes, with various use of mustard plant. Verse 4 is quoted alone later (51.15), in a rite explained by Keś. simply as one for welfare, by the comm. as for welfare in connection with food (*annasvastyayana*) : and the comm. reads in Kauś. *anna-* (not *āla-*) *bheṣajam*; the three *śalāñjālāgrāṇi* of 51.16 the comm. explains as *sasyavallīs*.

The whole hymn is totally obscure; that it relates to a disease of the eyes, as assumed by the native comment, there appears no good reason to believe.

१३३६. आबयो॒ अना॑बयो॒ रस॑स्त उ॒ग्र आ॑बयो।
आ ते॑ कर॒म्भम॑द्मसि॥ १॥

O *ābayu*, non-*ābayu* ! your juice is sharp (*ugra*), O *ābayu* ! unto your broth do we eat.

The hymn is unintelligible, and the translation only mechanical. Ppp. and the comm. read *āv-*, *anāv-* in a, b (Ppp. combining *ugrā ''v-*); and the comm. derives the words from the verbal stem *āvaya*, with suffix *u*, and renders 'being eaten' (*adyamāna*), 'not being eaten' (*abhakṣyamāṇa*), understanding 'mustard' (*sarṣapa*) to be addressed. Ppp. has, for c, *yā te karmam asīmahi* [and, in a, elides '*nāvayo*].

१३३७. वि॒हल्हो नाम॑ ते पि॒ता म॒दाव॑ती॒ नाम॑ ते मा॒ता।
स हि॑न॒ त्वमसि॒ यस्त्वमा॒त्मान॒मावा॑यः॥ २॥

Vihalha by name is your father, *madāvatī* ('intoxicated') by name is your mother; for you are he, not yourself, you that did consume yourself.

SPP. reads in a *vihahlas*. The translation of the second half-verse implies the altered division and accentuation of c that is made in our edition; the mss. read *sa hina* (not divided in *pada*-text) *tvam asi*; and SPP. follows them. Ppp. has for c *śevas tvam asi* (its d is like ours), but it omits a, b, and the other name, adds at the end *babhruś ca*

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babhrukarṇaś ca nīlākalaśālāśavaṣ paścā. The comm. reads *vihaṁla* for *vihalha* (which is supported by the commentary to Prāt.i.46) in a, and regards *hi na* as two words in c. The verse as it stands (8 + 9 : 6 + 8 = 31) is very improperly passed as a simple *anuṣṭubh*. [An *asi* between *hi* and *na* would mend the meter of c if such stuff were worth mending.]

१३३८. तौविलिकेऽवेलयावायमैलब ऐलयीत्।
बभ्रुश्च बभ्रुकर्णश्चापेहि निराल॥३॥

O *tauvilikā*, quiet down; this racket has quieted down; both the brown and the brown-eared one : go away, O *nirāla !*

It is perhaps by a misprint that SPP. reads *ava* : *īlaya* (for *il-*) in the *pada*-text of a (though our D. has also *īl-*). To the comm. *tauvilikā* is the name of a *piśācī* that produces disease; *ailaba*, a kind of disease of the eyes; *babhru* and *babhrukarṇa*, causes of disease; and *nirāla*, also a disease. The translation implies the emendation of *nir āla* to *nirāla*.* Ppp. has a peculiar text : *taulike 've'layā 'vā imailavailai : ihas tvām āhutiṁ jusāṇo manasā svāhā;* but part of this belongs perhaps to the following piece. [The Anukr. scans as 8 + 9 : 8 + 6.] *[Comm. reads *nirāla*; R. has *nir āśala*, and T. has *nilāśala*. Comm. has further *apaihi !*]

१३३९. अलसालासि पूर्वा सिलाञ्जालास्युत्तरा।
नीलागलसाला॥४॥

Alasālā are you first; *silāñjālā* are you after; *nīlāgalasālā*.

This verse is wanting in Paipp. (save so far as its last word is found in that version of vs. 2). The comm. understands the three obscure words it contains to be names of grain-creepers (*sasyavallī*); he gives the second the slightly different form *śalāñjālā*. The comment to Prāt.iv.107 quotes *alasālā 'si* as instancing the indispensableness of the *pada*-text to a student; but what good it does him in this instance is quite unclear. Our Bp. gives the third pāda thus : *nīlāgalasāle 'ti nīlāgalasālā*. The verse is capable of being read as 8 + 7 : 6.

17. Against premature birth

Found, except vs. 1 (in the order 4, 2, 3), in Paipp. xix. Used by Kauś. (35.12) in the rite for securing the foetus against abortion.

[१७ - गर्भदृंहण सूक्त]

[ऋषि- अथर्वा। देवता-गर्भदृंहण, पृथिवी। छन्द-अनुष्टुप्।]

१३४०. यथेयं पृथिवी मही भूतानां गर्भमादधे।
एवा ते धियतां गर्भो अनु सूतुं सवितवे॥१॥

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As this great earth receives the embryo of existences, so let your embryo be maintained, in order to birth after pregnancy.

The comms. reads *anusūtram* for *anu sūtum*. The first half-verse has already occurred, as v.25.2 a, b [where the note gives the parallel passages]. The comment to Prāt. ii.103 notes the non-lingualization of the *s* of *sūtum* after *anu* - which is wholly superfluous unless it read *anusūtum*.

१३४१. यथेयं पृथिवी मही दाधारेमान् वनस्पतीन्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ २॥

As this great earth maintains these forest-trees, so let yours etc. etc.

Ppp. begins *yathe 'yam urvī pṛthivī*, and reads, in c,d, *garbha anu* and *suvitave*.

१३४२. यथेयं पृथिवी मही दाधार पर्वतान् गिरीन्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ ३॥

As this great earth maintains the rugged (*parvata*) mountains, so let yours etc. etc.

१३४३. यथेयं पृथिवी मही दाधार विष्ठितं जगत्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ ४॥

As this great earth maintains the various (*viṣṭhita*) living beings, so let yours etc. etc.

18. Against jealousy

Found also in Paipp. xix. Used by Kauś. (36.25), with vii.45 and 74.3, in a rite against jealousy.

[१८ - ईर्ष्याविनाशन सूक्त]

[ऋषि- अथर्वा। देवता-ईर्ष्याविनाशन। छन्द-अनुष्टुप्।]

१३४४. ईर्ष्याया ध्राजिं प्रथमां प्रथमस्या उतापराम्।
अग्निं हृदय्यꣳ शोकं तं ते निर्वापयामसि॥ १॥

The first blast of jealousy, and the one after the first, the fire, the heat of the heart - this we extinguish for you.

Ppp. has readings in part better : for b, *madhyamām adhamām uta*; for *agnim* in c, *satyaṁ*; at end, *nir mantrayāmahe*. The comm. explains *dhrājim* by *vegayuktāṁ gatim*.

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१३४५. यथा॒ भूमि॑र्मृ॒तम॑ना मृ॒तान्मृ॒तम॑नस्तरा।
यथो॒त म॒ग्वु॒षो॒ मन॑ ए॒वेर्ष्यो॑र्मृ॒तं मन॑:॥ २॥

As the earth [is] dead-minded, more dead-minded than a dead man, and as [is] the mind of one who has died, so of the jealous man the mind [be] dead.

"Feeling" would be in this verse an acceptable equivalent for *manas* 'mind.'

१३४६. अ॒दो यत् ते॑ हृ॒दि श्रि॒तं म॑न॒स्कं प॑तयिष्णु॒कम्।
तत॑स्त ईर्ष्यां मुञ्चामि॒ निरू॒ष्माणं॒ दृते॑रिव॥ ३॥

That fluttering mind (*manaska*) that has found place in (*śrita*) your heart - from it I set free your jealousy, like the hot vapor from a bag of skin.

The translation implies at the end the emendation (first proposed in BR.) of the apparently senseless *nṛtes* into *dṛtes*, which the comm. reads, and which SPP. has accordingly admitted into his text; the result of fermentation, escaping when the vessel is opened, is apparently intended. Ppp., however, has *nṛtes*, although it gives sundry various readings (in part mere corruptions) : for a, *yad yan me hṛdi srukaṁ*; in b, *prathayiṣ ṇukam;* in c, *taṁ te riṣyāmi mu-*. The comm. divides b into *manas kam patayiṣṇu kam*.

19. For ceremonial purification

Found also in Paipp. xix. Translated by Ludwig (p.431). Quite various use is made of this hymn in the *sūtras*. In Kauś. it is included (9.2) in the *bṛhachānti gaṇa;* it is associated (as are vi.23, 24, 51, 57, 59, 61, 62) with i.4-6 etc. in a rite for good fortune (41.14); it appears in the *savayajñās* (66.16), with the *pavitra sava*; and the comm. declares it and vi.51, 62 to be intended by *pavitrais* at 61.5, also in the *savayajña* chapter. In Vait. it accompanies a purifying rite (11.10) in the *agniṣṭoma*, and (with vi.69 etc.) the pouring out of the *surā* in the *sautrāmaṇi* ceremony [30.13]; and vs. 2 in the *agnyādheya* (6.11), with an offering to Agni *pavamāna*.

[१९ - पावमान सूक्त]

[ऋषि- शन्ताति। देवता-चन्द्रमा, १देवजन, मनुवंशी, विश्वाभूतानि (समस्त प्राणी), पवमान; २ पवमान, ३ सविता। छन्द-गायत्री, १ अनुष्टुप्।]

१३४७. पुन॑न्तु मा देवज॒नाः पुन॑न्तु मन॑वो धि॒या।
पुन॑न्तु॒ विश्वा॒ भूता॑नि॒ पव॑मानः॒ पुना॑तु मा॥ १॥

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Let the god-fold purify me; let men (*manu*) purify me with prayer (*dhī*); let all beings purify me; let the purifying one purify me.

Ppp. reads at the end *mām*. The verse is found in sundry other texts, with considerable varieties of reading : the first pāda is the same in all (only RV. has *mām*); in the second, RV. (ix.67.27) has *vasavas* for *manavas*, while VS. (xix.39) reads *manasā dhiyas*, and TB. (i.4.8[1]) and MS. (iii.11.10) agree with AV.; in the third, VS. agrees with AV., and MS. differs only by giving *bhūtā mā*, while TB. has *viśva āyavaḥ*, and RV. *viśve devāḥ punīta mā*; the fourth is omitted in TB. and RV.VS. have *jātavedaḥ punīhi mā*, while MS. differs only by *punāhi*. The readings of K. (xxxviii.2) I have not. The comm. explains *dhiyā* in a by *buddhyā karmaṇā vā*, and *pavamānas* in d as either wind or soma.

१३४८. पर्वमानः पुनातु मा क्रत्वे दक्षाय जीवसे।
अथो अरिष्टतातये॥ २॥

Let the purifying one purify me, in order to activity, dexterity, life, likewise unharmedness.

Ppp. arranges a as *punātu mā pavamānaḥ*. It gives for c, *jyok ca sūryaṁ dṛśe* (cf. our i.6.3 and xii.2.18), and this is also the reading of MS. (ib.), which alone of all the other texts has a correspondent to this verse.

१३४९. उभाभ्यां देव सवितः पवित्रेण सवेन च।
अस्मान् पुनीहि चक्षसे॥ ३॥

With both, O divine impeller (*Savitā*), with purifier and with impulse, do you purify us in order to seeing.

This verse is found in all the texts that have vs. 1. RV. (ix.67.25) VS. (xix.43) have, for c, *mām punīhi viśvataḥ*, and MS. (as above) the same save *punāhi*; TB. (i.4.8[2]) gives instead *idam brahma punīmahe*.

20. Against fever (takman)

Only the last verse is found in Paipp., in book xiii. Appears in Kauś. (30.7) in a remedial rite for bilious fever, and is reckoned (note to 26.1) to the *takmanāśana gaṇa*.

[२० - यक्ष्मनाशन सूक्त]

ऋषि- भृग्वङ्गिरा। देवता-यक्ष्मनाशन। छन्द-१अतिजगती,
२ ककुम्मती प्रस्तारपंक्ति, ३ सतः पंक्ति।]

१३५०. अग्नेरिवास्य दहत एति शुष्मिणः उतेव मत्तो विलपन्नपायति।
अन्यमस्मदिच्छतु कं चिदव्रतस्तपुर्वधाय नमो अस्तु तक्मने॥ १॥

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Of him as of burning fire goes the vehemence (?); likewise, as it were, shall he crying out go away from me; some other one than us let the ill-behaved one seek; homage be to the heat-weaponed fever.

The translation given implies the easy emendation of *śuṣmiṇas* to *śuṣ mas*, which eases the meter,* and helps the sense out of a notable difficulty. The comm. and the translators understand (perhaps preferably) *mattas* in b as pple of *mad*, instead of quasi- ablative of the pronoun *ma*, as here rendered ("he flees, crying like a madman," R.). The comm. takes *avratas* as intended for an accusative, *-tam*. The verse is really a *jagatī* with one redundant syllable in a. *[The metrical difficulty is in the prior part of a; the cadence of a is equally good with *śuṣmiṇas* or with *śuṣ mas*.]

१३५१. नमो॑ रु॒द्राय॒ नमो॑ अस्तु त॒क्मने॒ नमो॒ राज्ञे॒ वरु॑णाय॒ त्विषी॑मते।
नमो॑ दि॒वे नम॑: पृथि॒व्यै नम॒ ओष॑धीभ्य:॥ २॥

Homage to Rudra, homage be to the fever, homage to king Varuṇa, the brilliant (*tviṣīmant*), homage to the sky, homage to the earth, homage to the herbs.

The Anukr. scans the verse as 12 + 12 : 9 + 6 = 39 syllables.

१३५२. अ॒यं यो अ॑भिशोचय॒िष्णुर्विश्वा॑ रू॒पाणि॒ हरि॑ता कृ॒णोषि॑।
तस्मै॑ तेऽरुणाय॑ बभ्रवे॒ नम॑: कृणोमि॒ वन्या॑य त॒क्मने॑॥ ३॥

You here who, scorching greatly, does make all forms yellow - to you here, the ruddy, the brown, the woody *takman*, do I pay homage.

Ppp. reads, in a, *rūras* for *yas*; its c, d are *aruṇāya babhrave tapurmaghavāya namo 'stu takmane*. The comm. understands *vanyāya* in d as gerundive of root *van* = *saṁsevyāya* : perhaps 'of the forest,' i.e., having no business in the village. The verse (9 + 11 : 9 + 12) is too irregular for the metrical definition given [cf. viii.2.21].

The second *anuvāka* ends here, having 10 hymns and 32 verses, and the quotation from the old Anukr. is simply *dvitīyau*, which ought to combine with the *prathama* of the first *anuvāka* - only one does not see how, as the two are not equal in number of verses.

21. To healing plants

Found also in Paipp. 1. Used by Kauś. (30.8) in a remedial rite for growth of hair.

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[२१ - केशवर्धनी ओषधि सूक्त]

[ऋषि- शन्ताति। देवता-चन्द्रमा। छन्द-अनुष्टुप्।]

१३५३. इमा यास्तिस्रः पृथिवीस्तासां ह भूमिरुत्तमा।
तासामधिं त्वचो अहं भेषजं समु जग्रभम्॥ १॥

These three earths (*pṛthivī*) that there are - of them earth (*bhūmi*) is the highest; from off their skin have I seized a remedy.

Ppp. elides the initial *a* of *aham* in c, and its d is *sam u jagrabha bheṣ ajam*. [See Griffith's note.]

१३५४. श्रेष्ठमसि भेषजानां वसिष्ठं वीरुधानाम्।
सोमो भग इव यामेषु देवेषु वरुणो यथा॥ २॥

You are the most excellent of remedies, the best of plants; as Soma, lord (?*bhaga*) in the night-watches (*yama*), like Varuṇa among the gods.

The comm. takes *yāma* in the sense here given (*ahorātrabhāgeṣu sādhyeṣu*), and Soma as 'moon', which is doubtless true; but he renders *bhagas* by 'and the sun.' Ppp. exchanges the place of 'remedies' and 'plants', and reads *yajñas* for *somas* in c. The Anukr. appears to authorise *bhage 'va* in c.

१३५५. रेवतीरनाधृषः सिषासवः सिषासथ।
उत स्थ केशदृंहणीरथो ह केशवर्धनीः॥ ३॥

O you wealthy (*revant*) ones, doing no violence, desirous to bestow you desire to bestow; both are you hair-fasteners, and also hair-increasers.

Ppp. exchanges the place of *-dṛṁhaṇīs* and *-vardhanīs*, and reads the equivalent *siṣāsantīs* for *siṣāsavas*. *Anādhṛṣyās* in a would seem a better reading. The Anukr. overlooks the deficiency in a; insertion of *stha* after *revatīs* would rectify it.

22. To the Maruts

Found also in Paipp.xix. Used by Kauś. (30.11) in a remedial rite against protuberant belly etc. Keś. and the comm. read further in the rule the *pratīka sasruṣīs* of hymn 23, and detail a second lengthy process in the same rite as performed with the two. Hymns 22-24 are also explained as among the *apām sūktāni* (7.14 and note). In Vait. (9.5) this hymn

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appears in the *cāturmāsya* sacrifice as addressed to the playing (*krīḍin*) Maruts.

[२२ - भैषज्य सूक्त]

[ऋषि- शन्ताति। देवता-आदित्य रश्मि, २-३ मरुद्गण। छन्द-१, ३ त्रिष्टुप्, २ चतुष्पदा भुरिक् जगती।]

१३५६. कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत् पतन्ति।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यु दुः॥ १॥

Black[1] the down-track, the yellow eagles, clothing themselves in waters, fly up to the sky; they have come hither from the seat of righteousness (*rta*); then, forsooth, with ghī they deluged the earth.

The verse comes from the mystic and obscure hymn RV.i.164 (vs.47), and is found again twice below (ix.10.22, which see; xiii.3.9). It is also found in several of the Black Yajus texts : TS. (iii.1.11[4]), MS. (iv.12.5), K. (xi.9, 13). RV.MS. end with *pṛthivī vy udyate*; TS. has *asitavarṇās* (for *kṛṣṇaṁ niyānam*) in a, *mihas* (for *apas*) in b, *sadanāni kṛtvā* in c, and, for d, *ād it pṛthivī ghṛtair vy udyate*. Ppp. agrees with RV.MS. at the end of the verse, and it combines, in its frequent way, *suparṇā 'po*.

१३५७. पयस्वतीः कृणुथाप ओषधीः शिवा यदेजथा मरुतो रुक्मवक्षसः।
ऊर्जं च तत्र सुमतिं च पिन्वत यत्रा नरो मरुतः सिञ्चथा मधु॥ २॥

You make the waters rich in milk, the herbs propitious, when you bestir yourselves, O golden-backed Maruts; do you lavish (*pinv*) both sustenance and good-will there, where, O manly Maruts, you pour honey.

The first, third, and fourth pādas are found as b, c, d, of a verse in TS. iii.1.11[8]; Ts. reads *kṛṇuta* (as does also Ppp.), and it omits *śivās*; it also has, with the comm., *pinvatha* in c (which is better). Ppp. further reads *yamās* for *śivās*, and *ejati* for *-thā*; [and *siñcatā* for *-thā*].

१३५८. उदप्रुतो मरुतस्ताँ ईयर्त वृष्टिर्या विश्वा निवतस्पृणाति।
एजाति ग्लहा कन्येव तुन्नैरुं तुन्दाना पत्येव जाया॥ ३॥

Water -swimming [are] the Maruts; send you that rain which

1. कृष्णं नियानम् इति दक्षिणायनाभिप्रायम्। 'धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्' (भ० गी० ८।२५)।

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shall fill all the hollows; the *glahā* shall bestir itself, like a girl that is thrust, thrusting the *eru*, like wife with husband.

The text of this verse is hopelessly corrupt, and all attempts to make connected sense of the second half must apparently be (like that of Pischel in *Ved. Stud.* i.81 ff.) forced and unsuccessful. [Baunack, KZ. xxxv.532, may also be consulted.] The version of it presented in TS. (iii.1.11[8]) rather sets off its difficulties than gives any help in solving them. It makes *maruts* vocative in a, and the comm. also understands the word as vocative, not heeding its accent; the preferable reading would be *udapruto marutas,* both vocative. The comm. then takes *tān* together with *udaprutas* as qualifying *meghān* 'clouds' understood. Ppp., with the majority of SPP's authorities and some of ours (P.M.), reads *udaplutas*. Then *tāṅ* (*pada*-text *tān*) is read by all the authorities in both texts, although the sense necessarily requires (as in our translation is assumed) *tām*, as antecedent to *yā*. But here, again, all the *pada*-texts have *yāḥ*, which completes their confusion. TS. has, for b, the wholly different and doubtless secondary phrase *vṛṣṭiṁ ye viśve maruto junanti,* making of the line 'O Maruts, send those water-swimming ones who, [namely] all the Maruts, hasten the rain.' The comm. understands *yā*, but then also *viśvā*, as neut. pl. (*vrījiyavādisasyāni*), while all our *pada*-texts have correctly *viśvāḥ*; the comm. then is obliged to supply a *ca* 'and' after *nivatas*. In c, d TS. reads *krośāti* for *ejāti, gardā* for *glahā, perum* for *erum*, and *tuñjānā* for *tundānā* (some of the mss., including our O.D.R., have *tudānā*); the comm. also has *ṭuñjānā,* but *gahlā* (so printed; but it should doubtless be *galhā*, since he derives it from root *garh* 'chide' : one of our mss. (W.) and three of SPP's have *galhā*) instead of *glahā* or *gardā*; he translates it 'thunder.' These changes on *glahā* and *eru*, at least, are plainly no real variations of reading, but blind blunders over an unintelligble text. Ppp. is corrupt and hardly legible : perhaps *ye jahāti ktahnā kanye 'va dunnonaṁ dunnāmā patye 'va jāyām*. R. suggests that the line c-d belongs to a gambling hymn, and that we are to read *glahas* and *ūrum*, a comparison being made between the shaking of the dice-holder and the *agitatio* of a female at the *coitus*.

23. To the waters : for blessings

Found also in Paipp. xix. Reckoned by Kauś. (9.2) to the *bṛhachānti gaṇa* and also (note to 7.14) to the *apāṁ sūktāni*; and again (41.14), with vi.19 etc., used in a rite for good fortune : as to its combination (30.11) with the preceding hymns, see that hymn. In Vait. (4.14) it accompanies in the *parvan* sacrifices the pouring out of water.

[२३ - अपांभैषज्य सूक्त]

[ऋषि-शन्ताति। देवता-आपः। छन्द-१ अनुष्टुप्, २ त्रिपदा गायत्री, ३ परोष्णिक्।]

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१३५९. सस्रुषीस्तदुपसो दिवा नक्तं च सस्रुषीः।
वरेण्यक्रतुरहमपो देवीरुप ह्वये॥ १॥

Flowing on, devoted to it; by day and by night flowing on; I, of desirable activity, call upon the heavenly waters.

The verse is found as a *khila* or appendix to RV.x.9, as vs. 10 to that hymn. It reads there, in a, *tadapasas*, which is an obvious and called-for emendation of our text, and assumed in our translation; in c, *-kratūs*, which is also an improvement (our P. has it, but apparently only by an accident); and, for d *ā devīr avase huve*. Ppp. has, for d, *ahūpo devīr upa bruve*. The first pāda lacks a syllable, unless we resolve *sa-sṛ-u*.

१३६०. ओता आपः कर्मण्या मुञ्चन्त्वितः प्रणीतये।
सद्यः कृण्वन्त्वेतवे॥ २॥

Let them release here the worked-in waters of the ceremony for conducting forward; let them at once make [them] to go.

The translation implies emendation of *āpas* in a to *apas*, or else the use of the former as accusative, as in more than one other passage. *Otās*, lit. 'woven in' : i.e. brought in as part of the ceremony. But the comm. reads *ūtās*, and explains it as = *saṁtatās* or *avicchedena pravahantyaḥ*. [In a, b, the reading of Ppp. appears to be like ours; but in c it has *bhavantu etave*.] [Cf. v.23.1 for *otās*.]

१३६१. देवस्य सवितुः सवे कर्म कृण्वन्तु मानुषाः।
शं नो भवन्त्वप ओषधीः शिवाः॥ ३॥

In the impulse (*sava*) of the divine impeller (*Savitā*) let men do their [sacred] work; weal to us be the waters, the herbs propitious.

Ppp. reads *kṛṇvanti* in b. Here, to preserve the balance of forms, *apas* has to be understood as nominative.

24. To the waters : for blessings

Found also in Paipp. xix. Reckoned in Kauś. (9.2) to the *bṛhachānti gaṇa*, and (note to 7.14) to the *apāṁ sūktāni*; used in a rite for good-fortune (41.14) with vi.19 etc. : see under 19; and also (30.13) in a healing ceremony for heart-burn, dropsy, etc.

[२४ - अपांभैषज्य सूक्त]

[ऋषि- शन्ताति। देवता-आपः। छन्द-अनुष्टुप्।]

१३६२. हिमवतः प्रस्रवन्ति सिन्धौ समह संगमः।
आपो ह मह्यं तद् देवीर्ददन् हृद्द्योतभेषजम्॥ १॥

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They flow forth from the snowy (mountain); in the Indus somewhere [is their] gathering; may the heavenly waters give to me that remedy for heart-burn.

Ppp. reads for a, b, *himavataḥ prasravatas tās sindhum upagachataḥ*. In d, the true reading is of course *hṛddyo-*, and SPP. so reads, though doubtless against his mss., as certainly against all ours; it is a very rare thing to find the full form written in such a case (and hence the *pada*-text blunder *hṛ-dyota* in i.22.1).

१३६३. यन्मे अक्ष्योरादिद्योत पाष्ण्र्योः प्रपदोश्च यत्।

आपस्तत् सर्वं निष्करन् भिषजां सुभिषक्तमाः॥ २॥

Whatever had burnt (*ā-dyut*) in my eyes, and what in my heels, my front feet; may the waters remove all that - they of physicians the most excellent physicians.

The collocation of suffering parts in a, b is very old; Ppp. seems to read for a, *yad akṣibhyām ād-*, and, for b, *pārṣṇibhyāṁ hṛdayena ca*; for d, *tvaṣṭā riṣṭā ivā 'nasaḥ*. One or two of our mss. (P.H.) agree with some of SPP's in reading *karat* at end of c; and two of his have *niḥ* before it. The *pada*-division *subhiṣaktama* is taught in Prāt.iv.46.

१३६४. सिन्धुपत्नीः सिन्धुराज्ञीः सर्वा या नद्यः स्थन।

दत्त नस्तस्य भेषजं तेना वो भुनजामहै॥ ३॥

You whose spouse is the Indus, whose king is the Indus, all you streams that are - give us the remedy for this; for that would we enjoy you.

Ppp. exchanges the place of the two epithets in a. The comm. reads *stana* at end of b. Before *sthana* most of our mss. retain the final *ḥ*, as usual; SPP. does not note anything as to his authorities.

25. For relief from pains (?) in neck and shoulders

Found also in Paipp. xix. Used in Kauś. (30.14) in a healing rite against *gaṇḍamālās*, with kindling fifty-five *paraśu* (comm., *-śū*) leaves by chips.

[२५ - मन्याविनाशन सूक्त]

[ऋषि- शुनः शेप। देवता- मन्याविनाशन। छन्द- अनुष्टुप्।]

१३६५. पञ्च च याः पञ्चाशच्च संयन्ति मन्या अभि।

इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव॥ १॥

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Both the five and the fifty that gather against those of the nape - let them all disappear from here, like the noises (?*vāka*) of the *apacits*.

Manyās etc. may of course as well be nom., and the comm. so understands them, supplying *gaṇḍamālās* 'pimples, swellings' for them to agree with; *abhi* would then be left without object, or with indefinite object, 'one,' understood. The comm. renders *vākās* by *vacanīyā doṣāḥ*, and takes *apacitām* as accus. fe. ppl : ''as blameworthy faults leave an honored woman''! Under VS.xvii.57, the comm. renders *vākās* by *vākyāni*.

१३६६. सप्त च या: सप्ततिश्च संयन्ति ग्रैव्या अभि।
इतस्ता: सर्वा नश्यन्तु वाका अपचितामिव॥ २॥

Both the seven and the seventy that gather against those of the neck - let them all etc. etc.

Part of the mss. (including our D.R.) accent *sapta* at the beginning, and SPP. with good reason adopts that in his text.

१३६७. नव च या नवतिश्च संयन्ति स्कन्ध्या अभि।
इतस्ता: सर्वा नश्यन्तु वाका अपचितामिव॥ ३॥

Both the nine and the ninety that gather against those of the shoulders - let them all etc. etc.

Ppp., in these verses, exchanges the numbers of 1 and 3, omits *yās* every time in a, and combines *manyā 'bhi, graivyā 'bhi, skandā 'bhi*.

26. Against evil

Found also in Paipp. xix. Used in Kauś. (30.17) in a healing rite against all diseases; and reckoned (note to 26.1) to the *takmanāśana gaṇa*. The comm. finds it quoted also in the Nakṣ. K. (15), in a ceremony against *nirṛti*.

[२६ - पाप्मनाशन सूक्त]

[ऋषि- ब्रह्मा। देवता- पाप्मा। छन्द- अनुष्टुप्।]

१३६८. अव मा पाप्मन्सृज वशी सन् मृडयासि न:।
आ मा भद्रस्य लोके पाप्मन् धेह्यविहुतम्॥ १॥

Let me go, O evil (*pāpman*); being in control, may you be gracious to us; set me uninjured in the world of the excellent, O evil.

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All the mss. leave *pāpman* unaccented at beginning of d, and SPP. follows them. The second pāda occurred above as v.22.9 b. Ppp. rectifies the defective meter of c, by reading *ā mā bhadreṣu dhāmasv atve dh-*. The comm. gives *sam* instead of *san* in b. The Anukr. overlooks the deficiency of two syllables.

१३६९. यो नः॑ पाप्म॒न् न जहा॑सि॒ तमु॑ त्वा जहिमो व॒यम्।
प॒थामनु॑ व्या॒वर्त॑ने॒ऽन्यं पा॒प्मानु॑ पद्यताम्॥ २॥

You who, O evil, do not leave us, you here do we leave; along at the turning apart of the ways, let evil go after another.

The comm. understands *anuvyāvartane* as one word in c. Ppp. exchanges the place of 2 c, d and 3 a, b, reading, for the former, *patho vya vyāvartane niṣ pāpmā tvaṁ suvāmasi*; [and it has *mā* for *naḥ* in a].

१३७०. अ॒न्यत्रा॒स्मन्न्यु॒च्यतु सहस्रा॒क्षो अम॑र्त्यः।
यं द्वेषा॑म॒ तमृ॑च्छतु॒ यमु॑ द्वि॒ष्मस्तमिज्ज॑हि॥ ३॥

Elsewhere than [with] us let the thousand-eyed immortal one make its home; whomsoever we may hate, him let it come upon (*ṛch*); and whom we hate, just him do you smite.

Ppp., as above noted, has he first half of this verse as its 2 c, d, reading corruptly *nyucya* for *ny ucyatu*; its version of c, d is *yo no dveṣṭi taṁ gacha yaṁ dviṣmas taṁ jahi*. The comm. renders *ny ucyatu* by *nitarāṁ gacchatu*.

27. Against birds of ill omen

Found also in Paipp. xix. With 28.1 and 29.1, it constitutes RV.x.165. [MGS.ii.17.1 a-e is made up of our vi.27, parts of 29.1 and 28.3 and 28.1 : see also the *pratīkas* in Knauer's Index.] Hymns 27, 28 and 29 are employed together in Kauś. (46.7) against birds of ill omen (the comm. to AV. reads *patatribhyas* for *patitebhyas* of the edition of Kauś.).

[२७ - अरिष्टक्षयण सूक्त]

[ऋषि- भृगु। देवता- यम, निर्ऋति। छन्द- जगती, २ त्रिष्टुप्।]

१३७१. देवाः॑ क॒पोत॑ इषि॒तो यदि॒च्छन् दू॒तो निर्ऋ॑त्या इ॒दमा॑ज॒गाम॑।
तस्मा॑ अर्चाम कृ॒णवा॑म॒ निष्कृ॑तिं॒ शं नो॑ अस्तु द्वि॒पदे॒ शं चतु॑ष्पदे॥ १॥

Seeking what, O gods, the sent dove, messenger of perdition, has come hither, to it will we sing praises, make removal; weal be [it] to our bipeds, weal to our quadrupeds.

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RV. has precisely the same text in this verse. Ppp. begins with *devaṣ k-*. Some of the mss. (including our P.M.W.T.) read *niḥkṛtiṁ* in c. The verse lacks two syllables of being a full *jagatī*.

१३७२. शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः।
अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी नो वृणक्तु॥२॥

Propitious to us be the sent dove, harmless, O gods, the hawk (*śakuna*) [sent] to our house; for let the inspired (*vipra*) Agni enjoy our oblation, let the winged missile avoid us.

Ppp. agrees with RV. in the better reading *gṛheṣu* (for *gṛhaṁ naḥ*) at end of b. [One suspects that "hawk" may be too specific.]

१३७३. हेतिः पक्षिणी न दभात्यस्मानाष्ट्री पदं कृणुते अग्निधाने।
शिवो गोभ्य उत पुरुषेभ्यो नो अस्तु मा नो देवा इह हिंसीत् कपोतः॥३॥

May the winged missile not harm us; it makes its track on the hearth, in the fire-holder; propitious be it unto our kine and men; let not the dove, O gods, injure us here.

The form *āṣṭrī* (p. *āṣṭrī iti*) is quoted under Prāt.i.74 as an example of a locative in *ī* (*pragṛhya*); RV. has the less primitive form *āṣṭryām*; the comm. explains it by *vyāptāyām araṇyānyām*. For c, d, RV. has a slightly different text : *śaṁ no gobhyaś ca puruṣebhyaś cā 'stu mā no hiṁsīd iha devāḥ kapotaḥ*. The AV. version spoils the meter of c, but the Anukr. does not heed this.

28. Against birds of ill omen etc.

All the verses found also in Paipp., but not together; 1. occurs after the preceding hymn in xix.; 3. at a later point in xix.; 2. in x.; and there is no internal connection perceptible among them. Used by Kauś., with the preceding and the following hymn, against birds of ill omen (46.7); and vs. 2 is especially quoted as accompanying the leading of a cow [and] fire three times around the house. [Vss. 1 and 3 occur at MGS. ii.17.1 - see under h.27.]

[२८ - अरिष्टक्षयण सूक्त]

[ऋषि- भृगु। देवता- यम, निर्ऋति। छन्द- त्रिष्टुप्, २ अनुष्टुप्, ३ जगती।]

१३७४. ऋचा कपोतं नुदत प्रणोदुमिषं मदन्तः परि गां नयामः।
संलोभयन्तो दुरिता पदानि हित्वा न ऊर्जं प्र पदात् पथिष्ठः॥१॥

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With the praise-verse (*rc*) drive you the dove forth (*praṇodam*); reveling in food (*iṣ*) we lead a cow about, breaking up tracks hard to go in; leaving us (our?) sustenance shall it fly forth, swift-flying.

Praṇodam, lit. 'with forth-driving', a quasi gerundial cognate accusative. RV. (x.165.5) has *nayadhvam* at end of b, a better reading. In Ppp., b, c are omitted. For c, RV. has *saṁyopayanto duritāni viśvā*. In d, both RV. and Ppp. (also the comm.) end with *pra patāt patiṣṭhaḥ*, of which our reading can only be a corruption; *pathiṣṭhaḥ* (p. *pathiṣṭhaḥ*) indicates a confution with *pathiṣṭha* [the non-division and accent also point to *patiṣṭhaḥ* as true reading]. [Ppp. has *hitvām* for *hitvā na*.]

१३७५. परी॒मे॒३॒॑ग्निम॑र्षत॒ परी॒मे गाम॑नेषत।
दे॒वेष्व॑क्रत॒ श्रवः॒ क इ॒माँ आ द॑धर्षति॥ २॥

These have taken fire about; these have led the cow about; they have gained themselves fame (*śravas*) among the gods - who shall venture to attack them?

The RV. has the same verse at x.155.5 (also VS., xxxv.18, precisely the same text with RV.), reading for a, b, *parī 'me gām aneṣata pary agnim ahṛṣata*. Ppp. transposes a and b and reads *pary agnim aharṣata* (a false form). The *arṣata* of our text is plainly nothing but a corruption; and part of the mss. (including our P.M.W.I.) have instead *ariṣata* [or *arīṣata*; K. *riṣatu*].

१३७६. यः प्र॑थ॒मः प्र॒वत॑मास॒साद॑ ब॒हुभ्यः॒ पन्था॑मनुपस्पशा॒नः।
यो॒३॒॑स्येशे॑ द्वि॒पदो॒ यश्चतु॑ष्पद॒स्तस्मै॑ य॒माय॒ नमो॑ अस्तु मृ॒त्यवे॑॥ ३॥

He who first attained (*ā-sad*) the slope [of heaven], spying out the road for many, who is master of these bipeds, who of the quadrupeds - to that Yama, to death, be homage.

With the former half-verse is to be compared RV.x.14.1 a, b : *pareyivāṅsam pravato mahīr anu b.p. anupaspaśānam* (which is AV. xviii.1.49 a, b); d is the last pāda also of RV.x.165.4 (of which a, b are found here in 29.1); c is nearly equal to RV.x.121.3 c (our iv.2.1 c; xiii.3:24 c). Ppp. follows RV. in c in putting *īśe* before *asya* (reading *īśay asya*). Our *pada*-text accents *asya : īśe*; in RV. also *asya* is accented. The verse lacks two syllables of being a full *jagatī*. [Pischel discusses the verse, *Ved. Stud.* ii.73 : cf. 66.] [Ppp. has *pravatāsasāda*.]

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[२९ - अरिष्टक्षयण सूक्त]

[ऋषि- भृगु। देवता- यम, निर्ऋति। छन्द- विराट् गायत्री, ३ त्र्यवसाना सप्तपदा विराडष्टि।]

29. Against birds of ill omen

Not found in Paipp. Used by Kauś. (46.7) with the two preceding hymns.

१३७७. अमून् हेतिः पतत्रिणी न्येतु यदुलूको वदति मोघमेतत्।
यद् वा कपोतः पदमग्नौ कृणोति॥ १॥

Them yonder let the winged missile come upon; what the owl utters, [be] that to no purpose, or that the dove makes its track (*pada*) at the fire.

The second and third pādas are RV.x.165.4 a, b (we had d in the last verse of the preceding hymn); RV. omits *vā* in c; its addition damages the meter of the pāda, but the Anukr. overlooks this. [Pādas b, c also occur at MGS.ii.17.1 d - cf. under h.27.]

१३७८. यौ ते दूतौ निर्ऋत इदमेतोऽप्रहितौ प्रहितौ वा गृहं नः।
कपोतोलूकाभ्यामपदं तदस्तु॥ २॥

Your two messengers, O perdition, that come hither, not sent forth or sent forth, to our house - for the dove and owl be this no place.

The comm. reads *etau* for *etas* in a; he renders *apadam* by *anāśrayabhūtam*.

१३७९. अवैरहत्यायेदमा पपत्यात् सुवीरतायै इदमा ससद्यात्।
परेहि परा वद परांचीमनु संवतम्।
यथा यमस्य त्वा गृहेऽरसं प्रतिचाकशानाभूकं प्रतिचाकशान्॥ ३॥

May it fly hither in order to non-destruction of heroes; may it settle (*ā-sad*) here in order to abundance of heroes; turned away, do you speak away, toward a distant stretch (*?saṁvat*); so that in Yama's house they may look upon you [ās] sapless, may look upon [you as] empty (*ābhūka*).

The sense would favour the accent *avairahatya* in a; and *avīrahatyāyai*, which the comm. reads, would be a further improvement. The comm. also has *papadyāt* at end of a, and, for c, *parām eva*

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parāvatam. He explains *ābhūkam* by *āgatavantam*. At the end of e, *gṛhe* ought, of course, to be *gṛhe*; but most of the mss. (all of ours that are noted) have *gṛhe*, and SPP. also has admitted it into his text. [As to Yama's house. cf. Hilldbrandt, *Ved. Mythol.*, i.512. For *cākaśān*, see *Gram.* §1008 b.]

30. To the śamī plant : for benefit to the hair

Found also in Paipp. xix. Verse 1 is wholly unconnected in meaning with the others, nor do these clearly belong together. Used by Kauś. (66.15) in the *savayajñas*, at a *sava* called *paunaḥśila* (*paunasira*, comm.); and vs. 2 (2 and 3, comm.) in a remedial rite (31.1).

[३० - पापशमन सूक्त]

[ऋषि- उपरिबभ्रव। देवता- शमी। छन्द- जगती, २ त्रिष्टुप्, ३ चतुष्पदा शंकुत्यनुष्टुप्]

१३८०. देवा इमं मधुना संयुतं यवं सरस्वत्यामधि मणावचर्कृषुः।
इन्द्र आसीत् सीरपतिः शतक्रतुः कीनाशा आसन् मरुतः सुदानवः॥ १॥

This barley, combined with honey, the gods plowed much on the Sarasvatī, in behalf of Manu (?); Indra, of a hundred abilities, was furrow-master; the liberal (?*sudānu*) Maruts were the plowmen.

Ppp. has this verse only by citation of its *pratīka*, as if it had occurred earlier; but it has not been found elsewhere in the text. It occurs also in TB. (ii.4.8[7]; exactly repeated in ĀpŚS. vi.30.20; PGS.ii.1.6), MB.iii.1.16, and K. (xiii.15). The TB. version begins with *etam u tyam madh-* (so MB. also), it gives in b *sarasvatyās* and *manāv* : cf. *manāv adhi*, RV. viii.61.2; ix.63.8; 65.15; and the translation follows this reading; MB. has *vanāva carkṛdhi*. The comm., too, though the reads *maṇau*, explains it by *manuṣ yajātau*. In a, he has *saṁjitam* (for *saṁyutam*). He explains *acarkṛṣus* by *kṛtavantas*, as if it came from root *kṛ* ! [SPP. reads *maṇau*, without note of variant.]

१३८१. यस्ते मदोऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि।
आरात्त्वदन्या वनानि वृक्षि त्वं शमि शतवल्शा वि रोह॥ २॥

The intoxication that is yours, with loosened hair, with disheveled hair, wherewith you make a man to be laughed at - far from you do I wrench [out] other woods; do you, O *śami*, grow up with a hundred twigs.

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Even the lines of this verse seem unrelated. Ppp. has, in a, *mado vikeśo yo vikeśyo*; and its c, d are entirely different : *bhrūṇaghno varivāṇā janitvaṁ tasya te prajayas suvāmi keśam*. SPP. reads *śatavalśā* in d, with a part of the mss. (including our P.M.K.Kp.). The comm. explains *vṛkṣi* by *vṛścāmi*; but its connection and form, in the obscurity of the verse, are doubtful. [W. Foy discusses root *vṛj*, KZ. xxxiv. 241 ff., and this vs. at p.244.] R. writes : "The fruit of the *śamī*, the pod or kernels, is regarded (Caraka, p.182, 1.6) as injurious to the hair; and from the designation *keśamathani* in Rājan.8.33 is to be inferred that it makes the hair fall out. But nothing is said of an intoxicating effect. To the two trees usually identified with *śamī*, *Prosopis spicigera* and *Mimosa suma*, belongs neither the one nor the other effect. Nor is either 'of great leaves.' [The Dhanvantarīya Nighaṇṭu, p.188 of the Poona ed., also speaks of *śamī* as *keśahantrī* and of its fruit as *keśanāśana*.]

१३८२. बृहत्पलाशे सुभगे वर्षवृद्ध ऋतावरि।
मातेव पुत्रेभ्यो मृड केशेभ्यः शमि॥३॥

O you of great leaves,[1] blessed one, rain-increased, righteous![2] as a mother to her sons, be you gracious to the hair, O *śamī*.

It is possible to read sixteen syllables out of the second half-verse (accenting then *mṛḍa*), but the description of the Anukr. implies 8 + 8 : 8 + 6 = 30 syllables [as does also the position of the *avasāna*-mark, which is put after *mṛḍa*]. Ppp. eases the situation by-inserting *nas* before *śami* in d; it also reads *ūrdhvasvapne* (for *varṣavṛddhe*) in b.

31. At rising of the sun (or moon)

Found also in Paipp. xix., as in RV. (x.189.1-3), SV. (ii.726-8)* VS. (iii.6-8), TS. (i.5.3[1]), K. (vii.13), MS. (i.6.1). Used by Kauś. (66.14) in the *savayajñas*, with a spotted cow as *sava*. And by Vait. in the *agnyādheya* ceremony (6.3), as the sacrificer approaches the *āhavanīya* fire; and again in the *sattra* (33.28), spoken by the Brahman-priest to the *hotar*, after the *mānasastotra*. *[Also in i.631-3 = Naigeyaśākhā v.46-8.]

[३१ - गौ सूक्त]

[ऋषि– उपरिबभव। देवता– गौ। छन्द– गायत्री।]

१३८३. आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः॥१॥

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1. बृहन्ति महान्ति समधिकानि पलाशानि पर्णानि यस्याः सा।
2. ऋतम् उदकं सत्यं यज्ञो वा तद्वति। ऋतावरि।

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Hither has stridden this spotted steer, has sat upon his mother in the east, and going forward to his father, the heaven (*svar*).

All the texts agree in this verse, except that TS. has *asanat* and *punaḥ* in b, while Ppp. has *prayat* in c. It seems to be a description of the rising of a heavenly body, the comm. and the translators say, the sun; but the epithet "spotted," and the number thirty in the third verse point rather to the moon. The "mother" is of course the earth, upon which it seems to rest a moment.

१३८४. अन्तश्चरति रोचना अस्य प्राणादपानतः।
व्यख्यन्महिषः स्वः॥२॥

He moves between the shining spaces, from the breath of this outbreathing [universe]; the bull(*mahiṣa*) has looked forth unto the heaven (*svar*).

RV. (with which, through the whole hymn, SV. and VS. entirely agree) reads (as does TS.) *apānatī* (p. *apa anatī*) at end of b; in c, it reads *divam* for *svaḥ*. TS. inverts the order of a and b, and has the same c as out text; on the other hand, MS. has our b, but *arṇave* (for *rocanā*) in a, and a wholly peculiar c : *prati vām sūro ahabhiḥ*. Ppp. has (nearly as TS.), for a, b, *yasya prāṇād apānaty antaś carati rocanaḥ*; and *divam* (with RV.) at the end. The sense of the verse is very obscure, made so by the unintelligible second pāda; Roth suggests *apānati* [as 3d singular], with *rocanā* "stars" as subject : "They die at his breath" : but this teems with difficulties.[In Geldner's note, *anati* was taken as 3d plural.] Our P.M.I.R.T.K., and all SPP's authorities, separate *rocanā asya* in *saṁhitā* (the *pada*-text reading *-nā*), and SPP. has accordingly, properly enough, adopted it in his text : see the note to Prāt.iii.34. [Ppp. also has *vyākhyan*.]

१३८५. त्रिंशद् धामा वि राजति वाक् पतङ्गो अशिश्रियत्।
प्रति वस्तोरहर्द्युभिः॥३॥

Thirty domains (*dhāman*) he rules over; voice, the bird, has set up, to meet the day with the lights of morning.

This translation is one of despair, and of no value, like the others that are given of the verse. Taken by itself, the first pāda is well enough, and seems most naturally (as noted above) to refer to the thirty days of the moon's synodical revolution, or spaces of the sky traversed by it in them; to understand it of the thirty divisions of the day (*muhūrta*) looks like an anachronism; and thirty gods (Ludwig) is wholly senseless. [Roth observes : Ushas, in returning to her point of departure, traverses thirty *yojanas* (RV.i.123.8): the path of the light around the world thus appears to be divided into thirty stages.] The variety of reading of the texts

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indicates, as in many other like cases, the perplexity of the text-makers. RV. (with SV.VS.) has, for b, *vāk pataṁgāya dhīyate*; TS. and MS. have *pataṁgāya*, but TS. follows it with *śiśriye*, and MS. with *hūyate*. Ppp. reads *-gāya su śriyat*. In c, RV. (etc.) reads *aha*, particle, for *ahas*, and the comm. does the same; TS. gives, for the whole pāda, *praty asya vaha dyubhiḥ*; while MS. substitutes our 2 c, in its RV. version, having given its wholly independent version of this as 2 c, (see above); Ppp. has at end *divi*. In a, MS. reads *triṁśaddhāmā*, as compound; the other texts (and three of SPP's authorities) have *triṁśad dhāma* (the *pada*-reading is *dhāma*). Both TS. and MS., it may be added, put vs. 3 before 2.

With this hymn ends the third *anuvāka*, of 11 hymns and 33 verses; the extracted item of Anukr. is simply *tṛtīya* (see end of the next *anuvāka*).

32. Against demons

The first two verses found also in Paipp. xix.* Kauś. has the hymn (or vss. 1, 2) in a remedial rite against demons (31.3); the fire is circumambulated three times, and a cake is offered; and it is reckoned (note to 8.25) to the *cātana gaṇa*. Verse 3 is by itself reckoned (note to 16.8) to the *abhaya gaṇa*, and also (note to 25.36) to the *svastyayana gaṇa*. *[Ppp. then has a third verse, whose a = vi.40. 1 a, and whose b is corrupt. Roth's note seems incomplete.]

[३२ - यातुधानक्षयण सूक्त]

[ऋषि– चातन, ३ अथर्वा। देवता– १ अग्नि, २ रुद्र, ३ मित्रावरुण।

छन्द– त्रिष्टुप्, २ प्रस्तार पंक्ति।]

१३८६. अन्तर्दावे जुहुता स्वे३तद् यातुधानक्षयणं घृतेन।
आराद् रक्षांसि प्रति दह त्वमग्ने न नो गृहाणामुप तीतपासि॥ १॥

Within the flame, pray, make you this sorcerer-destroying libation with ghī; from afar, O Agni, do you burn against the demons; may you not be hot toward our houses.

Our mss. (so far as noted) and nearly all SPP's, accent *juhutā* in a; but his text, as well as ours, emends to *juhutā*. The comm. understands at the beginning *antar dāve* as two separate words; and that is a preferable, and probably the true, reading. The gen. in d is peculiar; we should expect with it *tītapāti*, in impers. sense : 'may there be no sickness befalling our houses.' Ppp. reads *ghṛtaṁ naḥ* at end of b; and, for d, *mā 'smākaṁ vasū 'pa tītipanthā*. The verse (10 + 10 : 12 + 11 = 43) is ill-defined as a mere *triṣṭubh*

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१३८७. रुद्रो वो ग्रीवा अशरैत् पिशाचाः पृष्टीर्वोऽपि शृणातु यातुधानाः।
वीरुद् वो विश्वतोवीर्या यमेन सꣳजीगमत्॥ २॥

Rudra has crushed (*śṛ*) your necks, O *piśācas*; let him crush in (*api-śṛ*) your ribs, O sorcerers; the plant of universal power has made you go to Yama.

A few of SPP's authorities (also the Anukr., in citing the verse) read *aśarīt* in a. Some of our mss. accent *piśācāḥ* at end of a (P.M.I.p.m.), and *yātudhānāḥ* (P.M.I.); all the *pada*-mss. absurdly have *viśvataḥ vīryāḥ* at end of c. Ppp. has, for a, b, *śarvo vo grīvāy aśarīṣ piśācā vo 'pa śṛṇāty agniḥ*; and in d it gives *mṛtyunā* for *yamena*. [The "verbal forms with suspicious *ai*" in the AV. (*śarais* etc., *asaparyait* : cf. *Gram.* §555, c, 904 b, 1068 a) have been treated by Bloomfield, ZDMG, x1viii.574 ff., and Böhtlingk, ibidem, 1iv.510 ff. Cf. also note to xviii.3.40.]

१३८८. अभयं मित्रावरुणाविहास्तु नोऽर्चिषात्रिणो नुदतं प्रतीचः।
मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो विघ्नाना उप यन्तु मृत्युम्॥ ३॥

Fearlessness, O Mitra-and-Varuṇa, be ours here; drive you backward the devourers with your gleam; let them not find a knower, nor a foundation (*pratiṣṭhā*); mutually destroying one another let them go unto death.

The verse occurs also in AGS. (iii.10.11), which has, in a, b, *-ṇā mahyam astv arciṣā śatrūn dahatam pratītya;* in c, *vindantu*; in d, *bhindānās*. The latter half-verse is found again as viii.8.21 c, d. Pāda a has a redundant syllable unheeded by the Anukr.

33. Praise to Indra

Found also in Paipp.xix., and in AA. (v.2.1) and ŚŚS. (xviii.3.2); and the first verse, in the Naigeya supplement to SV.i. (i.3; or SV.i.588). Kauś. quotes, in the section relating to house-building, marking cattle, etc., with the simple direction *ity āyojanānām apyayaḥ* (23.17); the schol. and the comm. declare it to relate to the rite for success in plowing (*kṛṣ ikarman*); the details of the process described by them have nothing to do with the expressions of the Atharvan text. Again, it appears in a *kāmya* ceremony (59.18), with vii.2, 6, etc. (by a *sarvaphalakāma*, comm.); and the comm. holds it to be intended (106.1,8) in the portent-rite for the collision of plows. It is further reckoned (note to 19.1) to the *puṣṭika mantras*.

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[३३ - इन्द्रस्तव सूक्त]

[ऋषि- जाटिकायन। देवता- इन्द्र। छन्द- गायत्री, २ अनुष्टुप्।]

१३८९. यस्येदमा रजो युजस्तुजे जना वनं स्वः।
इन्द्रस्य रन्त्यं बृहत्॥ १॥

Of whom the welkin (*rajas*) here [is] the allies, [who] thrusts (?) people, the wood, the heaven - great [is] Indra's gladness.

This is a mechanical version, not pretending to sense; the verse appears to be too corrupt for anything else. The other texts bring plenty of variants, but no real improvements of reading. All agree in c; also in *yasye 'dam* at the beginning of a; between, SV. has *ārajo yujas tuje jane vanaṁ svaḥ*; AA. has *ārajas tujo yujo vanaṁ sahaḥ;* ŚŚS. has *oja ārujas tujo yujo balaṁ sahaḥ*. Ppp. reads *tute janaṁ svaḥ*, and, for the rest of 1 and 2, *indrasya nāgnikeśavaḥ vṛṣāṇaṁ dhṛṣadaś śavaṣ purā yathā dhistinaḥ indraś ca rantyaṁ mahat*. The comm. explains *tuje* by *tojanāya śatrūṇāṁ hiṁsanāya*, takes *ā yujas* as a verb = *saṁnaddhaṁ karoti, vanam* as *vananīyam, svar* as *suṣṭhu prāptavyam*, etc.: all the purest nonsense.

१३९०. नाधृष आ दधृषते धृषाणो धृषितः शवः।
पुरा यथा व्यथिः श्रव इन्द्रस्य नाधृषे शवः॥ २॥

[He is] not to be dared against; [his] might, dared, dares daring against [others]; as, of old, his fame [was] unwavering, Indra's might [is] not to be dared against.

The (provisional) translation given implies emendation of text, in a, d, to *ādhṛṣe*, in b, to *dhṛṣāṇaṁ dhṛṣitam*, and in c, to *'vyathi*. AA's version of the whole is *nā ''dhṛṣa ā dadharṣa dādhṛṣāṇaṁ dhṛṣitaṁ śavaḥ : purā yad īm ativyathir indrasya dhṛṣitaṁ sahaḥ*. [Cf. iv.21.3 and note, and Geldner, *Ved. Stud.* ii.29.] ŚŚS. has nothing corresponding to the second half-line; for the first, it reads *anādhṛṣṭaṁ vipanyayā nā ''dhṛṣa ādadharṣayā : dhṛṣāṇaṁ dhṛṣitaṁ śavaḥ*. The reading of Ppp. was given under vs. 1. The comm. has *vyathi* in c.

१३९१. स नो ददातु तां रयिमुरुं पिशङ्गसंदृशम्।
इन्द्रः पतिस्तुविष्टमो जनेष्वा॥ ३॥

Let him give us that wide wealth, of reddish (*piśaṅga-*) aspect; Indra [is] most powerful lord among the people.

Ppp., also the comm., and one of our MSS. (H.) read *dadhātu* in a, AA. and ŚŚS. and the comm. have *tam* for *tām*; Ppp. gives *no* instead;

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instead of *urum* in b, ŚŚS. has *puru*, and AA. repeats *rayim*. In c, both AA. and ŚŚS. read *tavastamas*; the comm., *tuvittamas*. Our *tuviṣṭamas* in vouched for by two rules of the Prātiśākhya, iii.96 and iv.59. Further, the comm. in b reads *-sadṛśam*. That the verse is *uṣṇih* and not *gāyatrī* appears not to be noted in the Anukr. [ŚŚS. omits *ā* at the end.]

34. Praise and prayer to Agni

Only vss. 1, 3, 4 found in Paipp. xix. It is also a RV. hymn, x. 187 (with exchange of place between vss. 2 and 3); in other texts is found only the last verse. As in the case of certain previous hymns with a refrain, one may conjecture that, with omission of the refrain, and combination of the remaining parts of verses, it was made into or viewed as three verses; but the case is a much less probable one than those we have had above. [Cf. Oldenberg, *Die Hymnen des RV.*, i.245.] The hymn is employed by Kauś. (31.4), with vii.114.2, in a remedial rite against demons; and it is added (note to 8.25) to the *cātana gaṇa*.

[३४ - शत्रुनाशन सूक्त]

[ऋषि- चातन। देवता- अग्नि। छन्द- गायत्री।]

१३९२. प्राग्नये॒ वाच॑मीरय वृष॒भाय॑ क्षिती॒नाम्।
स नः॑ पर्॒षदति॒ द्विष॑:॥ १॥

Send you forth the voice for Agni, bull of people (*kṣiti*) : may he pass us over our haters.

१३९३. यो रक्षां॑सि नि॒जूर्व॑त्य॒ग्निस्ति॒ग्मेन॑ शो॒चिषा॑।
स नः॑ पर्॒षदति॒ द्विष॑:॥ २॥

He who burns down the demons, Agni, with sharp heat (*śocis*) : may he etc. etc.

RV. has *vṛṣā śukreṇa* at beginning of b.

१३९४. यः पर॑स्याः परा॒वत॑स्ति॒रो धन्वा॑ति॒रोच॑ते।
स नः॑ पर्॒षदति॒ द्विष॑:॥ ३॥

He who from distant distance shines over across the wastes : may he etc. etc.

Ppp. reads, for c, *tiro viśvā 'dhirocate*..

१३९५. यो विश्वा॑भि॒ वि॒पश्य॑ति॒ भुव॑ना॒ सं च॒ पश्य॑ति।
स नः॑ पर्॒षदति॒ द्विष॑:॥ ४॥

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Who looks forth upon and beholds together all beings : may he etc. etc.

Ppp. reads *nipaśyati* in a.

१३९६. यो अस्य पारे रजसः शुक्रो अग्निरजायत।
स नः पर्षदति द्विषः॥५॥

Who, the bright Agni, was born on the further shore of this firmament (*rajas*) : may he etc. etc.

Nearly all our mss. (all save O.D.K.), and the great majority of SPP's, read *ajāyata*, without accent, at end of b; both editions give *aj-*. RV. has *asya*, unaccented, in a. The verse is also found in TS. (iv.2.5[2]), TB. (iii.7.8[1]), and MS. (ii.7.12*), all beginning a with *yat* and c with *tat*, and having, instead of *śukro agnir, śukraṁ jyotir* (but MS. *mahaś citraṁ jyotir*); all accent *ajāyata*, and TB.MS. accent *asya* with our text. *[Also at iii.2.4, with the same reading, save *pariṣad*.]

35. Prayer to Agni Vaiśvānara

Found also in Paipp. xix., and in the Śrauta-Sūtras of Āśvalāyana (viii.11.4) and Śāṅkhāyana (x.9.17); the first verse, further, in VS. and MS. This hymn and the one following are called by Kauś. (31.5) *vaiśvānarīya*, and used in a general remedial rite; and verse 35.2 is reckoned (note to 32.27) to the *aṅholiṅga gaṇa*. In Vait. hymn 35 appears alone in the *agnicayana* (29.5), with i.21 and vii.84, accompanying the covering of the first courses of bricks.

[३५ - वैश्वानर सूक्त]

[ऋषि- कौशिक। देवता- वैश्वानर। छन्द- गायत्री।]

१३९७. वैश्वानरो न ऊतय आ प्र यातु परावतः।
अग्निर्नः सुष्टुतीरुप॥१॥

Let Vaiśvānara, for our aid, come forth hither from, the distance - Agni, unto our good praises.

AŚS. has this verse precisely as in our text, and so has VS. at xviii.72 [and ŚŚS. has the *pratīka*, a], but VS. xxvi.8 has again the first two pādas, with *agnir ukthena vāhasā* (see under the next verse) for third; and MS. iii.16.4 has the latter version, with the further variant of *ūtyā pra* (i.e., doubtless, *ūtyā ā pra*) at the end of a. Ppp. has the bad reading *ūtāyā pra*; it further exchanges the third pādas of 1 and 2, and reads as 2 c *upe 'māṁ suṣṭutiṁ mama*.

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१३९८. वैश्वानरो न आगमदिमं यज्ञं सजूरुप।
अग्निरुक्थेष्वंहसु॥ २॥

Vaiśvānara, our ally (*sajūs*), has come unto this our offering - Agni, at our songs, in our distresses.

The two Sūtras have for c *agnir ukthena vāhasā* (found in VS.MS. in combination with 1 a, b); Ppp., as also noticed above, has for c our 1 c. The translation given implies that *aṅhasu* (which is read by all the mss. without exception, and is quoted so in the commentary to Prāt. iv.32) is the same with the usual *aṅhaḥsu*; no stem *aṅhan* is found anywhere else; the comm. foolishly explains it by *abhigantavyeṣu*, adj. to *uktheṣu*. The translation, moreover, represents the *pada*-text reading of *āgamat* in a as *ā : agamat*; but it seems altogether likely that the true meaning is *a : gamat* 'may he come.'

१३९९. वैश्वानरोऽङ्गिरसां स्तोममुक्थं च चाक्लृपत्।
ऐषु द्युम्नं स्वर्यमत्॥ ३॥

May Vaiśvānara shape the praise and song of the Añgirases; may he extend to them brightness (*dyumna*) [and] heaven (*svar*).

Of the two Sūtras, ŚŚS. supports our *cākḷpat* (comm. *cakṛpat*) in sense by reading *jījanat*; AŚS. has the better reading *cākanat* 'take pleasure in.' AŚS. also has *añgirobhyas* in a (both preserve the *a* of *añg-*); Ppp. has *no añgirobhis*. In b, Ppp. and ŚŚS. have *yajñam* for *uktham;* AŚS. has *stoma* for *-mam*, and in c omits *ā* (if it is not a misprint); Ppp. has *pra* instead of *ai 'ṣu*.

36. In praise of Agni

Found also, imperfect, in Paipp. xix., and in other texts, as SV. (ii.1058-60), etc., mentioned under the several verses. For the use of the hymn with its predecessor by Kauś. (31.5), see under the latter.

[३६ - वैश्वानर सूक्त]

[ऋषि– अथर्वा। देवता– अग्नि। छन्द– गायत्री।]

१४००. ऋतावानं वैश्वानरमृतस्य ज्योतिष्पतिम्।
अजस्रं घर्ममीमहे॥ १॥

To Vaiśvānara, the righteous, lord of right, of light, we pray for unfailing heat (*gharma*).

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The Sāman version, as also that in VS. (xxvi.6), MS. (iv.11.1), and AŚS. (viii.10.3), is precisely accordant with ours; that in ŚŚS. (iii.3.5) has *bhānum* instead of *gharmam* in c.

१४०१. स विश्वा प्रति चाक्लृप ऋतूंरुत् सृजते वशी।
यज्ञस्य वयं उत्तिरन्॥२॥

He shaped himself unto all things; he, the controlling one, sends out the seasons, drawing out the vigor (*vayas*) of the sacrifice.

The verse is corrupt in Ppp., but the second and third pādas in it exchange places, as they do in the SV. version. SV. also reads, for a, *ya idam pratipaprathe*, and has *svar* for *vayas* in c; it and all the other versions read *ṛtūn*; our *ṛtūṅr* is quoted in Prāt.ii.29, and in the comment to i.68. The comm. reads in a *viśvāḥ* and *cakṛpe*, and some of our authorities (P.I.K.), with the great majority of SPP's, also have *viśvāḥ*; but SPP. gives *viśvā* in this text, as we have done. AŚS. (viii.9.7) and ŚŚS. (x.11.9) read instead *viśvaṁ*, and *cāklpat*. TB. (ii.4.19^{-10}) makes an *anuṣṭubh* verse of our 3 b, c and 2 a, b; it reads, for our 2 a, *sa idam prati paprathe*.

१४०२. अग्निः परेषु धामसु कामो भूतस्य भव्यस्य।
सम्राडेको वि राजति॥३॥

Agni, in distant domains, the desire of what is and is to be, bears rule as the one universal ruler.

Or, it may be (so Florenz), 'Agni, as Kāma, rules over what has been and is to be,' etc.; the comm. explains *kāmas* as *kāmayitā kāmaprado vā*. SV. (also VS.xii.117) reads *priyeṣu* for *pareṣu* in a; AŚS. (viii.10.3) has instead *pratneṣu*. ŚŚS. (iii.5.8) has our text without variant; also TB. (see above), in b, c. [Cf. iii.21.4 and Muir, v.403.]

37. Against curses

Found also in Paipp. xx. Quoted by Kauś. (48.23) in a witchcraft ceremony (against the effect of an opponent's sorcery, comm.), with giving a pale lump (*piṇḍam pāṇḍum* : the comm. explains it as a lump of white dirt) to a dog; and vs. 3 is, doubtless correctly, regarded by the comm. as intended at 48.37 (the *pratīka* would equally designate vii.59), with the laying on of fuel from a tree struck by lightning. The hymn is further reckoned (note to 25.36) to the *svastyayana gaṇa*.

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[३७ - शापनाशन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्रमा। छन्द- अनुष्टुप्।]

१४०३. उप॒ प्रागा॑त् सहस्रा॒क्षो यु॒क्त्वा शप॑थो॒ रथ॑म्।
शप्ता॑र॒मन्वि॑च्छन् मम॒ वृक॑ इ॒वावि॑मतो गृ॒हम्॥ १॥

Hither has come forth, having harnessed his chariot, the thousand-eyed curse, seeking after my curser, as wolf the house of a sheep-owner.

Ppp. has, in a, *abhi* (which is better) for *upa;* in c, *yāti* for *mama;* and, in d, it combines *vṛkai 'va* - which contraction the Anukr. appears to ratify. *Yuktvāya* would fill out b more acceptably.

१४०४. परि॑ णो वृङ्ग्धि शपथ ह्रदमु॒ग्निरि॑वा॒ दह॑न्।
शप्ता॑र॒मत्र॑ नो जहि दि॒वो वृ॒क्षमि॑वा॒शनि॑:॥ २॥

Avoid us, O curse, as a burning fire a pond; smite our curser here, as the bolt from heaven a tree.

The distinction of *hṛ* and *hra* in manuscripts is so slight that some of our mss. might be viewed as reading *hṛdam* in b, and SPP. estimates most of his authorities as giving it (and the comm. *idam*), though he also accepts *hradam* in his text. Ppp. reads *iva* in b, and *tvam* for *nas* in c, and *divyā* for *divas* in d.

१४०५. यो न॒: शप॒ादश॑पत॒: शप॑तो॒ यश्च॑ न॒: शपा॑त्।
शुने॑ पेष्ट्र॒मि॒वाव॑क्षाम॒ं तं प्रत्य॑स्यामि मृ॒त्यवे॑॥ ३॥

Whoever shall curse us not cursing, and whoever shall curse us cursing, him, withered (?), I cast forth for death, as a bone (??) for a dog.

The first half-verse is repeated below, as vii.59.1 a, b, with a different second half; it is also found, with still another ending, in TB. (iii.7.6[23]), TA. (ii.5.2[11]), and Āp.(iv.15.1): these three put *śapatas* in b next before *śapāt*. The meaning of both *peṣṭram* (for which cf. iv.12.2) and *avakṣ āmam* in c is extremely doubtful, and the translation of the line must be regarded as only tentative. [Bloomfield takes *ava-kṣāmam* as 'down upon the ground': on the score of form and accent (*Gram.* §1313 b, 1310), this is admissible; but I can hardly cite an example of *ava* thus used, except Pāṇini's *ava-lomam*.] The comm. reads *peṣṭam*, explaining it by *piṣṭ amayaṁ khādyam; avakṣāmam* is glossed with *avadagdham*. Ppp. gives the verse the same second half as our vii. 59.1. The Anukr. appears to

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ratify the contraction *-ṭram 'va* in c. [Pāda d = v.8.5 d. Compare also iv.36.2 a, b.]

38. For brilliance

Found also in Paipp. ii. (in the order 1, 2, 4, 3); and in TB. ii.7.7[1-2] (in the order 1, 4, 2, 3) and K. xxxvi.15 (in the order 3, 2, 1, 4). This hymn and its successor are employed together by Kauś. (13.3-6) in a rite for glory, with the navel-hairs of sundry creatures [cf. Weber, *Rājasūya*, p.99, n.3], and splinters of ten kinds of trees; and they are reckoned to both *varcasya gaṇas* (notes to 12.10 and 13.1). They are further included [139.15] with several others (i.30; iv.30, etc.) in a rite (called *utsarjana*, comm.) in the ceremony of entering on Vedic study.

[३८ - वर्चस्य सूक्त]

[ऋषि- अथर्वा। देवता- बृहस्पति अथवा त्विषि। छन्द- त्रिष्टुप्।]

१४०६. सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना॥ १॥

What brilliancy (*tviṣi*) is in lion, in tiger, and what in adder,[1] in fire, in the Brāhman; what is the sun : the fortunate goddess that gave birth to Indra - let her come to us, in union with splendor.

Ppp. reads *vavardha* for *jajāna* in c, and *sā ā nai 'tu* in d. TB. has in the refrain *ā 'gan* (or *ā gan*) for *ai 'tu*.

१४०७. या हस्तिनि द्वीपिनि या हिरण्ये त्विषिरप्सु गोषु या पुरुषेषु।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना॥ २॥

What brilliancy is in elephant, in leopard, what in gold, in waters, in kine, what in men (*puruṣa*) : the fortunate goddess etc. etc.

Ppp. and TB. agree in reading *aśveṣu puruṣeṣu goṣu* in b.

१४०८. रथे अक्षेष्वृषभस्य वाजे वाते पर्जन्ये वरुणस्य शुष्मे।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना॥ ३॥

In chariot, in dice, in the bull's strength (*vāja*), in wind, in rain-god, in Varuṇa's vehemence (*śuṣma*) : the fortunate goddess etc. etc.

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1. पृदाकौ सर्पे। पर्दयति कुत्सितं शब्दयति स्वेन दष्टान् प्राणिन इति पृदाकुः सर्पविशेषः।

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Ppp. inverts the order of *vāte* and *parijanye* in b; TB. [and comm.] read *vṛṣabhasya* in a.

१४०९. राज॒न्ये॒ दुन्दु॒भावार्यतायाम॑श्वस्य॒ वाजे॒ पुरु॑षस्य मा॒यौ।
इन्द्रं॑ या दे॒वी सु॒भगा॑ ज॒जान॒ सा न॒ ऐतु॒ वर्च॑सा संविदा॒ना॥४॥

In a noble (*rājanya*), in the drum, in the drawn [arrow], in the horse's vigor, in man's roar (?) : the fortunate goddess etc. etc.

Ppp. and TB. agree in prefixing *yā* at the beginning of the verse, and TB. has *krandye* for *vāje* in b, while Ppp. has, for b, *tviṣir aśve māyāṁ stanayitna goṣu yā. Māyu* is not properly used of *puruṣa* 'man,' and the expression is obscure and doutbful. The comm. takes *āyatāyām* as = *ātāḍyamānāyām* and qualifying *dundubhau !* [For the meaning here assigned to it, see note to vi.65.1.] In this hymn, again, it appears as if the equivalence to three verses were recognized, the refrain of vss. 2, 3 being left out of account. But the Anukr. acknowledges four verses, and each of the four has its refrain in TB.

39. For glory

Found also in Paipp. xix. Used by Kauś. always in connection with hymn 38 : see under that hymn.

[३९ - वर्चस्य सूक्त]

[ऋषि- अथर्वा। देवता- बृहस्पति अथवा त्विषि। छन्द- जगती, २ त्रिष्टुप्, ३ अनुष्टुप्।]

१४१०. यशो॑ हविर्वर्धता॒मिन्द्र॑जूतं स॒हस्र॑वीर्यं सुभृ॒तं सह॑स्कृतम्।
प्र॒सर्स्रा॑णमनु॒ दीर्घाय॒ चक्ष॑से ह॒विष्म॑न्तं मा वर्धय ज्ये॒ष्ठता॑तये॥१॥

[As] glory (*yaśas*) let [my] oblation increase, quickened by Indra, of thousand-fold might, well-brought, made with power; me, proceeding mightily onward unto long sight, [me] with my oblation, do you increase unto chief-hood.

Ppp. has, for b, *sahasraṭṛṣṭis sukṛtaṁ sahasvat*; in c, *jīvase* (which is better) for *cakṣase*; in d, it omits *mā*, which improves the meter. The comm. has *suvṛtam* in b. The "*jagatī*" (11 + 12 : 12 + 13 = 48) is an irregular one. [Cf. RV. v.44.3, where we have the intensive of *sṛ* with *anu-pra*.]

१४११. अच्छा॑ न॒ इन्द्रं॑ यु॒शसं॒ यशो॑भिर्यशस्विनं॑ नमसा॒ना वि॑धेम।
स नो॑ रास्व रा॒ष्ट्रमिन्द्र॑जूतं तस्य॑ ते रा॒तौ यु॒शसः॑ स्याम॥२॥

Unto our glorious Indra, rich in glory, would we, rendering

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homage, with glories pay worship; do you bestow on us royalty quickened by Indra; in your bestowal here may we be glorious.

This verse is found in Ppp. in a different connection, further on in the same book, and with quite different readings : *vayam* for *nas* in a; for b, *yaśasvino haviṣai 'naṁ vidhema*; in c, *dadhad* for *rāsva*; for d, *tasya rātre adhivāke syāma*.

१४१२. यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः॥ ३॥

Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

Ppp. combines *yaśā 'gnir* in a. This verse is repeated below, as 58.3.

40. For freedom from fear

The first two verses are found also in Paipp. i., much altered. Used, according to Kauś. (59.26), by one who desires absence of danger, with vi.48, with worship or offering to the seven seers in as many directions; and Keśava and the comm. regard it as further intended by 16.8, in a rite for courage in an army; vss. 1, 2 are reckoned (note to 16.8) to the *abhaya gaṇa*, and vs. 3 (note to 25.36) to the *svastyayana gaṇa*; the comm. notes its application according to 139.7 in the rite for one beginning Vedic study.

[४० - अभय सूक्त]

[ऋषि — अथर्वा। देवता — १ द्यावापृथिवी, सोम, सविता, अन्तरिक्ष, सप्तर्षिगण; २ सविता, इन्द्र; ३ इन्द्र। छन्द — जगती, ३ अनुष्टुप्।]

१४१३. अभयं द्यावापृथिवी इहास्तु नोऽभयं सोमः सविता नः कृणोतु।
अभयं नोऽस्त्वन्तरिक्षं सप्तऋषीणां च हविषाभयं नो अस्तु॥ १॥

Let fearlessness, O heaven-and-earth, be here for us; let Soma, Savitā, make us fearlessness; be the wide atmosphere fearlessness for us; and by the oblation of the seven seers be there fearlessness for us.

In d, *saptarṣīṇāmis* read by one or two mss. Ppp. has only the first pāda of this verse. Neither vs. 1 nor vs. 2 is a good *jagatī*; easy emendations would make both good *triṣṭubh*.

१४१४. अस्मै ग्रामाय प्रदिशश्चतस्र ऊर्जं सुभूतं स्वस्ति सविता नः कृणोतु।
अशत्रिन्द्रो अभयं नः कृणोत्वन्यत्र राज्ञामभि यातु मन्युः॥ २॥

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For this village [let] the four directions - let Savitā make for us sustenance, well-being, welfare; let Indra make for us freedom from foes, fearlessness; let the fury of kings fall on (*abhi-yā*) elsewhere.

Ppp. rectifies the redundancy of b by reading *subhūtaṁ savitā dadhātu*; in c, it reads *aśatrum* and omits *nas*; for d, it has *madhye ca viṣ āṁ sukṛte syāma*. The comm. reads *aśatrus* in c.

१४१५. अ॒न॒मि॒त्रं नो॑ अध॒रादन॑मि॒त्रं न॑ उत्त॒रात्।
इन्द्रा॑नमि॒त्रं न॑: प॒श्चादन॑मि॒त्रं पु॒रस्कृ॑धि॥ ३॥

Freedom from enemies for us below, freedom from enemies for us above; O Indra, make freedom from enemies for us behind, freedom from enemies in front.

Or, these four directions admit of being understood (so the comm.) as from the south, from the north, from the west, in the east. The verse is found also in the Kāṇva version of the Vājasaneyi-Saṁhitā (iii.II.6), with *me adharāg* in a, *udak kṛdhi* in b, and *paścān me* in c; further, in K. (xxxvii.10).

41. To various divinities

Not found in Paipp., nor, so far as observed, in any other text. Used by Kauś. (54.11), with ii.15, in the *godāna* ceremony, as the youth is made to eat a properly cooked dish of big rice (*mahāvrīhi*).

[४१ - दीर्घायुप्राप्ति सूक्त]

[ऋषि — ब्रह्मा। देवता– चन्द्रमा, २ सरस्वती, ३ दिव्य ऋषिगण। छन्द — भुरिक् अनुष्टुप्, २ अनुष्टुप्, ३ त्रिष्टुप्।]

१४१६. मन॑से॒ चेत॑से धि॒य आकू॑तय उ॒त चित्त॑ये।
म॒त्यै श्रु॒ताय॒ चक्ष॑से॒ वि॒धेम॑ ह॒विषा॑ व॒यम्॥ १॥

To mind, to thought, to device (*dhī*), to design, and to intention, to opinion (*mati*), to instruction (*śruta*), to sight, would we pay worship with oblation.

The meter in b would be rectified by reading *ākūtyai*. [In his note to i.1.1, W. took *śruta* here as 'sense of hearing.']

१४१७. अ॒पा॒नाय॑ व्या॒नाय॑ प्रा॒णाय॒ भूरि॑धायसे।
सर॑स्वत्या उरु॒व्यचे॑ वि॒धेम॑ ह॒विषा॑ व॒यम्॥ २॥

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To expiration, to perspiration (*vyāna*), to breath the much nourishing, to Sarasvatī the wide extending, would we pay worship with oblation.

१४१८. मा नो॑ हासिषुर्ऋ॒षयो॒ दैव्या॒ ये त॑नू॒पा ये न॑स्त॒न्व॒स्तनू॒जाः।
अम॑र्त्या॒ मर्त्यां॑ अभि॒ नः॑ सचध्व॒मायु॑र्धत्त॒ प्रत॑रं जी॒वसे॑ नः॥३॥

Let not the seers who are of the gods leave us, who are self (*tanū*)- protecting, self-born of our self; O immortal ones, attach yourselves to us mortals; grant life-time (*āyus*) in order to our further living.

With the first line is to be compared AB. ii.27.7 : *ṛṣayo daivyāsas tanūpāvānas tanvas tapojāḥ* (Florenz). *Tanū* (lit. 'body') 'self' apparently refers throughout to ourselves. This verse is translated by Muir, OST.v.296. [*Mā hāsiṣur ṛṣayo daiviā naḥ* would make good meter.]

The fourth *anuvāka* ends here, having 10 hymns and 33 verses; and the old Anukr. says of it and its predecessor together *tṛtīyacaturthau trayastriṅśakau* (*tṛtīya*- given above, not here).

42. To remove wrath

Found also, with considerable variation, in Paipp. xix. Used by Kauś. (36.28-30), in the section of rites concerning women, for the appeasement of anger : with vs. 1, one takes a stone on seeing the angry person; with vs. 2 one sets it down toward the same; with vs. 3 one spits upon it (*abhiniṣṭhīvati* : the text would suggest rather *abhitiṣṭhati*). The hymn is reckoned also (note to 26.1) to the *takmanāśana gaṇa*. In Vait. (12.13) it is employed in the *agniṣṭoma* in case of an outbreak of anger.

[४२- परस्परचित्तैकीकरण सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- मन्यु। छन्द- भुरिक् अनुष्टुप्, ३ अनुष्टुप्।]

१४१९. अव॒ ज्यामि॑व॒ धन्व॑नो म॒न्युं त॑नोमि ते हृ॒दः।
यथा॒ संम॑नसौ भू॒त्वा सखा॑यावि॒व॒ सचा॑वहै॥ १॥

As the string from the bow, do I relax (*ava-tan*) fury from your heart, that, becoming like-minded, we (two) may hold together (*sac*) like friends.

The Ppp. version is in many points different : *ava jyām iva dhanvinaś śuṣmaṁ tanomi te hṛdaḥ : adhā sammanasau bhūtvā sakhike 'va sacāvahe*. The first half-verse occurs [at MP.ii.22.3, with *hṛdas* transferred to the beginning of b;] also in HGS. (i.15.3), with *dhanvinas* (like Ppp.), and with *hṛdas* transferred [as in MP.], and with *dyām* for

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jyām. In this verse and the next, the Anukr. does not allow the abbreviation *'va* after *sakhāyau*.

१४२०. सखायाविव सचावहा अवं मन्युं तनोमि ते।
अधस्ते अश्मनो मन्युमुपास्यामसि यो गुरुः॥ २॥

We (two) will hold together like friends; I relax your fury; we cast in your fury under a stone that is heavy.

Perhaps better 'your fury that is heavy'; but the version of Ppp. [with the comm.] decidedly supports the translation as given : *aśmanā manyuṁ guruṇā 'pi ni dadhmasi*. Ppp's version of a, b is this : *vi te manyuṁ nayāmasi* [cf. MP.ii.22.2] *sakhike 'va sacāvahai*.

१४२१. अभि तिष्ठामि ते मन्युं पाष्ण्यार्प्रपदेन च।
यथावशो न वादिषो मम चित्तमुपायसि॥ ३॥

I trample upon (*abhi-sthā*) your fury, with heel and with front foot, that you may speak not uncontrolled, may come unto my intent.

[I do not see why *prapada* may not here be rendered by 'toe.'] Ppp. reads, for b, *pārṣṇibhyām prapadābhyām*; and, for c, d, *parā te dastyāṁ vadhaṁ parā manyuṁ suvāmi te*. [The second half-verse recurs at the end of the next hymn. Pāda d is a stock-phrase : see i.34.2; iii.25.5; vi.9.2; 43.3.]

43. To assuage wrath

Found also in Paipp. xix. In Kauś. (36.32), the hymn appears, next after hymn 42, in a rite for appeasement of anger, *darbha* being treated as an amulet (*? oṣadhivat*).

[४३ - मन्युशमन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- मन्युशमन। छन्द- अनुष्टुप्।]

१४२२. अयं दुर्भो विमन्युकः स्वाय चारणाय च।
मन्योर्विमन्युकस्यायं मन्युशमन उच्यते॥ १॥

This *darbha* [is] fury-removing, both for one's own man and for a stranger; and this is called a fury-removing fury-appeaser of fury.

The translation implies the emendation of *vimanyukasya* in c to *-kaś ca* (as proposed by Grill, and virtually by Florenz). Ppp. supports the change, reading *vimanyako manyuśamano 'stu me;* it has *vimanyakas* also in a.

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१४२३. अयं यो भूरिमूलः समुद्रमवतिष्ठति।
दुर्भः पृथिव्या उत्थितो मन्युशमन उच्यते॥ २॥

This that is many-rooted, [that] reaches down (*ava-sthā*) to the sea, the *darbha*, arisen out of the earth, is called a fury-appeaser.

Ppp. reads, in b, *pṛthivyām* 'in the earth,' instead of *samudram* 'to the sea'; end of c, and d, *niṣṭhitas sa ce 'stu vimanyakaḥ*. The Anukr. takes no notice of the deficiency of a syllable in a.

१४२४. वि ते हनव्यां शरणिं वि ते मुख्यां नयामसि।
यथावशो न वादिषो मम चित्तमुपायसि॥ ३॥

We conduct away the offense (? *śaraṇi*) of your jaws, away that of your mouth, that you may not speak uncontrolled, may come unto my intent.

The last half-verse is a repetition of vi.42.3 c, d [which see]; it is wanting in Ppp., perhaps as result of a lacuna. Most of the mss. have the false reading *mukhyān* in b, but SPP. also emends to *-ām*, being supported by the comm. The latter explains *śaraṇim* by *hiṁsāhetubhūtāṁ krodhābhivyañjikāṁ dhamanim*.

44. For cessation of a disease

[Partly prose - vs. 3.] The verse 1, 2 are found also in Paipp., 1 a, b in iii.; 1 c, d and 2 in xix. Used in Kauś. (31.6) in a remedial rite against slander (*apavāda*; but the text [cf. Bloomfield, p.x1v.] reads *apavāta*), with help of a self-shed cow-horn properly prepared.

[४४ - रोगनाशन सूक्त]

[ऋषि- विश्वामित्र। देवता- वनस्पति। छन्द- अनुष्टुप्, ३ त्रिपदा महाबृहती।]

१४२५. अस्थाद् द्यौरस्थात् पृथिव्यस्थाद् विश्वमिदं जगत्।
अस्थुर्वृक्षा ऊर्ध्वस्वप्नास्तिष्ठाद् रोगो अयं तव॥ १॥

The heaven has stood; the earth has stood; all this living world has stood; the trees have stood, sleeping erect; may this disease of yours stand.

The peculiar epithet *ūrdhvasvapna* was applied by Ppp. to a tree also in its version of 20.3, above. ["Stand," i.e. 'come to a standstill.']

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१४२६. शतं या भेषजानि ते सहस्रं संगतानि च।
श्रेष्ठमास्रावभेषजं वसिष्ठं रोगनाशनम्॥ २॥

What hundred remedies are yours, and [what] thousand, assembled - [with them you are] the most excellent remedy for flux, the best effacer of disease.

Ppp. has *yat* for *yā* in a, and *sambhṛtāni* (for *-gatāni*) in b; instead of c, it reads *teṣām asi tvam uttamam anāsrāva sarogaṇam** (= ii.3.2 c, d); in d, *-ṣṭha*. The Ppp. reading, and ii.3.2, suggest supplying rather 'of them' than 'with them' between the half-verses. The comm. understands a, b as addressed to the patient (*vyādhita*). *[Intending, presumably, *anāsrāvam arogaṇam*.]

१४२७. रुद्रस्य मूत्रमस्यमृतस्य नाभिः।
विषाणका नाम वा असि पितॄणां मूलादुत्थिता वातीकृतनाशनी॥ ३॥

Rudra's urine are you, the navel of the immortal (*amṛta*); *viṣāṇakā* ('horny') by name are you, arisen from the root of the Fathers, an effacer of the *vātīkṛta*.

This prose-stanza is reckoned by the Anukr. as if metrical. *Vātīkṛta*, like *vātīkāra*, is too doubtful to render; its derivation from *vāta* 'wind' is extremely unsatisfactory; and Zimmer's connection of *vāta* with our "wound" etc. is also questionable; the comm. understands *vātī kṛtanāśanī* (*vātī* = *āsrāvasya rogasya śoṣayitrī*). The name *viṣāṇakā* points to some use of a horn, such as is indicated in the Kauśika (*svayaṁsrasta gośṛṅga* 'a self-shed cow-horn'). [Note that the epithet "deciduous" (*svayaṁsrasta*) coroborates the etymology of *viṣāṇā* as set forth W. at iii.7.1, note.] The verse (7 + 6 : 8 + 8 + 7) does not at all agree with the description of the Anukr.

45. In atonement of offenses

Found also in Paipp. xix. This hymn and the one next following are used together by Kauś. (46.9) in a rite against bad dreams; and they are both reckoned (note, ib.) to the *duḥsvapnanāśana gaṇa*.

[४५ - दुःष्वप्ननाशन सूक्त]

[ऋषि- अङ्गिरस् (अङ्गिरा), प्रचेता, यम। देवता- दुष्वप्ननाशन।
छन्द- पथ्यापंक्ति, २ भुरिक् त्रिष्टुप्, ३ अनुष्टुप्।]

१४२८. परोऽपेहि मनस्पाप किमशस्तानि शंससि।
परेहि न त्वा कामये वृक्षां वनानि सं चर गृहेषु गोषु मे मनः॥ १॥

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Go far away, O mind-evil! why utter (*śaṅs*) you things unuttered? Go away; I desire you not; do you frequent (*sam-cara*) trees, woods; in houses; in kine [is] my mind.

The combination *manaspāpa* is expressly prescribed by Prāt.ii.79, and the anomalous conversion of the final of *vṛkṣān* to *anusvāra* by Prāt.ii.28. Ppp. has, for a, *ape 'hi manasas pate* (which RV. has at the beginning of x.164.1), and omits e. The comm. regards *manas* and *pāpa* as two independent words in a, and reads *śaṅsati* in b, and *vṛkṣavanāni* in d.

१४२९. अवशसा निःशसा यत् परा॑शसोपारिम जाग्रतो यत् स्वपन्तः।
अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद् दधातु॥ २॥

If (*yat*) by down-utterance, out-utterance, forth-utterance we have offended (*upa-ṛ*), waking or (*yat*) sleeping, let Agni put far away from us all disagreeable ill-deeds.

The verse corresponds to RV. x.164.3, which reads in a *yad āśasā niḥśasā 'bhiśasā;* of these words the first and third have usage elsewhere, and a determinable meaning, 'wish' or 'expectation' and 'imprecation'. The Atharvan substitutes occur only here, and the root *śaṅs* is not met with combined with either *ava, nis* (except in the doubtful *aniḥśasta*, RV. once), or *parā*; so that it has been necessary to render the words mechanically above. TB. (iii.7.12[4]) has a only, with *niśasā* (instead of *niḥśasā*), which is equally unsupported.* The comm. regards all the words as containing the root *śas* 'cut,' paraphrasing it by *hiṅs* 'injure'; *upārima* he renders by *upārtāḥ pīḍitā bhavema*, turning the active into a passive. [Pāda b recurs at vi.96.3.] *[TB. has *yad āśasā niśasā yat parāśasā*, blending RV. and AV. readings.]

१४३०. यदिन्द्र ब्रह्मणस्पतेऽपि मृषा चरामसि।
प्रचेता न आङ्गिरसो दुरितात् पात्वंहसः॥ ३॥

If (*yat*), O Indra, O Brahmaṇaspati, we also proceed falsely, let the Āṅgirasa, forethoughtful, protect us from difficulty, from distress.

The verse is RV.x.164.4, which, however, has the better readings *abhidroham* for *api mṛṣā* in b, and *dviṣatām* for *duritāt* in d. Ppp. reads, for d, *dviṣatas pātu tebhyaḥ*.

It is probably only on account of the occurrence in it of the word *svapantas* (2 b) that this hymn is in our text put in connection with the one that follows.

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46. Against evil dreams

The first and third verses are found also in Paipp. xix.,* but not in connection with the hymn which here precedes. The first two "verses" are pure prose, and their description as metrical gives the Anukr. much trouble, with unsatisfactory result. The hymn is used by Kauś. (46.9) with the preceding : see under the latter; further, in the same ceremonies against bad dreams appears (46.13) a *pratīka* which might signify either vs. 2 or xvi.5.1 : the comm. holds that the former is intended (as including vss. 2 and 3). *[Roth reports xix.57.1 (= vs. 3 here) as occurring in Paipp. ii.]

[४६ - दुष्वप्ननाशन सूक्त]

[ऋषि- अङ्गिरस्, प्रचेता, यम। देवता- दुष्वप्ननाशन। छन्द- ककुम्मती विष्टारपंक्ति, २ त्र्यवसाना पञ्चपाद शक्वरीगर्भा जगती, ३ अनुष्टुप्।]

१४३१. यो न जीवोऽसि न मृतो देवानाममृतगर्भोऽसि स्वप्न।
वरुणानी ते माता यमः पितारर्नामासि॥ १॥

You who are not alive, not dead, immortal-embryo of the gods are you, O sleep; Varunānī is your mother, Yama your father; Araru by name are you.

Ppp. reads *yamaṣ pitā*. The mss. are much at variance as to two points in this verse : whether *asi* or *asi* after *-garbhas*, and whether *ararus* or *ararus*. As regards the former, they are nearly equally divided; both printed texts give *asi*, which is doubtless preferable. In the other case, the great majority of authorities have *ararus*, which is accordingly adopted in both texts (our Bp.E.T.K. read *ararus*) : but TB. (ii.2.9[4]) and MS. (iv.i.10), which have a legend about an Asura of this name, accent *araru*, and this was probably to have been preferred.

१४३२. विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः।
अन्तकोऽसि मृत्युरसि।
तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि॥ २॥

We know your place of birth (*janitra*), O sleep; you are son of the gods' sisters (*-jāmi*), agent of Yama; end-maker are you; death are you; so, O sleep, do we comprehend you here; do you, O sleep, protect us from evil-dreaming.

This verse is repeated below as xvi.5.6. The comm. renders *-jāmi* by *-stri*

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१४३३. यथा॑ क॒लां यथा॑ शफं यथ॒र्णं सं॒नय॑न्ति।
ए॒वा दु॒ष्वप्न्यं॒ सर्वं॑ द्विष॒ते सं न॑यामसि॥ ३॥

As a sixteenth, as an eighth, as a [whole] debt they bring together, so do we bring together all evil-dreaming for him who hates us.

'Bring together,' i.e. 'pay off, discharge.' This verse is RV. viii.47.17 a-d, where, however, is read *saṁ-nayāmasi* also at end of b (instead of *-yanti*), and *āptye* for *dviṣate* in d; it is also found again below, with slight differences, as xix.57.1. 'Eighth' is literally 'hoof' (*śapha*), from the eight hoofs of cattle etc. The sixteenth or eighth is possibly the interest. All the authorities, for once, agree in reading *yatha ṛnam* (instead of *yatha ṛṇam*), and it is accordingly received in both published texts.

47. For blessings : at the three daily libations

Found also in Paipp. xix. and in TS. (ii.1.9[1-2]), and KŚS. Not used by Kauś.; appears in Vait. (21.7) in the *agniṣṭoma*, with vi.48 and ix.1.11-13, at the *savanas*.

[४७ - दीर्घायुप्राप्ति सूक्त]

[ऋषि– अङ्गिरस्, प्रचेता, यम। देवता– १ अग्नि, २ विश्वेदेवा, ३ सौधन्वन्।
छन्द– त्रिष्टुप्।]

१४३४. अ॒ग्निः प्रा॑तः सव॒ने पा॑त्व॒स्मान् वै॑श्वान॒रो वि॑श्व॒कृद् वि॒श्वश॑म्भूः।
स नः॑ पाव॒को द्रवि॑णे दधात्वायु॒ष्मन्तः॑ स॒हभ॑क्षाः॒ स्याम॥ १॥

Let Agni at the morning libation (*savana*) protect us, he that belongs to all men (*vaiśvānara*), all-maker, all-wealful; let him, the purifier, set us in property (*draviṇa*); may we be long-lived, provided with draughts.

Ppp. ends b with *pathikṛd viśvakṛṣṭiḥ*, and TS. has *mahinā*, KŚS. (ix.3.21) *mahīnām*, and MS. (i.3.36) *viśvaśrīs*, for *viśvakṛt*; all have *draviṇam* (for *-ṇe*) in c; and MS. reads *prātaḥ savanāt* in a. [As to the morning invocation of Agni, see Bloomfield, JAOS.xvi.10.] The comm. explains *sahabhakṣās* by *samānasomapānāḥ putrapautrādibhiḥ sahabhojanā vā*.

१४३५. विश्वे॑ दे॒वा म॒रुत॒ इन्द्रो॑ अ॒स्मान॒स्मिन् द्वि॒तीये॒ सव॑ने॒ न ज॑ह्रुः।
आयु॑ष्मन्तः प्रि॒यमे॑षां वद॒न्तो व॒यं दे॒वाना॑ सुम॒तौ स्या॑म॥ २॥

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May all the gods, the Maruts, Indra, not leave us at this second libation; long-lived, speaking what is dear to them, may we be in the favour of the gods.

Neither Ppp. nor TS. nor KŚS. (ix.14.17) have any variant in this verse.

१४३६. तृदं तृतीयं सवनं कवीनामृतेन ये चमसमैरयन्त।
ते सौधन्वनाः स्वरानशानाः स्विष्टिं नो अभि वस्यो नयन्तु॥ ३॥

This third libation [is] of the poets (*kavi*), who rightfully (*ṛtena*) sent out the bowl; let those Saudhanvanas,[1] who have attained heaven, conduct our happy-offering unto what is better.

That is (a), of the Ribhus, one of whose merits, leading to the conferral of immortality upon them, was their service to the ceremonial in connection with the libational bowl, which they made four. [For this the comm. gives ample citations, e.g. RV. i.161.2.] Ppp. combines, in c, *saudhanvanā 'mṛtā ''naśānās*, and ends the verse with *nayātha*. TS. has the insignificant variants of *suvar* in c, and *vasīyas* in d; KŚS. (x.3.21) reads *tṛtīya-savanam* in a, and *no 'bhi vasiyo n-* in d.

48. To the deities of the three daily libations

[Not metrical.] Not found in Paipp., but occurs in ŚB. (xii.3.4[3-5]), TS. iii.2.1[1], PB.i.3.8 and 5.12, 15, GB. (i.5.12-14), ŚŚS. (vi.8.10-12), and KŚS. (xiii.1.11). Used by Kauś. (56.4), in the *upanayana* ceremony, as the teacher gives and the pupil accepts a staff; and again (59.26) in the *kāmya* rites, with vi.40 : see the latter; [and again (59.27), alone, with delivering a staff to one consecrated or to a Vedic student;] and Keś. [schol. to 16.8] regards the hymn as going with hymn 40 in the battle incantations. In Vait. it is employed with the preceding hymn (see the latter), and also (17.10) at an earlier part of the *agniṣṭoma*, with the *suvanas* [in the verse-order 1, 3, 2].

[४८ - स्वस्तिवाचन सूक्त]

[ऋषि- अङ्गिरस, प्रचेता, यम। देवता- १ श्येन, २ ऋभु, ३ वृषा। छन्द- उष्णिक्।]

१४३७. श्येनोऽसि गायत्रच्छन्दा अनु त्वा रभे।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा॥ १॥

A falcon are you, with *gāyatra* for meter; I take hold after you; carry me along to welfare at the close (*udṛc*)[2] of this offering : hail!

1. सौधन्वना: सुधन्वन आङ्गिरसस्य त्रय: पुत्रा: बभूवु:। ऋभुविभ्वा वाज इति। (निरु ११.१६)।

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All the other texts read *sam pāraya* for *saṁ vaha*, and ŚB.TS.PB.GB.KŚS. end there; ŚŚS. adds our further refrain, but with *udṛcam* (for *-ci*), and omitting *svāhā;* ŚŚS. also adds *patvā* after *asi* at the beginning, in all the three verses. The comm. regards the sacrifice itself as addressed in each verse. He says of *udṛci : uttamā 'vasānavartiny ṛg udṛk*. The metrical definitions of the Anukr. are so far correct that the verses can be read as 28 syllables.

१४३८. ऋभुर॑सि॒ जग॑च्छन्दा॒ अनु॒ त्वा र॑भे।

स्व॒स्ति मा॒ सं व॑हा॒स्य य॒ज्ञस्यो॒दृचि स्वाहा॑॥ २॥

A Ribhu are you, with *jagat* for meter; I take hold etc. etc.

All the other texts put this verse last, as it properly belongs. ŚB.TS.GB. end all three verses in the same way; ŚŚS. omits the refrain after the first verse, but states that it is the same in the others; KŚS. ends also with *-chandās* in the second and third verses. Instead of *ṛbhur asi*, TS. has *saghā 'si* (and *jagatīchandās*), GB. and PB. have *svaro 'si gayo 'si,* and ŚŚS. has *sakhā 'si patvā*.

१४३९. वृषा॑सि त्रि॒ष्टुप्छ॑न्दा॒ अनु॒ त्वा र॑भे।

स्व॒स्ति मा॒ सं व॑हा॒स्य य॒ज्ञस्यो॒दृचि स्वाहा॑॥ ३॥

A bull are you, with *triṣṭubh* for meter; I take hold etc. etc.

At the beginning of this verse the authorities vary greatly : ŚB.TS.KŚS. have *suparṇo 'si*; ŚŚS. the same, with *patvā* added (as in the other verses); PB. *vṛṣako 'si*; GB. *samrād asi*. The comm. identifies the "bull" with Indra.

49. To Agni etc.

Found also in Paipp. xix. Further in K. (xxxv. 14-15), and the first two verses in ĀpŚS.xiv.29.3, the first in TA. (vi.10.1) and JB. (ii.218), the last in RV. (x.94.5); they seem to be three unconnected verses. Their very obscure and questionable content is explained by the comm. as accompanying and referring to the fire that consumes a deceased teacher; the hymn is to be spoken by a pupil : this the Kauśika prescribes (46.14). In ĀpŚS., the two verses are two out of six with which a consecrated person is to accompany six oblations offered in case he spills his seed. Parts of the hymn relate to the action of the pressing stones in crushing the stalks of the soma-plant.

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2. उत्तमा अवसानवर्तिनी ऋक् उदृक्।

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[४९ - अग्निस्तवन सूक्त]

[ऋषि- गार्ग्य। देवता- अग्नि। छन्द- १ अनुष्टुप्, २ जगती, ३ विराट् जगती।]

१४४०. नहि ते अग्ने तन्वः क्रूरमानंश मर्त्यः।
कपिर्बभस्ति तेजनं स्वं जरायु गौरिव॥ १॥

Surely no mortal, O Agni, has attained the cruelty of your self (*tanū*). The ape gnaws (*bhas*) the shaft (*tejana*), as a cow her own after-birth.

That is, perhaps (a) had succeeded in inflicting a wound on you. Ppp. differs only in reading *martyam* at end of a. For *tanvas* in a, TA.Āp. have the equivalent *tanuvai*; for *ānaṅśa* in b, TA. *cakāra*, Āp. *ānāśa*; for *svam* in c, TA. *punar*. The comm. has *bibhasti* in c (also 2 d [which see]).

१४४१. मेष इव वै सं च वि चोर्वच्यसे यदुत्तरद्रावुपरश्च खादतः।
शीर्ष्णा शिरोऽप्सुसाप्सौ अर्दयन्नंशून् बभस्ति हरितेभिरासभिः॥ २॥

Like a ram, you are bent both together and wide apart, when in the upper wood [the upper] and the lower stone devour; exciting (*ara*) head with head, breast (*apsas*) with breast, he gnaws the soma-stalks (*aṅśu*) with green mouths.

In a, 'ram' (*meṣa*) perhaps means something made of ram's wool or skin; or the action of the stones is compared to that of a ram, butting and drawing back. K. (of which I happen to have the readings in this verse) gives *meṣa iva yad upa ca vi ca carvati*, and Āp. the same, except the blundering *earvari* for *carvati*. The comm. has *ucyase* for *acyase*. Ppp's a is *tveṣai 'va siñca itaror varṇyate*. In b, which is the most hopeless part of the verse, K. reads *yad apsaradrūr uparasya khādati*, and Āp. doubtless intends the same, but is corrupted in part to *apsararūparasya*. The comm. has *aparas* for *uparas*. In c, K. has *vakṣasā vakṣa ejayann*, Āp. the same, and also, blunderingly, *girau* for *śiro*. Ppp. has *apsarā 'pso*. In d, K. begins with *aṅśum*; Āp. has the same and also *gabhasti*; the comm. again *bibhasti*. The comm. has two different conjectures, both worthless, for *uttaradrau*. [Pischel discusses *apsas, Ved. Stud.* i.308.ff., and this vs. at p.312. Aufrecht discusses the roots *bhas*, KZ. xxxiv.458. Hillebrandt discusses this vs., *Ved. Mythol.* i.154.]

१४४२. सुपर्णा वाचमक्रतोप द्व्याखरे कृष्णा इषिरा अनर्तिषुः।
नि यन्नियन्त्युपरस्य निष्कृतिं पुरू रेतो दधिरे सूर्यश्रितः॥ ३॥

The eagles have uttered (*kṛ*) their voice close in the sky; in the lair (*ākhara*) the black lively ones have danced; when they come

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down to the removal of the lower [stone][1], they have assumed much seed, they that resort to the sun.

In c, RV. has *nyañ* (p. *nyak*) *ni yanti*, for which our reading is evidently a corruption - as is probably also *niṣkṛtim* for RV. *niṣkṛtam*, and *sūryaśritas* for RV. *-śvitas* at the end. The comm. has *divi* instead of *dyavi* in a. Ppp. has a very original d : *puro vāco dadhire sūryasya*. There is no reason for reckoning this *jagatī* as *virāj*.

50. Against petty destroyers of grain

Only the second verse is found in Paipp., in book xix.; and no occurrence of any part of the hymn has been noted elsewhere. Its intent is obvious. In Kauś. (51.17) the hymn is applied in a rite for ridding the fields of danger from mice and other pests : one goes about the field scratching lead with iron (? the comm. reads *ayaḥsīsaṁ gharṣan*); and it is reckoned (note to 16.8) to the *abhaya gaṇa*.

[५० - अभययाचना सूक्त]

[ऋषि- अथर्वा। देवता- अश्विनीकुमार। छन्द- विराट् जगती, २-३ पथ्यापंक्ति।]

१४४३. हतं तर्दं समङ्कमाखुमश्विना छिन्तं शिरो अपि पृष्टीः शृणीतम्।
यवान्नेददानपि नह्यतं मुखमथाभयं कृणुतं धान्याय॥ १॥

Smite, O Aśvins, the borer, the *samañka*, the rat; split their head; crush in their ribs; lest they eat the barley, shut up their mouth; then make fearlessness for the grain.

All the mss. accent *aśvinā*, as if the word began the second pāda instead of ending the first, and SPP. follows them; our text emends to *aśv-*. In b, SPP. reads, with most of the mss., *chintam*, which is better, being prescribed by Prāt.ii.20. The comm. reads at the beginning of c *yuvāṁ ned adāt. Tarda* perhaps denotes a special kind of *ākhu* or rat. The comm. regards *samañka* as adj. to *ākhum* and = *samañcanam bilaṁ sampraviśya gacchantam.*

१४४४. तर्द है पतङ्ग है जभ्य हा उपक्वस।
ब्रह्मेवासंस्थितं हविरनदन्त इमान् यवानहिंसन्तो अपोदित॥ २॥

Hey, borer! hey, locust! hey, grinder, *upakvasa!* as a priest (*brahman*) an unfinished oblation, not eating this barley, go up away, doing no harm.

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1. उपर उपलो मेघो भवतीति (नि० २.२१)।

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Ppp's version is quite corrupt : *tarda heṁ patañga heṁ jabhyā upakvasaḥ anadanta idaṁ dhānya hiṁsanto 'podita..* The comm. reads *apakvasas* in b (explaining it by *adagdhāḥ santaḥ*), and *brahma* (instead of *brahmā*) in c, and *anudantas* at beginning of d. The first two pādas are deficient by a syllable each. [I think Roth intended *hi* twice, not *heṁ*.]

१४४५. तर्दापते॒ वघा॑पते॒ तृष्ट॑जम्भा॒ आ शृ॑णोत मे।

य आर॑ण्या व्य॒द्वरा ये के च॒ स्थ व्य॒द्वरास्तान्त्सर्वाञ्जम्भयामसि॥ ३॥

O lord of borers, lord of *vaghā's!* with arid jaws do you (pl.) listen to me : what devourers (*vyadvara*) there are of the forest, and whatever devourers you are, all them do we grind up.

In *vyadvarās*, some of our mss. blunder the *dv* into *ddh* or *dhv*, even *ddhv*; but most of them, with all SPP's authorities save one, have *vyadvarās*, which is accordingly, doubtless with reason, admitted by SPP. into his text as the true reading, and our *vyadhv-* is to be corrected accordingly. [For *vy-advara, vy-advarī*, see note to iii.28.2. But at HGS.ii.16.5 we have *vyadhvara* with *maśaka*; cf. note to ii.31.4.] Some mss. appear to read *vaṭyāpate* in a, but SPP. gives *vaghā-* as supported by all, his authorities, and the comm. also has it, giving it a fictitious etymology from *ava-han*; he explains it by *patañgādi*. Pāda b is redundant, unless we contract *-bhā ''śṛṇota*.

51. For various blessings

Found also in Paipp. xix., in the verse-order 1, 3, 2. The hymn is reckoned by Kauś. (9.2) to the *bṛhachānti gaṇa*; it is used (25.20) in healing rites against various diseases, and (25.21) especially against disorders arising from soma drinking; and (41.14), with hymn 19 and others, in a ceremony for good fortune; it is further (note to 7.14) one of the *apāṁ sūktāni*. Vait. (30.7) has it in the *sautrāmaṇī* ceremony with the preparation of *surā* for one disordered by soma. [Keśava (to 61.5) counts this hymn (not 57) to a *pavitra gaṇa*.]

[५१ - एनोनाशन सूक्त]

[ऋषि- शन्ताति। देवता- १-२ आप; २ वरुण। छन्द- २ त्रिष्टुप्, १ गायत्री, ३ जगती।]

१४४६. वा॒यो॒: पू॒तः प॒वित्रे॑ण प्र॒त्यङ् सोमो॒ अति॑ द्रुतः।

इन्द्र॑स्य॒ युज्य॒: सखा॑॥ १॥

Purified with Vāyu's purifier, Soma [has] run over opposite (*pratyañ*), Indra's suitable companion.

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The translation implies, at the end of b, *ati drutas* (or *atidrutas*, as the comm. appears to read), which SPP. has rightly in his text. In most mss. *dru* and *hru* are hardly distinguishable (and not easily distinguishable from *du* and *hu*), and *hru* was unfortunately adopted in our text, because the first mss. consulted favored that reading. Ppp. has instead *adhiśrutaḥ*. The verse is found twice *in VS. (x.31 d; xix. 3 a), twice in TB. (ii.6.1[2-3]: two immediately successive versions), and thrice in MS. (ii.3.8; and iii.11.7 two immediately successive versions), and, what is unusual, with differences of reading in the different versions. VS. differs from our text [see note*] in b, having in x. *atisrutas*, and in xix. *atidrutas*. TB. has both times *vāyus* at the beginning, but in b the first time *prāñk* and the second *pratyañk* both times *atidrutas*. MS. has in ii. *vāyos* (doubtless a misprint for *vāyos*) and *atisrutas*; in iii., the first time *vāyus*, *prāk*, and *atidrutas*, the second time *vāyos*, *pratyak* and *atisrutas*. The Atharvan reading, according to the Prāt. phonetic rule ii.9, ought to be *pratyañk* before a following *s*; but (as explained in the note to that rule) the mss. read simple *ñ*, and both printed texts adopt it. [Cf. Weber, *Rājasūya*, p.101, n.7.] *[Should be "thrice : W. overlooked that at xix.3 also there are two immediately successive versions, the first with *pratyañk.....atidrutaḥ*, the second with *prāñk.....atidrutaḥ*. Moreover, VS. has in x. (like TB.) *vāyuḥ*.]

१४४७. आपो॑ अस्मान् मा॒तर॑: सूदयन्तु घृ॒तेन॑ नो घृ॒तप्व॒: पुनन्तु।
विश्वं॑ हि रि॒प्रं प्र॒वह॑न्ति दे॒वीरुदिदा॑भ्य॒: शुचि॒रा पू॒त ए॑मि॥ २॥

Let the mother waters further (*sūd*) us; let the ghī-purifying ones purify us with ghī; since the heavenly ones carry forth all evil (*ripra*)[1], forth from them, indeed, I come clean, purified.

The verse is found also as RV.x.17.10, with the single variant *śundhayantu* at end of a; the comm. gives to *sūd-* the same meaning (*kṣālayantu pāparahitān śuddhān kurvantu*). VS. (iv.2) also has it, precisely in the RV. version; and MS. (i.2.1), with *mā* for *asmān* and *nas* in a and b, and with *-vahantu* in c. Ppp. has *-vahantu* likewise, and at the end it reads *pūtay emi*, which, curiously enough, Schröder notes as read by two of his mss. and by the Kapiṣṭhala text. Ppp. has further the phonetic [? graphic] variant *ghṛtapuvas* in b.

१४४८. यत् किं चे॒दं व॑रुण दैव्ये॒ जने॒ऽभिद्रो॒हं म॑नु॒ष्या॒३॑श्चरा॑न्ति।
अचि॑त्त्या॒ चेत् तव॒ धर्मा॑ युयोपि॒म मा न॒स्तस्मा॒देन॑सो देव रीरिषः॥ ३॥

Whatever, O Varuṇa, that is hateful to the people of the gods

1. रिप्रम् इति पापनामनी भवतः। (नि० ४.२१)।

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human beings practise here, if without intention we have obstructed your ordinances (*dharman*), do not, O god, harm us for that sin.

The verse is RV.vii.89.5, which, however, reads at end of b *carāmasi*, and at beginning of c *acittī yat tava* etc. TS. (iii.4.11^{6}) and MS. (iv.12.6) agree precisely with RV.

The fifth *anuvāka*, 10 hymns with 30 verses, ends here; the Anukr. quotation, *pañcama*, has to be combined with that to the next *anuvāka*.

Here ends also the thirteenth *prapāṭhaka*.

52. For deliverance from unseen pests

Also found in Paipp. xix. (in the verse-order 1, 3, 2). The first two verses are RV. i.191.9, 4. Used by Kauś. (31.8) in a remedial rite against demons.

[५२ - भैषज्य सूक्त]

[ऋषि- भागलि। देवता- १ सूर्य, २ गौएँ, ३ भेषज। छन्द- अनुष्टुप्।]

१४४९. उत् सूर्यो दिव एति पुरो रक्षांसि निजूर्वन्।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा॥ १॥

The sun goes up from the sky, burning down in front the demons; he the Āditya, from the mountains, see of all, slayer of the unseen.

All the mss. read *-jūrvat* at end of b, but both editions make the nearly unavoidable emendation to *-van*, which the comm. also reads. The first half-verse in RV. is very different : *ud apaptad asau sūryaḥ puru viśvāni jūrvan* (should be *viśvā nijūrvan* ? [rather, *viśvāni nijūrvan?*]). Ppp. has *viśvāni jūrvan*, and, for c, *ādityaṣ parvatāñ abhi*. The "unseen" in d are, according to the comm., the demons and *piśācas* and the like. [Whitney's M. reads *-jūrvan*.]

१४५०. नि गावो गोष्ठे असदन् नि मृगासो अविक्षत।
न्यूर्मयो नदीनां न्यदृष्टा अलिप्सत॥ २॥

The kine have sat down in the stall; the wild beasts have gone to rest (*ni-viś*); the waves of the streams, the unseen ones, have disappeared (*ni-lip*).

For c, RV. has *ni ketavo janānām*, and again Ppp. agrees with it. The

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comm. takes *alipasata* as impf. of the desiderative of root *labh* (*nitarāṁ labdhum aicchan*)!

१४५१. आयुर्ददं विपश्चितं श्रुतां कण्वस्य वीरुधम्।
आभारिषं विश्वभेषजीमस्यादृष्टान् नि शमयत्॥ ३॥

The life (*āyus*)-giving inspired (*vipaścit*), famous plant of Kaṇva, the all-healing one, have I brought; may it quench this man's unseen ones.

Ppp. begins a with *āyurvidam*, and c with *aharṣam*. SPP. has, in c, *ā 'bhārīṣam*, although it is both ungrammatical and unmetrical, because nearly all his authorities read so (the comm. gives *-rṣam*), as do part of ours (H.D.R.). [As to Kaṇva's plant, cf. iv.19.2.]

53. For protection : to various gods

Found also in Paipp. xix., and in other texts as noted under the several verses. Kauś. uses the hymn (31.9) in a remedial rite against boils etc.; also, in the *kāmya* rites (59.28), with worship of heaven and earth, when valuables are lost; and in the *savayajñas* (66.2), with v.10, vii.67, in a response; and, according to the comm. (the *pratīka* might also designate xii.1.53), in the *medhājanana* [10.20], with vi.108, to accompany the partaking of some dish (milk-rice, comm.) and worshiping the sun. And vs.2 occurs in the *godāna* ceremony (54.2), with vii.67, with wiping (the razor, comm.) thrice; and vs. 3 in the *upanayana* (55.20), with vii.97.2, on releasing a cow. In Vait., vs. 2 is employed in the *agniṣṭoma* (11.15), near the beginning of the ceremony; and vs.3 twice in the *parvan* sacrifice (4.8, 17), once with the *patnīsaṁyāja* offerings, and once as the sacrificer strokes his face with his wetted hands.

[५३ - सर्वतोरक्षण सूक्त]

[ऋषि- बृहच्छुक्र। देवता- द्यौ, पृथिवी, शुक्र, सोम, अग्नि, वायु, सविता, २ वैश्वानर, ३ त्वष्टा। छन्द- त्रिष्टुप्, १ जगती।]

१४५२. द्यौश्च म इदं पृथिवी च प्रचेतसौ शुक्रो बृहन् दक्षिणया पिपर्तु।
अनु स्वधा चिकितां सोमो अग्निर्वायुर्नः पातु सविता भगश्च॥ १॥

Let both the sky now and the earth, forethoughtful - let the bright (*śukra*) great one, by the sacrificial gift, rescue (*pṛ*) me; let the *svadhā* favour (*anu-ci*) [me, let] Soma, Agni; let Vāyu protect us, [let] Savitā and Bhaga.

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For the embarrassing *ma idam* in a; Ppp. reads simply *mā*, which is better. TB., in its version of the verse (namely of a, b, c, ii.7.8^2, 16^2 : each has a different d) has *tvā* instead, and inserts it again before *pipartu*; it also reads *pracetasā* at end of a, and *bṛhad dakṣiṇā* in b. "The bright one" is doubtless *soma*; the comm. explains it as *sūrya*, and to *dakṣiṇayā* supplies *diśā*. [Cf. Bloomfield's remark on b at AJP.xvii.409.] The combination *anu-ci*, elsewhere unknown, must be the equivalent of *anu-jñā* or *anu-man* (the comm., *anujānātu*). Three of the pādas are *triṣṭubh*, but a has 13 syllables unless we contract *me 'dam*.

१४५३. पुनः प्राणः पुनरात्मा न ऐतु पुनश्चक्षुः पुनरसुर्न ऐतु।
वैश्वानरो नो अदब्धस्तनूपा अन्तस्तिष्ठाति दुरितानि विश्वा॥ २॥

Again let breath, again let soul (*ātman*) come unto us; again let sight, again let spirit (*asu*) come unto us; let Vaiśvānara, our unharmed body-protector, stand between [us and] all difficulties.

Compare TA.ii.5[17], MS.i.2.3, Āp.x.18.3, all of which have a different (and TA. a much longer) enumeration in a, b, with the verb *ā 'gāt* 'has come.' In c, MS. and Āp. omit *nas*, TA. reads instead *me;* in d, *antas tiṣṭhāti*, TA. and Āp. have *ava bādhatām*, MS. *apa b-*. Ppp. agrees nearly with MS. by reading in a *punar manaḥ punar āyur na mā '' gan*; in c it has *adbhutas* for *adabdhas*; its d is *antas tiṣṭhāsi duritād avadyāt*; [and it combines *tanūpāntas*]. [Cf. also MGS. i.3.2 and p.152, s.v. *punar me*; and MB.i.6.34.]

१४५४. सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सं शिवेन।
त्वष्टा नो अत्र वरीयः कृणोत्वनु नो मार्ष्टु तन्वो३ यद् विरिष्टम्॥ ३॥

We have become united with splendor, with fatness (*payas*), with bodies (*tanū*), with propitious mind; let Tvaṣṭā make for us here wider room; let him smooth down what of our body is torn apart.

This verse is found also in many other texts, is first half generally without variation; only PB. (i.3.9 : this half-verse alone) has *tapobhis* for *tanūbhis* at end of a. VS. (ii.24 et al.) has for c, d : *tvaṣṭā sudatro vi dadhātu rāyo 'nu mārṣṭu tanvo yad viliṣṭam*, and the rest follow this rather than our text; only TA. (ii.4.1) has *no atra* in c, and TS. (i.4.44) *no atra varivaḥ kṛṇotu*; MS. (i.3.38 et al.) and ŚŚS (iv.11.6) add *nas* (like AV.) after *anu* in d, and MS. ends with *viriṣṭam* (TS., of course, has *tanuvas*). Ppp. has, in c, *sudatro varivaṣ kṛ-*, differing from all. The comm. renders *anu mārṣṭu* by *hastena śodhayatu*. [Cf. von Schroeder's *Tübinger Kaṭha-hss.*, p.72.]

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54. To secure and increase some one's superiority

Found also in Paipp. xix. Used by Kauś. (48.27), in a sorcery, with vii.70, with the direction *ity āhitāgnim pratinirvapati*; vs.2 appears also in the *parvan* sacrifice (4.19), with an offering to Agni and Soma. And vs.2 appears in Vait. (3.4), in the *parvan* sacrifice, with a silent offering to the same gods.

[५४ - अमित्रदम्भन सूक्त]

[ऋषि- ब्रह्मा। देवता- अग्नीषोम। छन्द- अनुष्टुप्।]

१४५५. इ॒दं तद् यु॒ज उ॑त्त॒रमिन्द्रं॑ शुम्भा॒म्यष्ट॑ये।
अ॒स्य क्ष॒त्रं श्रियं॑ म॒हीं वृ॒ष्टिरि॑व॒ वर्ध॑या तृ॒णम्॥ १॥

Now do I adorn this man as superior to his fellow, for attainment of Indra; do you increase his authority, his great fortune, as the rain the grass.

The first half-verse is very obscure, and the rendering given only tentative : it implies the emendation of *tat* in a to *tam*, or else of *idam* to *imam* (as antecedent to *asya* in c), and the understanding of *yuja* as for *yujas*, instead of *yuje*, which the *pada*-text gives for it both here and in 2 d; to read further *indra* (voc.) in b would much lighten the difficulty here, and also furnish a subject for the appeal in the next line. A dative with *uttara* is a construction perhaps unknown elsewhere. The comm. comfortably explains *yuje* as a verb "= *yojayāmi.*" Ppp. reads *yujaṁ* (probably a mere error of the transcriber); and, for b, the corrupt *yene 'ndraṁ śumbhā nv iṣṭaye*; in c it has *yesya* for *asya*. The Anukr. seems to allow the contraction *vṛṣṭir 'va* in d. [Roth's collation gives *yugaṁ* in a, and *yuga* in 2 d; but it may be a mere omission of the accent by which he distinguishes the palatal sonant (*g* = our *j*) from the guttural sonant (*g*).] [Plate 453[17] reads *yugaṁ*.]

१४५६. अ॒स्मै क्ष॒त्रमं॑ग्नीषोमाव॒स्मै धा॑रयतं र॒यिम्।
इ॒मं रा॒ष्ट्रस्या॑भीव॒र्गे कृ॑णु॒तं यु॒ज उ॑त्त॒रम्॥ २॥

For him, O Agni-and-Soma, maintain you dominion, for him wealth; in the sphere of royalty make you him superior to his fellow.

Two or three of our mss. have in b the bad reading *dhārayatām*; and, in c, even the majority of them given *-vargre* (as Bp. at iii.5.2, and B.Kp. at xi.2.4 : but SPP. reports nothing of the sort in his authorities). Ppp. has

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yasya for the first *asmai*, and *asya* for the second, and *vardhayatas* for *dhārayatam* in b; also *aho* for *imam* in c.

१४५७. सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति।
सर्वं तं रन्धयासि मे यजमानाय सुन्वते॥ ३॥

Whoever, both related and unrelated, assails us– every such one may you make subject to me, the sacrificer, the soma-presser.

The first half-verse is also 15.2 a, b, above; the last half-verse is also 6.1 c, d. Ppp. has, for b, *yo jāto yaś ca niṣṭyaḥ*; it further puts d before c, in the form *sarvaṁ tvaṁ rīradhāsi*[1] *naḥ*.

55. For various blessings

Not found in Paipp., but in TS. (v.7.2[3-4]) etc. as noted below. Used by Kauś. (52.1) in a rite for welfare, on going away; and vs.2 is reckoned (note to 50.13) to the *raudra gaṇa*. With vs. 2, according to Vait.2.16, are offered the *prayājas* in the *parvan* sacrifice; and with vs.3 (8.5), the initial and final *homas* in the *āgrayaṇa*.

[५५ - सौमनस्य सूक्त]

[ऋषि– ब्रह्मा। देवता– १ विश्वेदेवा, २–३ रुद्र। छन्द– १,३ जगती, २ त्रिष्टुप्।]

१४५८. ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति।
तेषामज्यानिं यतमो वहाति तस्मै मा देवाः परि धत्तेह सर्वे॥ १॥

The many paths, traveled by the gods, that go between heaven-and-earth - whichever of them shall carry [one] to unscathedness, to that one, O gods, do you all here give me over.

The first half-verse is also iii.15.2 a, b. TS. begins *ye catvāraḥ pathayo*, and ends b with *viyanti* (metrically better); its c is *teṣāṁ yo ajyānim ajītim āvahāt*; and in d it has *nas* for *mā*, and *datta* for *dhatta*. PGS. (iii.1.2) agrees with TS. except in this last point, and in combining *yo 'jyānim* in c; MB. (ii.1.10) [also agrees with TS. save that it] has *ajījim* for *ajītim*. The comm. has *datta*, like TS., and it is the better reading. Both this verse and vs. 3 are incomplete as *jagatī*.

१४५९. ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद् वर्षाः स्विते नौ दधात।
आ नो गोषु भजता प्रजायां निवात इद् वः शरणे स्याम॥ २॥

1. रध्यतिर्वशगमने (नि० ६.३२)।

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Hot season, winter, cool season, spring autumn, rains - do you set us in welfare (*svita*); portion you us in kine, in progeny; may we verily be in your windless shelter.

TS. and MB. (ii.1.11) read *uta nas* for *śiśiras* in a, end b with *suvitaṁ no astu,* and have, for c, d, *teṣām ṛtūṇāṁ śataśāradānāṁ nivāta eṣām abhaye syāma.* [See also MGS. ii.8.6 a, and p.158, s.v. *hemanto.* PGS. (iii.2.2) follows TS. except that it ends with *vasema* and has for b *śivā varṣā abhayā śaran naḥ.*]

१४६०. इदावत्सरायं परिवत्सरायं संवत्सरायं कृणुता बृहन्नमः।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम॥३॥

To the *idā*-year, the *pari*-year, the *sam*-year, pay you great homage; may we be in the favour of these worshipful ones, likewise in their auspicious well-willing.

TS. begins with the *idvatsara* or *id*-year (in the form *iduvat*-), and has, for d, *jyog ajītā ahatāḥ syāma*; MB. (ii.1.12) differs from it only in the form *idvat*-; PGS. (iii.2.2) also agrees except in giving in a the whole series of five year-names of the cycle : *saṁv-, pariv-, idāv-, id-vatsarāya,* and *vatsarāya.* Our latter half-verse occurs repeatedly in RV. (e.g. iii.1.21 c, d*), and once more in AV. (xviii.1.58 c, d). Ppp. xvii.6.15 enumerates in succession *ṛtavas, ārtavās* and *idā-, anu-, pari-,* and *sam- vatsarās.* The comm. quotes from an unknown source the following verse : *cāndrāṇām prabhavādīnām pañcake-pañcake yuge : sam-parī-'dā-'nv-id-ityetacchabdapūrvās tu vatsarās.* *[With slight changes; and verbatim at x.14.6.]

56. For protection from serpents

Found also in Paipp. xix. (in the verse-order 1, 3, 2). Used by Kauś. (50.17), in a rite for welfare, with iii.26, 27 and xii.1.46, against serpents, scorpions etc.; and again (139.8), with various other verses and hymns, in the ceremony for commencing Vedic study. In Vait. (29.10), in the *agnicayana*, it and other passages accompany oblations to Rudra.

[५६ - सर्परक्षण सूक्त]

[ऋषि- शन्ताति। देवता– १विश्वेदेवा, २-३ रुद्र। छन्द– उष्णिग्गर्भा पथ्यापंक्ति, २ अनुष्टुप्, ३ निचृत् अनुष्टुप्]

१४६१. मा नो देवा अहिर्वधीत् सतोकान्त्सहपूरुषान्।
संयतं न वि ष्परद् व्यात्तं न सं यमन्नमो देवजनेभ्यः॥१॥

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Let not the snake, O gods, slay us with our offspring, with our men (*puruṣa*); what is shut together may it not unclose; what is open may it not shut together : homage to the god-people.

Pādas c and d are found again below as x.4.8 a, b. [Read *saṁyataṁ yan na vi sparad, viāttam yan na* etc.?] Ppp. reads in b *sahapauruṣān*, and omits the concluding pāda. The comm. has *vi sphurat* in c; he understands the 'open' and 'shut' of the snake's mouth, doubtless correctly. MB. (ii.1.5) has a parallel phrase : *saṁhatam mā vivadhīr vihatam mā 'bhisaṁvadhīḥ*.

१४६२. नमोऽस्त्वसि॒ताय॒ नम॒स्तिर॑श्चिराजये।

स्व॒जाय॑ ब॒भ्रवे॒ नमो॒ नमो॑ देवज॒नेभ्य॑:॥ २॥

Homage be to the black [snake], homage to the cross-lined, homage to the brown constrictor; homage to the god-people.

Ppp. reads *haye* for *astu* in a. The comm. explains *svaja* 'constrictor' as "self-born" [and Aufrecht as the "natural" color, that is, "green"].

१४६३. सं ते॑ हन्मि द॒ता द॒तः सम॒ु ते॒ हन्वा॒ हनू॑।

सं ते॑ जि॒ह्वया॑ जि॒ह्वां सम्वा॒स्नाह॑ आ॒स्य॒म्॥ ३॥

I smite your teeth together with tooth, your (two) jaws together with jaw, your tongue together with tongue, your mouth, O snake, together with mouth.

Ppp. reads at the beginning *saṁ te dadāmi dadbhir datas*, omits *u* in b, and ends with *āsnāhasyam*. The comm. understands "your lower teeth with yours upper tooth," and so in the other cases : but this is very unacceptable; and more probably the tooth, jaw, etc. are said of some object or instrument used in the incantation.

57. With a certain remedy against disease

Found also in Paipp. xix. Used by Kauś. (31.11) in a healing rite, while treating a bruise [? *akṣata* : cf. Bloomfield, Introd. p.x1iii] with foam of urine; and vs. 3 is reckoned (9.2) to the *bṛhachānti gaṇa*, and ıployed, with vi.19 etc. (41.14), in a rite for welfare.

[५७ - जलचिकित्सा सूक्त]

[ऋषि- शन्तातिः। देवता- रुद्र। छन्द- अनुष्टुप्, ३ पथ्याबृहती।]

१४६४. इ॒दमिद् वा उ॑ भेष॒जमि॒दं रु॒द्रस्य॑ भेष॒जम्।

येने॑षु॒मेक॑तेजनां श॒तश॑ल्यामप॒ब्रव॑त्॥ १॥

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This verily is a remedy; this is Rudra's remedy; wherewith one may spell away (*apa-brū*) the one-shafted (*-tejana*), hundred-tipped arrow.

The comm. has at the end *upabruvat*. He regards the remedy as used against the *vraṇaroga*, and the arrow of c, d as that of Mahādeva, used *tripurasaṁhṛtisamaye*.

१४६५. जालाषेणाभि षिञ्चत जालाषेणोप सिञ्चत।
जालाषमुग्रं भेषजं तेन नो मृड जीवसे॥ २॥

Pour you on with the *jālāṣa*; pour in with the *jālāṣa*; the *jālāṣa* is a formidable remedy; with it do you be gracious to us, unto life (*jīvas*).

Ppp. has, for second half-verse, *jālāṣe bhadraṁ bheṣajaṁ tasyo no dehi jīvase*, which is better. The comm. reads *jal-* in all three cases; and it has the RV. form *mṛla* in d; it understands the foam of cows' urine to be intended by *jalāṣa* [see Bloomfield, AJP. xii.425].

१४६६. शं च नो मयश्च नो मा च नः किं चनाममत्।
क्षमा रपो विश्वं नो अस्तु भेषजं सर्वं नो अस्तु भेषजम्॥ ३॥

[Be there] both weal for us and kindness (*mayas*) for us, and let nothing whatever ail (*am*) us; down with [our] complaint (*rapas*)! be every remedy ours; be all remedy ours.

Pāda b and the first two words of our c occur at RV.x.59.8 e, d, 9 f, e, 10 f, e, where, however, we have *mo ṣu te* instead of *mā ca nas*, and *dyauḥ pṛthivi* before *kṣamā rapas*, making a complete pāda. [Cf. also RV. viii.20.26.] The comm. explains *kṣamā* by *kṣāntir upaśamo bhavatu*. Our b occurs also elsewhere (as AV.x.5.23 c, and RV. ix.114.4 d [this time with *mo ca nas*]). The first pāda lacks a syllable [unheeded by the Anukr.: read *śaṁ cāstu no?*]. [The Anukr. scans as 7 + 8 : 12 + 8 : but perhaps the "12-syllabled pāda" contains, as the RV hints, the damaged remnants of two (8 + 8).] [Ppp. omits our last pāda, *sarvam* etc.]

58. For glory

Found also, except vs. 3, in Paipp. xix. The hymn is reckoned (note to Kauś. 13.1) to the *varcasya gaṇa*, and is employed (59.9) among the *kāmya* ceremonies by one desiring glory; also (139.15), in the introduction to Vedic study (*utsarjanakarmaṇi*, comm.), it appears with various other hymns (vi.38, 39, etc.), with an oblation to Agni.

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[५८ - यशःप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- बृहस्पति (१-२ इन्द्र, द्यावापृथिवी, सविता, ३ अग्नि, इन्द्र, सोम)। छन्द- जगती, २ प्रस्तार पंक्ति ३ अनुष्टुप्।]

१४६७. यशसं मेन्द्रो मघवान् कृणोतु यशसं द्यावापृथिवी उभे इमे।
यशसं मा देवः सविता कृणोतु प्रियो दातुर्दक्षिणाया इह स्याम्॥ १॥

Glorious let the bounteous Indra make me; glorious both heaven-and-earth here; glorious let god Savitā make me; may I be dear here to the giver of the sacrificial gift.

Ppp. reads *me indro maghavā* in b; for b, *yaśasaṁ somo varuṇo vāyur agniḥ*; and ends with *-ṇāyā syām aham*. The comm. has *dhātur* instead of *dā-* in d. As *jagatī*, the verse is both irregular and deficient.

१४६८. यथेन्द्रो द्यावापृथिव्योर्यशस्वान् यथाप ओषधीषु यशस्वतीः।
एवा विश्वेषु देवेषु वयं सर्वेषु यशसः स्याम॥ २॥

As Indra is possessed of glory in heaven-and-earth, as the waters are possessed of glory in the herbs, so among all the gods may we, among all, be glorious.

Ppp. omits *yaśasvatīs* in b, and has, for c, d, *yathā viśveṣu deveṣu evā deveṣu yaśasaḥ syāma*. The verse (11 + 12 : 8 + 11) is very ill defined by the Anukr.

१४६९. यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः॥ ३॥

Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

This verse is a repetition of 39.3 above.

59. For protection to cattle

Found also in Paipp. xix. Reckoned by Kauś. (9.2) to the *bṛhachānti gaṇa*, and used (41.14), with vi.19, 23, 24 etc., for good fortune; and also (50.13), with vi.1.3, etc., in a similar rite.

[५९ - ओषधि सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र, अरुन्धती, ओषधि। छन्द- अनुष्टुप्।]

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१४७०. अ॒न॒डुद्भ्य॒स्त्वं प्र॑थ॒मं धे॒नुभ्य॒स्त्वम॑रुन्धति।
अ॒र्धन॑वे॒ वय॑से॒ शर्म॑ यच्छ॒ चतु॑ष्पदे॥ १॥

To the draft-oxen [to you] first, to the milch kine [do you], O *arundhatī*, to the non-milch cow, in order to vigor (*vayas*), to four-footed creatures do you yield protection.

For the *arundhatī* cf. iv.12 and v.5; the comm. identifies it with the *sahadevī*. Instead of *tvam* in a, Ppp. reads *nas*, which is better. The sense of c is very doubtful; Grill conjectures *avayase*, to fill out the meter as well as ease the translation; the comm. explains *vayase* as a cow or horse or the like under five years old; perhaps the corruption of the reading is a deeper one. *A'dhenu* may signify young kine, not yet yielding milk. Both this verse and vs.3 are defective by a syllable.

१४७१. शर्म॑ यच्छ॒त्योष॑धिः स॒ह दे॒वीर॑रुन्ध॒ती।
कर॒त् पय॑स्वन्तं गो॒ष्ठम॑य॒क्ष्माँ उ॒त पू॑रु॒षान्

Let the herb, the *arundhatī*, allied with the gods (?) yield protection; may it make the cow-stall rich in milk, and the men (*puruṣa*) free from disease (*yakṣma*).

The translation implies the emendation of *saha devīs* in b to *sahadevī*; this the comm. gives (it is conjectured also by Grill); it may be here simply the name of the plant, but yet probably with pregnant implication of its etymological sense. Ppp., in d, reads *-mām* and *pauruṣ ām*.

१४७२. वि॒श्वरू॑पां सुभगा॒मच्छा॑वदामि जीव॒लाम्।
सा नो॑ रु॒द्रस्या॒स्तां हे॒तिं दू॒रं न॑यतु गो॒भ्यः॥ ३॥

I appeal to the all-formed, well-portioned, vivifying one; let it conduct the hurled missile of Rudra far away from our kine.

The comm. understands, in b, *achā vadāmi*, and explains *jīvalām* as *jīvanaṁ lāti dadāti*.

60. For winning a spouse

Found also in Paipp. xix. Used by Kauś. (34.22), in a women's rite, for obtaining a husband, with an oblation to Aryaman (it is added, *purā kākasampātāt*, which the comm. explains by *kākasaṁcāraḥ pūrvam*).

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[६० - पतिलाभ सूक्त]

[ऋषि- अथर्वा। देवता- अर्यमा। छन्द- अनुष्टुप्।]

१४७३. अ॒यमा या॑त्यर्य॒मा पु॒रस्ता॒द् विषि॑तस्तुपः।
अ॒स्या ड्व॒च्छन्न॑ग्रु॒वै पति॑मु॒त जा॒याम॒जान॑ये॥ १॥

Here comes Aryaman, with locks [*-stupa*] loosened in front, seeking a husband for this spinster, and a wife for a wifeless one.

Ppp. reads in b *viṣatastugaḥ* (i.e. *viṣitastukaḥ*). Our edition has *-srupaḥ*, the manuscript distinction of *sru* and *stu* being always doubtful, and the majority of the authorities here giving as plainly *sru* as it is possible to give it. The comm. explains *viṣita-* as *viśeṣeṇa sito baddhaḥ*, and as used of the "rays" (*stupa-*) of the sun (*aryaman*) in the east (*purastāt*). *Aryaman* is perhaps properly rendered here by 'suitor, match-maker' ('Brautwerber,' Weber, Grill); but doubtless at any rate the address implies an identification of such a functionary with the god Aryaman. The *pada*-reading in b, *visita stupaḥ*, is quoted under Prāt.iv.77. In c, *asyā ichan* is the chosen example in the Prāt. commentary (under ii.21 et al.) of the *saṁdhi* it illustrates, although the meter shows that the irregular combination *asye 'chan* requires to be made, and the Anukr. apparently winks at it. Ppp. has the corrupt reading *sa vai chāyad ag-* [intending *sa vai 'ched?*]. [Correct the ed. to *-stupaḥ*.]

१४७४. अश्रा॑मदिय॒मर्य॑मन्न्या॒सां सम॑नं यु॒ती।
अ॒ङ्गे न्व॒र्यमन्न॒स्या अ॒न्याः सम॑नमार्यति॥ २॥

This woman, O Aryaman, had toiled, going to other women's assembly; now, O Aryaman, shall another woman come to her assembly.

Ppp. reads in c *nv asyā 'ryaman* The comm. has *śamanam* in b and d, and *anu* for *nu* in c. He makes no difficulty in taking *āyati* (p.*ā ayati*) as a 3d pl., which it is not; we ought to have either *āyan* (*ā ayan*), or *anyā* instead of *anyāḥ* : the translation implies the latter. The proper *pada* reading would be *ā : ayati*. [For *samanam* ['wedding-assembly,' see Bergaigne, *Rel. Ved.* i.159, n.3. Comm. renders *añga* by *he*; Bloomfield, "without fail."]

१४७५. धा॒ता द॑धार पृथि॒वीं धा॒ता द्याम॒ुत सूर्य॑म्।
धा॒तास्या अ॒ग्रु॒वै पतिं॑ दधा॒तु प्रति॑का॒म्य॑म्॥ ३॥

The creator (*dhātar*) sustains the earth; the creator [sustains] the sky and the sun; let the creator assign (*dhā*) to this spinster a husband that is according to her wish.

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Ppp. combines *asyā 'gruvai* in c, and reads *dadātu* in d.

61. Prayer and boasts

Found also in Paipp. xix., and in K. x1.9. Reckoned by Kauś. (9.2) to the *bṛhachānti gaṇa*, and used (41.14), with vi.19, 23, 24 etc., in a rite for good fortune; in the *kāmya* ceremonies (59.10), for splendor*; also, in the chapter of portents (133.2), on occasion of one's house burning down; it is further (note to 50.13) included in the *raudra gaṇa*. In Vait. (2.17) vs. 3 accompanies, in the *parvan* sacrifice, two offerings of butter of Agni and Soma. *[*Varcas* : so the comm.; but Bloomfield reads *vyacas*, which accords better with 1 d of the text.]

[६१ - विश्वस्रष्टा सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र। छन्द- १ त्रिष्टुप्, २-३ भुरिक् त्रिष्टुप्।]

१४७६. मह्यमापो॒ मधु॑मदे॒रय॑न्तां॒ मह्यं॒ सूरो॑ अभर॒ज्ज्योति॑षे॒ कम्।
मह्यं॑ दे॒वा उ॒त विश्वे॑ तपो॒जा मह्यं॑ दे॒वः स॑वि॒ता व्यचो॑ धात्॥ १॥

To me let the waters send what has sweetness; to me the sun brought [it] in order to light; to me the gods, and all those born of penance - to me let god Savitā assign expansion [*vyacas*].

Ppp. has, for b, *mahyaṁ sūryo bharaj jyotiṣā gam*, and, in c, *samotā* for *tapojā*. K. has, in c, *mām* for *mahyam*, and *anu* for *uta,* and ends with *bhāt* (?). *Abharat* in b cannot well be correct; we might conjecture instead *bhavatu*. The Anukr. disregards the deficiency of a syllable in d.

१४७७. अ॒हं वि॑वेच पृथि॒वीमु॒त द्याम॒हमृ॒तूँर॑जनयं स॒प्त सा॒कम्।
अ॒हं स॒त्यमनृ॑तं॒ यद् वदा॑म्य॒हं दैवीं॒ परि॒ वाचं॒ विश॑श्च॥ २॥

I expanded (?) earth and heaven, I generated the seasons, seven together; I speak true what is untrue; I encompass (*pari*) divine speech and people (*viśas*).

For the doubtful *viveca* in a, Ppp. has *dādhāra*, and K. *astabhnām*. Some of the mss. read *ajanayan* in b (also in 3 b); K. has *ajanam* (if the reading is correct); Ppp. substitutes *sindhūn sasṛje* (for *ṛtūṁr aj-*). The second half-verse in K. is quite different : *ahaṁ vācam pari sarvām babhūva ya indrāgnī asanaṁ sakhāyau* (the last pāda is parallel with our 3 d). The sense of c is obscure, and the rendering given only tentative; it implies *vadāmi* instead of *vadāmi* : perhaps, 'I declare what [is] true [and what] untrue.' The comm. reads *viśam* for *viśas* at the end. He understands *viveca* in a as 'winnow, separate' (*parasparavivikte asaṁkīrṇarūpe kṛtavān asmi*).

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१४७८. अहं जजान पृथिवीमुत द्यामहमृतूंरजनयं सप्त सिन्धून्।
अहं सत्यमनृतं यद् वदामि यो अग्नीषोमावजुषे सखाया॥ ३॥

I generated earth and heaven; I generated the seasons, the seven rivers; I speak true what is untrue (?): [I] who enjoyed Agni-and-Soma as companions.

Ppp. reads, from b, on,* as follows : *ahaṁ vācaspatis sarvā'bhi ṣiñca : ahaṁ vinejmi pṛthivīm uta dyām aham ṛtūn sṛje sapta sākam : ahaṁ vācam pari sarvām babhūva yo 'gniṣomā viduṣe sakhāyuḥ.* K. has, for *jajāna....ajanayam* (a, b), *dyāvāpṛthivī ā babhūva ahaṁ viṛvā oṣadhīs;* and, for c, d, *mahyaṁ viśas sam anamanta daivīr aham ugras smatahavyo babhūva.* *[Perhaps this is an error of Roth for 2 d. If so, 3 a would begin with *ahaṁ vinejmi*.] [See p.1045.]

62. To Vaiśvānara etc. : for purification

Found also in Paipp. xix. (but the first verse is given only by its *pratīka*, and has not been found elsewhere), and its first two verses in other texts, as noted below. Agrees in use with the preceding hymn as regards the *gaṇas* to which it is reckoned (Kauś. 9.2, and note to 50.13; Keś. [to 61.5] and the comm. [page 37 end] further have it, with vi.19 and 51, in a *pavitra gaṇa*), and (41.14) in the rite for good fortune; and it appears (41.15) in another similar rite, with worship of the rising sun; and is added (note to 41.13) in one for luck in gambling.

[६२ - पावमान सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र (वैश्वानर, वात, द्यावापृथिवी)। छन्द- त्रिष्टुप्।]

१४७९. वैश्वानरो रश्मिभिर्नः पुनातु वातः प्राणेनेषिरो नभोभिः।
द्यावापृथिवी पयसा पयस्वती ऋतावरी यज्ञियं नः पुनीताम्॥ १॥

Let Vaiśvānara (Agni) by his rays purify us, the wind, lively with mists (?*nabhas*), by his breath; let heaven-and-earth, rich in milk, righteous, worshipful, purify us by milk.

The verse is found also in TB. (i.4.8[3]) and MS. (ii.11.10). They read *mā* for *nas* in a and d, *mayobhūs* (which is decidedly better) for *nabhobhis* at end of b, and *payobhis* for *payasvatī* in c. Pāda c is *jagatī*.

१४८०. वैश्वानरीं सूनृतामा रभध्वं यस्या आशास्तन्वो वीतपृष्ठाः।
तया गृणन्तः सधमादेषु वयं स्याम पतयो रयीणाम्॥ २॥

Take you hold upon the pleasantness of Vaiśvānara, of which the regions are the smooth-backed bodies; with that, singing in joint revelings, may we be lords of wealth (ol.)

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The sense, especially of b, is obscure, and the version mechanical; b is perhaps a reminiscence of RV.i.162.7 b. Found, considerably altered in a, b, in VS. (xix.44), and TB.MS. (as above). They read for a, b *vaiśvadevī punatī devy ā 'gād yasyām.* (TB. *yasyai*, MS. *yasyās*) *imā* (TB.MS. omit) *bahvyas* (TB. *bahvīs*) *tanvo* (TB. *tanuvo*) *vītapṛṣṭhāḥ*; all have *madantas* for *gṛṇantas* in c, and TB.MS. *-mādyeṣu* - this last an alteration plainly called for by the meter; and the Anukr. does not describe the verse as *nicṛt*. Ppp. has at the beginning *vaiśvadevyaṁ*, for b a wholly different text, *śuddhā bhavanta śucayaṣ pāvakāḥ* (our 3 b), and in c, corruptly, *-nta sasada ādayema*. The variants indicate, as often elsewhere, the hopelessness of a rendering.

१४८१. वैश्वानरीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः।
इहेडया सधमादं मदन्तो ज्योक् पश्येम सूर्यमुच्चरन्तम्॥ ३॥

Take you hold upon that (f.) of Vaiśvānara in order to splendor, becoming cleansed, clear, purifying; here, reveling in joint reveling with Idā, may we long see the sun going up.

The first half-verse is nearly identical with xii.2.28 a, b. Durga to Nir. vi.12 (Calcutta ed'n, iii.187) quotes *vaiścadevīṁ sūnṛtām ā rabhadhvam*, showing that *sūnṛtā* is meant here also, as in vs. 2. Ppp. reads in a *vaiśvānaryaṁ*, combines *varcasā ''rabh-*; [has for b our 2 b, combining *yasyā ''śās*;] and begins c with *īḍe 'ha sadh-*.

63. For some one's release from perdition (nirṛti)

Found also (excepting vs. 3) in Paipp. xix., the fourth verse not in company with the others. For other correspondences, see under the verses. Used by Kauś. (46.19) in an expiatory rite for incontinence, fastening on a rope of *darbha*; and in rites for welfare (52.3), with vi.84 and 121, to accompany acts of release; vs. 4, further (46.22), in an expiatory rite for a spontaneously kindled fire. Vait. has the vss. 1, 2, and 4 singly in the *agnicayana* (28.27, 26; 29.8), with the laying of bricks consecrated to *nirṛti* etc.

[६३ - वर्चोबलप्राप्ति सूक्त]

[ऋषि- दुह्वण। देवता- १-३ निर्ऋति, यम, मृत्यु; ४ अग्नि। छन्द- १ अतिजगती, २-३ जगतीगर्भा जगती, ४ अनुष्टुप्।]

१४८२. यत् ते देवी निर्ऋतिराबबन्ध दामन् ग्रीवास्वविमोक्यं यत्।
तत् ते वि ष्याम्यायुषे वर्चसे बलायादोमदमन्नमद्धि प्रसूतः॥ १॥

The tie that the divine Nirṛti (perdition) bound upon your neck, [and] that was unreleasable, that do I untie for you, in order to long

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life (*āyus*), splendor, strength; do you, quickened (*pra-sū*), eat uninjurious (?) food.

Ppp. reads in b *avicṛtyam*, omits *varcase*, which is metrically redundant and probably intruded, in c, and has, for d, *anamīvaṁ pitum addhi prasūtaḥ*, thus getting rid of the extremely obscure *adomadam* (made more obscure by the occurrence of *adomadha* in viii.2.18). The comm. takes *adomadam* as two independent words, and renders it 'producing pleasure for a prolonged time.' The translation given is that of the Petersburg Lexicons. A corresponding verse is found in VS. (xii.65), TS. (iv.2.5[3]), and MS.ii.7.12. VS. and MS. have, in a, b, *yam.....pāśam;* VS. ends b with *avicṛtyam*, TS.MS. with *avicartyam* (all omitting *yat*). In c, for *tat te*, VS.MS. have *taṁ te*, and TS. *idaṁ te tat*; VS.TS. end it with *āyuṣo na madhyāt*, MS. with *-ṣo nu madhye*. For d, TS.MS. have *athā jīvaḥ pitum addhi pramuktaḥ*, VS. *athai 'pitum addhi prasūtaḥ*. The verse has no *jagatī* character.

१४८३. नमोऽस्तु ते निर्ऋते तिग्मतेजोऽयस्मयान् वि चृता बन्धपाशान्।
यमो मह्यं पुनरित् त्वां ददाति तस्मै यमाय नमो अस्तु मृत्यवे॥ २॥

Homage be to you, O Nirṛti, you of keen keenness; unfasten the bond-fetters of iron. Yama verily gives you back to me; to that Yama, to death, be homage.

The "you" of the second half-verse is doubtless the person on whose behalf the spell is uttered. The first half-verse is found combined with our 3 c, d into one verse in VS. (xii.63) and TS.MS. (as above). They all read *su* for *astu* in a, and for *tigmatejas* TS. has *viśvarūpe* (Ppp. has *viśvavāre*); their b is *ayasmayaṁ vi cṛtā bandham etam*. Ppp. has *-yān pra mumugdhi pāśān* for b, and for c, d our 3 c, d. The whole verse is nearly repeated below, as 84.3. Only the last pāda is *jagatī*.

१४८४. अयस्मये द्रुपदे बैधिष ड्हाभिर्हितो मृत्युभिर्ये सहस्रम्।
यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम्॥ ३॥

You were bound here to an iron post (*drupada*), bridled with deaths that are a thousand. Do you, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

We have the same change of address here as in the preceding verse, and it proves that the make-up of the material as given by the Yajus texts is more original and correct. They read, in c, d *yamena tvaṁ yamyā* (TS.MS. *-yā*) *saṁvidāno 'ttame* (TS. *-mam*) *nāke* (TS. *-kam*) *adhi rohayai 'nam* (TS. *-ye 'mam*). Ppp., as noticed above, has c, d of this verse as 2 c, d, reading *-dāno 'ttame nāke* (like VS.MS.). The last pāda is found also as

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that of i.9.2, 4; xi.1.4. With the contraction *bedhiṣe 'ha*, the verse would be a good *triṣṭubh*. [The vs. recurs at vi.84.4.]

१४८५. संसमिद् युवसे वृषन्नग्ने विश्वान्यर्य आ।
इडस्पदे समिध्यसे स नो वसून्या भर॥ ४॥

You collect together for yourself, O Agni, bull, all things from the foe (?); you are kindled in the track of sacrifice (*iḍ*); do you bring to us good things.

This is a RV. verse, found at x.191.1 (vss. 2-4 are out next hymn), and is also to be met with at VS.xv.30, TS.ii.6.11[4], and MS.ii.13.7 - in all its occurrences offering precisely the same text. It was noticed above that it occurs in Ppp., but not in connection with the three preceding verses of this hymn - with which, indeed, it has nothing to do as regards sense. It was pointed out in the note to Prāt.ii.72 that the prescription in that rule of *s* as the final of only *iḍāyās* before *pada* seems a strong indication that this verse was not a part of the AV. text as recognized by the Prāt. The comm. explains *iḍas* by *iḍāyā bhūmyāḥ*. [For consistency, *saṁ sam* ought to be printed *saṁ-sam*.]

64. For concord

The first two verses are found in Paip..xix. The whole hymn is RV.x.191.2, 3, 4, and is also read in TB.ii.4.4[4-5], and (with the order of the verses inverted) in MS. ii.2.6. In neither of these texts does the first verse of the RV. hymn (our 63.4) stand in connection with the other verses; and as the situation of the RV. hymn is one that calls for three verses only, it is pretty evident that the first verse (which also has nothing to do with the others in point of sense) is a later addition, and has also, by an extremely curious process, not paralleled elsewhere in our text, been added at the end of our 63, in order to stand in its RV. relation to the other verses. See Oldenberg, *Die Hymnen des RV.*, i.244. The hymn is used by Kauś. (12.5) in a rite for harmony, with iii.30, v.1, etc.

[६४ - सांमनस्य सूक्त]

[ऋषि- अथर्वा। देवता- विश्वेदेवा, मन। छन्द- अनुष्टुप्, २ त्रिष्टुप्।]

१४८६. सं जानीध्वं सं पृच्यध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे संजानाना उपासते॥ १॥

Do you concur; be you closely combined; let your minds be concurrent, as the gods of old sat concurrent about their portion.

The other texts begin *saṁ gachadhvaṁ saṁ vadadhvam* (but MS. *jānīdhvam*); at the end, TB. reads (if it be not a misprint) *upāsata*; the *pūrva* gives, at any rate, a past meaning to *-te*. [Poona ed. has *-ata*.]

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१४८७. सुमानो मन्त्रः समितिः समानी समानं व्रतं सह चित्तमेषाम्।
समानेन वो हविषा जुहोमि समानं चेतो अभिसंविशध्वम्॥ २॥

[Be] their counsel (*mantra*) the same, their gathering the same, their course (*vrata*) the same, their intent alike (*saha*); I offer for you with the same oblation; do you enter together into the same thought (*cetas*).

The other texts differ from ours in the first half-verse only in this, that RV.TB. read *manas* instead of *vratam* in b; but our c is their d (TB.* have *saṁjñānena* for *samānena*), and their c agrees nearest with our d. TB. reading *s. keto abhi saṁ rabhadhvam*, RV. *s. mantram abhi mantraye vaḥ*, and MS. *s. kratum abhi mantrayadhvam*. Ppp. has, for b, *samānaṁ cittaṁ saha vo manāṁsi*, and omits d. The Anukr. omits to describe the verse as a *triṣṭubh*. *[TB. has also *yajāmas* for *juhomi*.]

१४८८. समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥ ३॥

Be your design the same, your h[illegible]rts the same, your mind the same, that it may be well for you together.

MS. has, for a, *samānā vā* (i.e. *vas*) *ākūtāni*. The comm. appears to understand *su saha* as two independent words in d. [See MGS. i.8.10 and p.156, s.v. *samānā*.] [Pāda a lacks a syllable, easily supplied.]

65. For success against enemies

Found also (vss. 1, 2) in Paipp. xix. Used by Kauś. (14.7), with i.2, 19-21, vi.66, 67, 97-99, in a rite for victory over enemies; belongs (note to 14.7) to the *aparājita gaṇa*.

[६५ - शत्रुनाशन सूक्त]

[ऋषि– अथर्वा। देवता– चन्द्र, इन्द्र अथवा पराशर।
छन्द– १ पथ्यापंक्ति, २-३ अनुष्टुप्।]

१४८९. अवं मन्युरवायतावं बाहू मनोयुजा।
पराशर त्वं तेषां पराञ्चं शुष्ममर्दयाथा नो रयिमा कृधि॥ १॥

Down (*ava*) [be] the fury, down the drawn [arrow], down the two mind-yoked arms. O demolisher (*parāśara*)[1], do you vex (*ard*) away the vehemence (*śuṣma*) of them; then get us wealth.

One can hardly help emending *manyus* in a to *dhanus* 'bow'. For

1. परागत्य-शृणाति हिनस्ति शत्रून् इति पराशर इन्द्रः। 'पराशर इति निगमो भवतीति (नि० ६.३०)।

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āyatā used pregnantly of an arrow ready to be launched, cf. vi.38.4 and xi.2.1 and vi.66.2. The combined idea of crushing and removing in *parāśara* cannot be briefly rendered; the comm. regards it as an epithet of Indra. For *adhā nas* in e, Ppp. reads better *arvāñcam*, as antithesis to *parāñcam*; the comm. has *atha* instead of *adha*.

१४९०. निर्हस्तेभ्यो नैर्हस्तं यं देवाः शरुमस्यथ।
वृश्चामि शत्रूणां बाहूननेन हविषाहम्॥ २॥

The handless shaft, O gods, which you cast at the handless ones - I hew [off] the arms of the foes with this oblation.

Apparently the oblation itself is the "shaft," called 'handless' (*nairhasta*) because it makes 'handless' (*nirhasta*) : so the comm. Ppp. has for second half-verse our 3 c, d. Our second half-verse is identical with iii.19, 2 c, d, above.

१४९१. इन्द्रश्चकार प्रथमं नैर्हस्तमसुरेभ्यः।
जयन्तु सत्वानो मम स्थिरेणेन्द्रेण मेदिना॥ ३॥

Indra made the handless one first for the Asuras. Let my warriors conquer by means of stanch Indra as ally (*medin*).

The last half-verse, as noted above, is found in Ppp. as 2 c, d.

66. For success against enemies

Found also in Ppp. xix. [but confused with h.65]. Used by Kauś. (14.7) in a battle rite with the preceding hymn, which see; and reckoned to the *aparājita gaṇa*.

[६६ - शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्र अथवा इन्द्र। छन्द- १ त्रिष्टुप्, २-३ अनुष्टुप्।]

१४९२. निर्हस्तः शत्रुरभिदासन्नस्तु ये सेनाभिर्युधमायन्त्यस्मान्।
समर्पयेन्द्र महता वधेन द्रात्वेषामघहारो विविद्धः॥ १॥

Handless be the assailing foe - they who come with armies to fight us; make them, O Indra, collide with the great weapon; let their evil-doer (? *aghahāra*) run (*drā*), pierced through.

The comm. to SV. explains aghahāra by atipratyavara; ours, by maraṇalakṣaṇasya duḥkhasya prāpayitā.

१४९३. आतन्वाना आयच्छन्तोऽस्यन्तो ये च धावथ।
निर्हस्ताः शत्रवः स्थनेन्द्रोवोऽद्य पराशरीत्॥ २॥

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You who run (*dhāv*) stringing [the bow], drawing [the arrow] (*ā-yam*), hurling - handless are you, O foes; Indra has now demolished you.

[For *ā-yam*, cf. vi.65.1.] Our text reads at the end *-śarait*, on the authority of Bp.E.I.R.T. and O.; all SPP's authorities [save his B., which has *-śarīn*] give *-śarīt*, which he has accordingly rightly adopted, as the better supported as well as the regular form [cf. vi.75.1]. Ppp. has *parā 'śarī*. [With regard to these *ai*-forms, see the note to vi.32.2.] SPP., contrary to his usual practice, retains the *ḥ* of *śatravaḥ* before *sth-*. The comm. has *stana* in c. ["Demolished" stands in rapport with "demolisher" of 55.1.]

१४९४. निर्हस्ताः सन्तु शत्रवोऽङ्गैषां म्लापयामसि।
अथैषामिन्द्र वेदांसि शतशो वि भजामहै॥ ३॥

Handless be the foes; their limbs we make to relax (*mlā*); then will we, O Indra, share among us their possessions hundred-fold.

All our mss. but one (D.), and nearly all SPP's, read *śatravas*, vocative, in a; both texts emend to *śat-*.

[६७ - शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्र अथवा इन्द्र। छन्द- अनुष्टुप्।]

67. For success against enemies

Not found in Paipp. Used by Kauś. (14.7) in a battle rite with the two preceding hymns (and reckoned with them to the *aparājita gaṇa*) : see under 65; also (16.4) in another rite of the same class, for terrifying enemies, with vi.98, with the direction "the king goes thrice about the army."

१४९५. परि वर्त्मानि सर्वत इन्द्रः पूषा च सस्रतुः।
मुह्यन्त्वद्यामूः सेना अमित्राणां परस्तराम्॥ १॥

Everywhere about the routes Indra and Pūṣan have gone; let yonder armies of our enemies today be confounded further away.

That is (a), to prevent access to our villages. The comm. takes *parastarām* as simply = *atiśayena*.

१४९६. मूढा अमित्राश्चरताशीर्षाणं इवाहयः।
तेषां वो अग्निमूढानामिन्द्रो हन्तु वरंवरम्॥ २॥

Go about confounded, you enemies, like headless snakes; of you there, confounded by Agni, let Indra slay each best man (*vara*).

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This verse is SV.ii.1221, and one of the supplementary verses to a RV. hymn (RV.x.103.15). SV. has, for a, b, *andhā amitrā bhavatā 'śīrṣ āṇo 'haya iva*, and, in c, *agninunnānām*. The RV. version (see Aufrecht's 2d edition, ii.682) accents *amitrā*, reads *-ṣāṇā ah-*in b, and, in c, *agnidagdhānām agnimūlhānām*. The translation implies the emendation *amitrās* instead of *amitrās*, which latter is given by all the authorities, and hence accepted in SPP's text. The comm. understands *amitrās*, voc.; and he explains b to mean as snakes with their heads cut off can merely move about, but not do anything in particular.

१४९७. ऐषु॑ नह्य वृषा॒जिनं॑ हरि॒णस्या॒ भिय॑ं कृधि।
परा॑ऽमित्र एष॑त्व॒र्वाची॒ गौरुप॑ेषतु॥ ३॥

Fasten you, as bull, the skin upon them; make the fear of the fallow-deer; let the enemy hasten (*eṣ*) away; let the cow hasten hither to us.

The sense of a is very obscure. One is tempted to combine *vṛṣājinam* into one word. The comm. makes *hariṇasya* (= *kṛṣṇamṛgasya*) depend on *ajinam*, which cannot well be right, though it may be questioned whether, as dependent on *bhiyam*, it is subjective or objective genitive.* He explains the "skin" as sued for *somamaṇiveṣṭana*; and the "cow" (d) as the enemy's wealth, in cows and the like. The combination of *upa eṣatu* into *upeṣatu* falls under Prāt.iii.52, and the case is quoted in the commentary to that rule. [Correct *nahya* to *nahya* (accent mark slipped out of place).] *[In a marginal note, W. compares *mitra-tūrya*, v.20.7.]

[६८ - वपन सूक्त]

[ऋषि- अथर्वा। देवता- १ सविता, आदित्यगण, रुद्रगण, वसुगण; २ अदिति, आपः, प्रजापति; ३ सविता, सोम, वरुण।छन्द- १ चतुष्पदा पुरोविराट् अतिशाक्वरगर्भा जगती, २ अनुष्टुप्, ३ अतिजगतीगर्भा त्रिष्टुप्।]

68. To accompany the act of shaving

Found also in Paipp. xix. (in the verse-order 1, 3, 2), and in part in various Gṛhya-Sūtras, as noted under the several verses. [Further in MP. ii.1.1-3; and MGS. i.21.2, 3.14, 6 (cf. also Knauer's Index, p.148, x.v. *uṣṇena*, p.146, and p.154).] The hymn is used by Kauś., as was to be expected, in the *godāna* ceremony (53.17-20), vs. 1 being addressed to the vessel of water used, vs. 2 accompanying the wetting of the youth, and vs. 3 the parting and cutting of the hair. Further, in the *upanayana*, at the beginning of the whole ceremony (55.2), with the directions "do as directed in the text" etc.

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१४९८. आयमगन्त्सविता क्षुरेणोष्णेन वाय उदुकेनेहि।
आदित्या रुद्रा वसव उन्दन्तु सचेतसः सोमस्य राज्ञो वपत प्रचेतसः॥ १॥

Savitā here has come with razor; come, O Vāyu, with hot water; let the Ādityas, the Rudras, the Vasus, wet [him] in accordance; do you, forethoughtful, shave [the head] of king Soma.

'Wet,' corresponding to our 'lather'. Dignity is sought to be given to the operation by identifying the participants in it with various divinities. The second pāda is given, without variation, in AGS.i.17.6 and PGS.ii.1.6; the first and second are fond in GGS.ii.9.10, 11, MB.i.6.1,2, with *agāt* in a, and *-kenai 'dhi* in b. Ppp. has, in b, *vāyav udakena ehi,* and omits *undantu* in c. The combination *vāya ud-* is quoted under Prāt.ii.21, 24; iii.35; *-kene '' 'hi*, under iii.3.8, 66. [Hillebrandt, *Ved. Mythol.*, i.472, may be consulted.]

१४९९. अदितिः श्मश्रु वपत्वाप उन्दन्तु वर्चसा।
चिकित्सतु प्रजापतिर्दीर्घायुत्वाय चक्षसे॥ २॥

Let Aditi shave the beard; let the waters wet [it] with splendor; let Prajāpati nurse (*cikits*) [it], in order to length of life, to sight.

Ppp's version of c, d is *dhārayatu prajāpatiḥ punaḥ-punaḥ suvaptave*. AGS. (i.17.7) has a, b, reading *keśān* for *śmaśru* and *varcase* for *-sā*; PGS. (ii.1.6) has *adite keśān vapa*, parallel to our a.

१५००. येनावपत् सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान्।
तेन ब्रह्माणो वपतेदमस्य गोमानश्वावानयमस्तु प्रजावान्॥ ३॥

With what razor the knowing Savitā shaved [the head] of king Soma, of Varuṇa, therewith, you priests (*brahman*), shave [it] now of this man; be he rich in kine, in horses, in progeny.

Ppp. reads, for d, *aśyāmodīyur ayam astu vīraḥ*. AGS. (i.17.10) and PGS. (ii.1.11) have our a, b, c without variant, but add as d, *āyuṣmāñ jaradaṣṭir yathā 'sat*. TB. (ii.7.17[2]) also has the verse, differing only in d : *ūrje 'maṁ rayyā varcasā saṁ sṛjātha*; and with this HGS. (ii.6.10) agrees throughout. The ŚGS. version [i.28] differs throughout : *yenā 'vapat savitā śmaśrv agre kṣureṇa rājño varuṇasya vidvān : yena dhātā bṛhaspatir indrasya cā 'vapac chiraḥ : tena brahmāṇo vapate 'dam adyā ''yuṣmān dīrghāyur ayam astu vīraḥ* (agreeing at the end with Ppp.). MB. (i.6.7) has a still other text : *yena paśā bṛhaspatir vāyur indrasya cā*

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'vapat : tena te vapāmi brahmaṇā jīvātave jīvanāya dīrghāyuṣṭvāya varcase. The verse (10 + 11 : 11 + 12 = 44) contains no *atijagatī* element. [Ppp. combines *asyā 'śyāmodīyur*; and R. notes that c, d appears in Ppp. ii.]

69. For glory etc.

Verses like the first two are found in Paipp., in two different books (1 in ii., 2 in xix.), but perhaps correspond rather to the nearly equivalent verses ix.1.18, 19. It is employed by Kauś. (10.24) at the end of the *medhājanana* ceremony with iii.16 and ix.1, on rising and wiping the face; also twice (12.15 and 13.6) in *varcasya* rites, with the same two hymns (and is reckoned to both *varcasya gaṇas* : notes to 12.10 and 13.1); further, in the ceremony on beginning Vedic study, with vi.38, 39, 58 and others (139.15); and vs. 3 in the *savayajñas* (68.7), as expiation for an error in the ceremonial. In Vait., in the *sautrāmaṇī* (30.13), the hymn accompanies, with vi.19 and ix.1.18, the pouring out of the *surā*.

[६९ - वर्चस् प्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- बृहस्पति, अश्विनीकुमार। छन्द- अनुष्टुप्।]

१५०१. गिरावरगरāटिषु हिरण्ये गोषु यद् यशः।
सुरायां सिच्यमानायां कीलाले मधु तन्मयि॥ १॥

What glory [is] in the mountain, in the *aragarāṭas*, in gold, in kine, in strong-drink when poured out, [what] honey in sweet-drink, [be] that in me.

The verse corresponds nearly to ix. 1.18, below; but the latter has a quite different first half, and with it Ppp. precisely agrees. What our *aragarāṭa's* are is wholly obscure, and the word is most probably a corruption. The comm. explains it in two alternative ways : as kings that 'go' (*aṭa*) in 'spoke (*ara*)-swallowers (*gar*),'[1] i.e. chariots; or, as 'shouts' (*rāṭa*) of soldiers that 'go' (*ga*) at the 'enemy' (*ara* = *ari*)!

१५०२. अश्विना सारघेण मा मधुनाङ्क्तं शुभस्पती।
यथा भगस्वतीं वाचमावदानि जनाँ अनु॥ २॥

O you Aśvins, lord of beauty! anoint me with the honey of bees, that I may speak brilliant words among the people.

The verse is found below as ix.1.19, with the difference of a single

1. अरगरो रथः। तेन अटन्ति संचरन्तीति अरगराटाः रथिनो यशस्विनो राजानः। यद्वा अराः अरयः तान् रटन्तीति अरगराटाः शत्रुभक्षकाः तेषां गाव इत्यरगराटेषु।

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word (*varcasvatīm* for *bhargasv-*). The comm. reads *āvadāmi* in d. [SPP. gives the fuller spelling *añktam* : cf. *Gram.* §231 a.]

१५०३.मयि॒ वर्चो॑ अथो॒ यशोऽथौ॑ य॒ज्ञस्य॒ यत् पयः॑।
तन्मयि॑ प्र॒जाप॑तिर्दि॒वि द्यामि॑व दृंहतु॥ ३॥

In me [be] splendor, also glory, also the fatness (*payas*) that belongs to the offering; let Prajāpati fix (*dṛṅh*) that in me, as the heaven in the sky.

The verse corresponds to iii.1 in the Naigeya supplement to the Sāma-Veda (or SV.i.603), which, however, rectifies the meter of c by reading *parameṣṭhī* for *tan mayi*. "Heaven" and "sky" in d are the same word; the comm. renders the latter by "atmosphere". The Anukr. does not note the deficiency in c.

70. To attach a cow to her calf

Not found in Paipp. Used by Kauś. (41.18) in a rite for producing mutual attachment between cow and calf.

[७० - अघ्न्या सूक्त]

[ऋषि- काङ्कायन। देवता- अघ्न्या। छन्द- जगती।]

१५०४. यथा॑ मां॒सं यथा॒ सुरा॒ यथा॒क्षा अधि॑देव॒ने।
यथा॑ पुंसो वृ॒षण्य॒त स्त्रि॒यां नि॑ह॒न्यते॒ मनः॑।
ए॒वा तै अघ्न्ये॒ मनोऽधि॑ व॒त्से नि ह॑न्यताम्॥ १॥

As flesh, as strong-drink, as dice on the gambling-board; as of a lustful man the mind is fastened (*ni-han*) on a woman - so let your mind, O inviolable one (*aghnyā*), be fastened on your calf.

The verses are six-pāda *jagatī* 6 x 8 = 48). [The stanza is wrongly numbered.]

१५०५. यथा॑ ह॒स्ती ह॑स्ति॒न्याः प॒देन॑ प॒दमु॑द्यु॒जे।
यथा पुंसो वृ॑षण्य॒त स्त्रि॒यां नि॑ह॒न्यते॒ मनः॑।
ए॒वा तै अघ्न्ये॒ मनोऽधि॑ व॒त्से नि ह॑न्यताम्॥ २॥

As the elephant strains foot with foot of the she-elephant; as of a lustful man etc. etc.

The obscure first line is with intention rendered obscurely; the Petersburg Lexicon conjectures 'hastens after, step with step,' which then Grill follows. The comm. takes *udyuje* as = *unnamayati*, "bends up, for love (*premṇā*), her foot with his foot."

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१५०६. यथा॑ प्र॒धिर्यथो॑प॒धिर्यथा॒ नभ्यं॑ प्र॒धावधि॑।
यथा॑ पुं॒सो वृ॑षण्य॒त स्त्रि॒यां नि॑ह॒न्यते॒ मन॑:।
ए॒वा ते॑ अघ्ये॒ मनोऽधि॑ व॒त्से नि ह॑न्यताम्॥ ३॥

As the felly (*pradhi*), as the rim (*upadhi*), as the nave upon the felly; as of a lustful man etc. etc. [See p.xcii.]

The first line is again obscure, both in its internal relations and in its relation to the refrain (in this resembling 1 a, b). BR. define *upadhi* as 'the part of the wheel between the felly and nave,' but this ought to be *arās* 'the spokes' : the comm. explains it as 'the circle, bound together by the felly, that is the binder together of the spokes' (*nemisambaddhaḥ arāṇāṁ sambandhako valayaḥ*) - i.e. a sort of rim inside the felly. Probably a solid wheel, without spokes, is had in view. We should expect some other preposition than *adhi* 'on' to express the relation of the nave to the felly.

71. Against harm from improper food

Found also in Paipp. ii. (in the verse-order 1, 3, 2); and vs. 1 a second time in xx. [For Yajus versions of vss. 1 and 3, see vs. Schroeder's *Zwei Hss.*, p. 16, and *Tübinger Kaṭha-hss.*, p.77.] Used by Kauś. (45.17) with iii.29, vii.67, etc., in a rite (following the *vaśāśamana*), explained as for obviating ill effects from acceptance of gifts and the like; also (57.29), in the *upanayana*, accompany an offering by the pupil from the food obtained by begging. And Vait. (4.16) has it in the *parvan* sacrifice, as the priest eats his portion.

[७१ - अन्न सूक्त]

[ऋषि- ब्रह्मा। देवता- १-२ अग्नि, ३ विश्वेदेवा। छन्द- जगती, ३ त्रिष्टुप्।]

१५०७. यदन्न॒मद्मि॑ ब॒हुधा॑ वि॒रू॑पं॒ हिर॑ण्य॒मश्व॑मु॒त गाम॒जामवि॑म्।
यदे॒व किं च॑ प्रतिजग्रहा॒हम॒ग्निष्टद्धो॒ता सु॑हु॒तं कृ॑णोतु॥ १॥

What food of various form I eat often times (*bahudhā*) - gold, horse, also cow, she-goat, sheep, just whatsoever I have accepted - let Agni the offerer (*hotar*) make that well-offered.

Ppp. has, in c, *kiṁ cit*, and for d, *a.t. viśvād agadaṁ k.* TA. (ii.6.2[13]) has pādas a, b, c as a, b, d of a verse of five pādas : in b it inserts *vāsas* (Ppp. *vausu*) before *hiraṇyam* and omits (not Ppp.) *aśvam* after it; after b it inserts *yad devānāṁ cakṣuṣy āgo asti*; in c it contracts *-jagrahā 'ham* into *-jagrāham*; and it ends with *agnir mā tasmād anṛṇaṁ kṛṇotu*. The comm. (unless it is a misprint) reads *jagrāha* in c. The last pāda is x.9.26 d. The first two vss. are mixed *jagatī* and *triṣṭubh*.

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१५०८. यन्मा हुतमहुतमाजगाम दत्तं पितृभिरनुमतं मनुष्यैः।
यस्मान्मे मन उदिव रारजीत्यग्निष्टद्धोता सुहुतं कृणोतु॥ २॥

Whatever, offered [or] unoffered, has come to me, given by the Fathers, assented to by human beings (*manuṣya*), what my mind is as it were excited at - let Agni the offerer make that well-offered.

The comm. reads *rārajītu* in c, but explains it as an indicative. The mss. are divided between *manuṣyaiḥ* (which both editions give) and *-yāṭh* at the end of b (our Bp.P.M.H.T.K. have the latter). Ppp. inserts *yat* after *hutam* in a. [W. has here overlooked a part of R's note, which (if I understand him) means that our vs. 2 continues in Ppp. thus : (b) *yasmād anna manaso 'drārajīmi*, (c, a corruption of TA's c given under vs. 1 above) *yad devānāṁ cakṣuṣākasīnā*, (d) *'gniṣ* etc.]

१५०९. यदन्नमद्म्यनृतेन देवा दास्यन्नदास्यन्नुत संगृणामि।
वैश्वानरस्य महतो महिम्ना शिवं मह्यं मधुमदुस्त्वन्नम्॥ ३॥

What food I eat unrighteously, O gods, and promise, intending to give [or] not intending to give - by the greatness of the great Vaiśvānara let [it] be propitious honeyed food for me.

TA. (ii.6.2[11]) has the first half-verse, adding the same three pādas as above (see under vs. 1). For the doubtful *saṁgṛṇāmi* it reads *vā kariṣyan*, and Ppp. has the same, also omitting (perhaps by accident) *adāsyan*. The second pāda is nearly repeated as 119.1 b, below. The comm. renders *saṁgṛṇāmi* by *pratijānāmi*. The Daś. Kar. cites (to Kauś. 57.29 : see the note to that rule) the three verses in full, but substitutes for 3 c, d our 53.2 c, d, *vaiśvānaro no ad-*, etc.

72. For virile power

Found also in Paipp. xx. Used by Kauś. (40.16, 17) in a rite for sexual vigor, with an amulet. The *arka-* thread spoken of in 16 may find its explanation in the peculiarity reported by Roxburgh (*Flora Indica*, ii.31): "A fine sort of silky flax is in some parts prepared from the bark of the young shoots."

[७२ - वाजीकरण सूक्त]

[ऋषि- अथर्वाङ्गिरा। देवता- शेपोऽर्क। छन्द- जगती, २ अनुष्टुप्, ३ भुरिक् अनुष्टुप्।]

१५१०. यथासितः प्रथयते वशाँ अनु वपूंषि कृण्वन्नसुरस्य मायया।
एवा ते शेपः सहसायमर्कोऽङ्गेनाङ्गं संसमकं कृणोतु॥ १॥

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As the black snake spreads himself at pleasure, making wondrous forms (*vapus*), by the Asura's magic (*māyā*), so let this *arka* suddenly make your member altogether correspondent (?*saṁsamaka*), limb with limb.

The comm. reads *sitas* instead of *asitas* in a, and explains it as 'a man that is bound.' He takes *arka* as 'an amulet of *ark*-tree' (*Calotropis gigantea*, of which various medicinal use is made). In d he reads *saṁ samagam* and paraphrases the latter with 'of like going' (*samānagamana*). The Petersburg Lexicon conjectures for *saṁsamaka* 'joined to one another.' The verse is mixed *triṣṭubh* and *jagatī*.

१५११. यथा॒ पस॑स्तायाद॒रं वाते॑न स्थूल॒भं कृ॒तम्।
याव॒त् पर॑स्वत॒ः पस॒स्ताव॑त् ते वर्धतां॒ पस॑ः॥२॥

As the member of the *tayādara* is made big by the wind - as great as is the member of the *parasvant*, so great let your member grow.

What creature the *parasvant* is is unknown (Pet. Lex. "perhaps the wild ass"); the *tayādara* is yet more obscure, being mentioned only here. The comm. reads *tāyodaram*, and defines the *tayodara* as 'a kind of animal'; the *bha* of *sthūlabha* he takes as representing a verbal root : *sthaulyena bhāsamānam*.

१५१२. या॒व॒द॒ङ्गीनं॒ पार॑स्वतं॒ हास्ति॑नं॒ गार्द॑भं च॒ यत्।
याव॒दश्व॑स्य वा॒जिन॒स्ताव॑त् ते वर्धतां॒ पस॑ः॥३॥

As much of a limb as is that of the *parasvant*, that of the elephant, and that of the ass - as great as of the vigorous (*vājin*) horse, so great let your member grow.

The comm. reads and explains *yāvad añgīnam* at the beginning as two independent words; the metrical irregularity, as well as the anomalousness of the word as a derivative and compound, suggest emendation to *yāvad añgam* (*añgam* = *pasas*). [Cf. Pischel, *Ved. Stud.*, i.83, with reference to the ass.]

The seventh *anuvāka*, having 11 hymns and 34 verses, ends here; and the mss. quote the old Anukr. to this effect : *catasṛbhir adhikas tu saptamaḥ syāt*.

73. To assure supremacy

Found also in Paipp. xix. (with the verse-order 1, 3, 2). This hymn with iii.12, vi.93, xii.1, is reckoned by Kauś. to the *vāstoṣpatyāni* (8.23) or the *vāstu gaṇa*; and it and the following hymn, with others (12.5), to

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the *sāmmanasyāni*; also, by the schol. (note to 19.1), to the *puṣṭika mantras*; and vs. 3 [so comm. : not vii.60.7] by itself (23.6) in the ceremony of entering a new house.

[७३ - सांमनस्य सूक्त]

[ऋषि– अथर्वा। देवता– सांमनस्य, वरुण, सोम अग्नि, बृहस्पति, वसुगण; ३ वास्तोष्पति। छन्द– भुरिक् अनुष्टुप्, २ त्रिष्टुप्।]

१५१३. एह यातु वरुणः सोमो अग्निर्बृहस्पतिर्वसुभिरेह यातु।
अस्य श्रियमुपसंयात सर्व उग्रस्य चेत्तुः संमनसः सजाताः॥ १॥

Let Varuṇa come here, Soma, Agni; let Bṛhaspati with the Vasus come here; come you together, [his] fellows, all of you, like-minded, unto the fortune of this stern corrector (*ugra cettṛ*).

Ppp. reads *abhi-* instead of *upa-* in c, and has at the end *sujātās*. The comm. explains *cettṛ* as "one who properly understands the distinction of what is to be done and what is not to be done"; in this word *cit* seems to take the value of *ci* or *cāy* : 'one who notes and visits or requites.'

१५१४. यो वः शुष्मो हृदयेष्वन्तराकूतिर्या वो मनसि प्रविष्टा।
तान्सीवयामि हविषा घृतेन मयि सजाता रमतिर्वो अस्तु॥ २॥

The vehemence (*śuṣma*) that is within your hearts, the design that has entered into your mind - that I frustrate with the oblation, the ghī; in me, O [my] fellows, be your satisfaction (*ramatī*).

Intended to restrain intending emigrants, apparently; as also vs. 3. All the mss., and both editions with them, read *tān* at the beginning of c, although it is unquestionably an error for *tām*, referring to *ākūtim*, as the comm. correctly reads and understands. Only one ms. (our Bp.^{2}) has *srīvayāmi*, all the rest *śrīv-*, or its phonetic product, *chrīv-*; but SPP. quite unaccountably (against the sense, and against the use of √*sīv*, which has no causative conjugation quotable before the Lalita-Vistara) adopts *sīvayāmi* from the comm. (= *parasparasambaddhān karomi*) : Ppp. has *śrevayāmi*; and in d (as in 1 d) *sujātās*. The Anukr. should have noted the verse as *nicṛt*. [Read *yo vo 'sti* in a?]

१५१५. इहैव स्त मापं याताध्यस्मत् पूषा पुरस्तादपथं वः कृणोतु।
वास्तोष्पतिरनु वो जोहवीतु मयि सजाता रमतिर्वो अस्तु॥ ३॥

Be you just here; go not away from us; let Pūṣan make [it] pathless for you in the distance; let the lord of the dwelling (*vāstu*) call aloud after you; in me, O [my] fellows, be your satisfaction.

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Ppp. has, in a, *e'ha yāta mā'pa*, at the beginning; it rectifies the meter of b by omitting *vas*; in c, it reads *'yam ahvan* for *johavītu*; in d, it again has *sujātās*.

74. For harmony

Found also in Paipp.xix. (in the verse-order 2, 1, 3). Reckoned by Kauś. (12.5), with the preceding hymn and others, to the *sāmmanasyāni*.

[७४ - सांमनस्य सूक्त]

[ऋषि- अथर्वा। देवता- सांमनस्य, नाना देवता, त्रिणामा। छन्द- अनुष्टुप्, ३ त्रिष्टुप्।]

१५१६. सं वः पृच्यन्तां तन्वः सं मनांसि समु व्रता।
सं वोऽयं ब्रह्मणस्पतिर्भगः सं वो अजीगमत्॥ १॥

Together let your bodies be mixed (*pṛc*), together your minds, together your courses; together has this Brahmaṇaspati, together has Bhaga made you come.

Ppp. has, for d, *somaḥ saṁ sparśayātu mām*. The comm. renders *sampṛcyantām* by *parasparānurāgeṇa saṁsṛjyantām*.

१५१७. सञ्ज्ञपनं वो मनसोऽथो सञ्ज्ञपनं हृदः।
अथो भगस्य यच्छ्रान्तं तेन संज्ञपयामि वः॥ २॥

Concurrence of the mind for you, also concurrence of the heart, also what of Bhaga is wearied (*śrānta*) - therewith I make you concur.

Ppp. has, in d, *saṁ jñapayāti mām*. It is one of the most peculiar and unaccountable of the occasional peculiarities of the *pada*-text that in d it reads *sam jñapayāmi*, combing the preposition with the verb, though the former has the accent. Of all the mss. noted, only one of SPP's has the usual reading.* *Śrāntam* in c seems an impossible reading, but even Ppp. gives nothing else. The comm. explains it as 'toil-born penance' (*śramajanitaṁ tapaḥ*). Emendation to *śāntam* 'tranquilized', i.e. tranquillity. would be very easy, and tolerably satisfactory. *[Whitney's collation certainly notes also D.Kp. as reading *sam : jñapayāmi*; probably his eye rested on the *sam jñapanam* of b (which in his collation-book stands just above the *sam jñapayāmi* of d), when he wrote the above statement. I suspect that the *avagraha* of *sam jñapayāmi* has blundered in from the *sam jñapanam* of a and b by a similar mistake of the scribes.] [Cf. the *pada* reading *upa śekima* at vi.114.2.]

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१५१८. यथादित्या वसुभिः संबभूवुर्मरुद्भिरुग्रा अहणीयमानाः।
एवा त्रिणामन्नहणीयमान इमाञ्जनान्त्संमनसस्कृधीह॥ ३॥

As the Ādityas, severe (*ugra*), not bearing enmity, united with the Vasus, with the Maruts, so, O three-named one, not bearing enmity, do you make these people here like-minded.

Ppp. reads, in a, *vasavas* instead of *vasubhis*, and, in c, d, *-yamānam imaṁ janā saṁmanasaṁ kṛṇu tvam*, which is better in so far as it makes *ahṛṇ-* adjunct of the object rather than of the subject in the sentence; our text desiderates *ahṛṇīyamānān*. The verse is found also in TS. (ii.1.11[3]), which has, in b, *marudbhī rudrāḥ* (our reading seems a corruption of this) *samajānatā 'bhi*; and, in c, d, *-yamānā viśve devāḥ samanaso bhavantu*. A god *triṇāman* appears to be met with only in this verse; the one meant is probably Agni, as conjectured by BR., and also explained by the comm.

75. To eject a rival

Found also in Paipp. xix. (with the verse-order 1, 3, 2); and in TB. (iii.7.11[3-4]) and Āp. (iii.14.2). [TB. and Āp. agree with Paipp. in the verse-order and several other points.] Used by Kauś. (47.10) in a rite of sorcery; and again similarly (48.29-31), with strewing of *darbha* grass.

[७५ - सपत्नक्षयण सूक्त]

[ऋषि- कबन्ध। देवता- इन्द्र। छन्द- अनुष्टुप्, ३ षट्पदा जगती।]

१५१९. निरमुं नुद ओकसः सपत्नो यः पृतन्यति।
नैर्बाध्येन हविषेन्द्र एनं पराशरीत्॥ १॥

I thrust you man out of home, the rival who fights [us], with the oblation of ejectment; Indra had demolished him.

One of our mss. (O.) reads at the end also here (cf. 66.2, above [and note to 32.2]) *-śarait*. Ppp., also TB.Āp., have *nirb-* at the beginning of c; and TB.Āp. have *enam* in d (the two agree in every point through the hymn). [Ppp. *parāśarī*, as at 66.2.]

१५२०. परमां तं परावतमिन्द्रो नुदतु वृत्रहा।
यतो न पुनरायति शश्वतीभ्यः समाभ्यः॥ २॥

Let Indra, Vṛtra-slayer, thrust him to the most distant distance, whence he shall not come back, through constant years (*samā*).

Ppp. TB.Āp. read *tvā* for *tam* in a, and TB.Āp. *nayatu* for *nudatu* in b, while Ppp. has, for b, *indro devo acīkḍpat*; all three have *-yasi* at end of c.

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१५२१. एतु॑ ति॒स्रः प॑रा॒वत॒ एतु॒ पञ्च॒ जनाँ॒ अति॑।
एतु॑ ति॒स्रोऽति॑ रोच॒ना यतो॒ न पुन॒राय॑ति
शश्व॒तीभ्यः॒ समा॑भ्यो॒ याव॒त् सूर्यो॒ अस॑द् दि॒वि॥ ३॥

Let him go [beyond] three distances; let him go beyond the five peoples; let him go beyond the three shining spaces, whence he shall not come back, through constant years, so long as the sun shall be in the sky.

Instead of *etu*. TB.Āp. have three times *ihi*, and they omit pādas d, e; RV. (viii.32.22 a, b) agrees with them in pādas a, b. Ppp. reads *anu* for *ati* at end of b, and has, for c, the corrupt *iha ca tvā tu rocanā*; it omits d, e, like the other texts. The *pada*-text reads *rocanā* (not *-nāḥ*), maintaining the usual and proper gender of the word, although, being qualified by *tisras*, it is apparently taken here as feminine, and should be *rocanāḥ*. The mark of punctuation added after d in our edition is not in the mss.; it was heedlessly introduced in going through the press; and the accent of *śaśvatībhyas* is misprinted.

76. For a kṣatriya's security from death

Found also in Paipp. xix. Used by Kauś. (50.4), with i.26, 27 and vi.3, by one desirous of success in conquest, and for other like purposes.

[७६ - आयुष्य सूक्त]

[ऋषि- कबन्ध। देवता- सान्तपनाग्नि। छन्द- अनुष्टुप्, ३ ककुम्मती अनुष्टुप्।]

१५२२. य ए॑नं परि॒षीद॑न्ति समा॒दध॑ति॒ चक्ष॑से।
सं॒प्रेद्धो॑ अ॒ग्निर्जि॒ह्वाभि॒रुदे॑तु हृद॑या॒दधि॑॥ १॥

They who sit about him, who pile on [fuel] in order to beholding [him] - let Agni, fully kindled, with his tongues arise out of [their] heart.

The sense is somewhat obscure. In b, *cakṣase* probably 'that he may become conspicuous'; the comm. very strangely renders it 'for injury' (*hiṅsāyai*) and regards the "they" as demons and the like. Ppp. begins *yene'daṁ par-*, and elides the *a* of *agnir* in c.

१५२३. अ॒ग्नेः सां॑तप॒नस्या॒हमायु॑षे प॒दमा र॑भे।
अ॒द्धा॒तिर्यस्य॒ पश्य॑ति धू॒ममु॒द्यन्त॑मास्य॒तः॥ २॥

Of the heating (?*sāṁtapana*) Agni I take hold of the track

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(*?pada*), in order to length of life (*āyus*) - out of whose mouth the soothsayer (*addhāti*) sees the smoke arising.

Ppp. reads, for c, d, *dhātur yasya paśyata mama dyantaś śritaḥ*, corrupt. The comm. explains *pada* as either 'place' (*sthāna*) or 'sound' (*śabda*).

१५२४. यो अ॑स्य स॒मिधं॒ वेद॑ क्ष॒त्रिये॑ण स॒माहि॑ताम्।
नाभि॑ह्वारे प॒दं नि द॑धाति॒ स मृ॒त्यवे॑॥ ३॥

He who knows the fuel of him, piled on by the *kṣatriya* - he sets not the foot (*pada*) in detriment unto death.

Ppp. elides the initial *a* of *asya* in a, and begins c *mā vihvare*. To the comm., *abhihvāra* is 'a roundabout crooked cause of meeting death.'

१५२५. नैनं॑ घ्नन्ति पर्या॒यिणो॒ न स॒न्नाँ अव॑ गच्छति।
अ॒ग्नेर्यः क्ष॒त्रियो॑ वि॒द्वान्नाम॑ गृ॒ह्णात्यायु॑षे॥ ४॥

They that go about (*paryāyin*) do not slay him, he goes not down to the dead (*?sanna*) - the *kṣatriya* who, knowing, takes the name of Agni unto length of life.

Ppp. has, in b, *evam* for *ava;* and, in c, *viśvā* for *vidvān*. The comm. understands *sannān* as '(the enemies) even when in his neighbourhood'; Ludwig, 'die [im Hinter-halt?] gelagerten': cf. TB.ii.4.7[11] *sannān mā 'va gāta*.

[A supplementary note from Roth says that Ppp. has, inserted just before iv.9.7 of the Vulgate, the following : *nai 'naṁ ghnantu paryāyaṇo na manvāṁ iva gacchati : jane mana pramīyate yas tvāṁ bibharty āñjana* (cf. iv.9.5 d).]

77. For recovery and retension of what is lost[1]

[७७ - प्रतिष्ठापन सूक्त]

[ऋषि- कबन्ध। देवता- जातवेदा (अग्नि)। छन्द- अनुष्टुप्।]

१५२६. अस्था॒द् द्यौरस्था॑त् पृथि॒व्यस्था॒द् विश्व॑मि॒दं जग॑त्।
आ॒स्था॒ने पर्वता अस्थु स्थाम्न्यश्वाँ॑ अतिष्ठिपम्॥ १॥

The heaven has stood; the earth has stood; all this living world has stood; on their base (*āsthana*) the mountains have stood; I have made the horses stand in their station.

1. Translated : Ludwig, p.468; Griffith, i.286; Bloomfield, 106, 496.

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The first half-verse is 44.1 a, b, above; the second is nearly vii.96.1 c, d, below. But Ppp. is different in c, d, and partly illegible; *tiṣṭha ....ime sthāmann aṣvā' raṅsata* can be read. The comm. inserts 'you, O woman' in d, and regards *aṣvān* as an incomplete comparison : 'as they bind vicious horses with ropes'! Prāt. iv.96 prescribes the unchanged *pada*-reading *atiṣṭhipam*. [Most of SPP's authorities have *asthuḥ* in *saṁhitā*].

१५२७. य उदानट् परायणं य उदानण्न्यायनम्।
आवर्तनं निवर्तनं यो गोपा अपि तं हुवे॥ २॥

He who had attained the going away, he who has attained the coming in, the turning hither, the turning in– he who is herdsman, on him I call.

The first half-verse is nearly RV. x.19.5 a, b, and the second exactly ib. 4 c, d. Rv. reads *vyāyanam* for *parāyaṇam* in a, and *parāyaṇam* for *nyāyanam* in b. The comm. appears to read *nyayanam*.

१५२८. जातवेदो नि वर्तय शतं ते सन्त्वावृतः।
सहस्रं त उपावृतस्ताभिर्नः पुनरा कृधि॥ ३॥

O Jātavedas, cause to turn in; be your turners hither a hundred, your turners this way a thousand; with them get for us again.

Ppp. has, for d, *tābhir enaṁ ni vartaya*, thus defining the object of all this recovering action to be some male person or thing. The comm. interprets it all through as a woman who has escaped or wants to escape. RV. x.19 is aimed at kine. Pādas b and c are found in VS. xii.8; which also ends with *Punar no naṣṭam a kṛdhi punar no rayim a kṛdhi*. *Santi* would be a better reading in b.

78. For matrimonial happiness

Found also in Paipp. xix. [and at MP.i.8.6, 7, 10]. Employed by Kauś. twice (78.10, 14) in the marriage ceremonies, with other passages, with anointing the heads of the married pair, making them eat together etc.

[७८ - धनप्राप्तिप्रार्थना सूक्त]

[ऋषि– अथर्वा। देवता– १-२ चन्द्रमा, रयि (धन) ३ त्वष्टा (दीर्घायु)।
छन्द– अनुष्टुप्।]

१५२९. तेन भूतेन हविषायमा प्यायतां पुनः।
जायां यामस्मा आवाक्षुस्तां रसेनाभि वर्धताम्॥ १॥

By this actual (?*bhūta*) oblation let this man be filled up again;

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the wife that they have brought to him, let him grow superior (*abhi-vṛdh*) to her by essence (*rasa*).

Ppp. has *bhūtasya* for *bhūtena* in a, and inverts the order of words in b. Grill acutely suggests *bhūtyena* in a, 'for prosperity (*bhūti*),' and the comm. paraphrases it with *samṛddhikareṇa* 'prosperity-making.' *Abhi* in d, and in 2 a, b, seems to have a meaning like that which it has in *abhi-bhū*. The comm. makes no difficulty of rendering the neuter *vardhatām* as if it were causative. Ppp. takes away the difficulty of the expression in this verse by the very different reading *jāyāṁ yām asmā 'vidaṁ sā rasenā 'bhi vardhatām*.

१५३०. अभि वर्धतां पयसाभि राष्ट्रेण वर्धताम्।
रय्या सहस्रवर्चसेमौ स्तामनुपक्षितौ॥ २॥

Let him grow superior to [her] by fatness (*payas*), let him grow superior to [her] by royalty; by wealth of thousand-fold splendour let these two be unexhausted.

Ppp. has, in a, *prajayā* instead of *payasā*. The accent *stām* is read by all but one (O.) of our mss. and by all but one [or two] of SPP's.

१५३१. त्वष्टा जायामजनयत् त्वष्टास्यै त्वां पतिम्।
त्वष्टा सहस्रमायूंषि दीर्घमायुः कृणोतु वाम्॥ ३॥

Tvaṣṭar generated the wife,[1] Tvaṣṭar [generated] you as husband for her; let Tvaṣṭar make for you two a thousand life-times (*āyus*), a long life-time.

[Ppp. adds *dadhau* after *patim* in b, which is better; has, in c, *sahasra āy-*; and, in d, *mām* for *vām*.]

79. For abundance at home

["Verse" 3 is prose.] Found also in Paipp. xix.; and in TS. iii.3.8[2-3]. Kauś. uses the hymn in a rite [21.7] for prosperity (for fatness in grain, comm.), and it is reckoned (note to 19.1) to the *puṣṭika mantras*. Vait. (31.4) has it in the *sattra*, on the *ekāṣṭakā* day, with offerings to the two deities mentioned.

[७९ - ऊर्क्प्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- संस्फान। छन्द- गायत्री, ३ त्रिपदा प्राजापत्या जगती।]

1. त्वष्टा वै पशूनां मिथुनानां प्रजनयिता (तै० सं० १.८.४)।

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१५३२. अ॒यं नो॒ नभ॑स॒स्पति॑: सं॒स्फानो॑ अ॒भि र॑क्षतु।
अस॑मातिं गृ॒हेषु॑ नः॥ १॥

Let the lord of the cloud (*nabhas*) here, the fattener, protect us, [grant] unequalledness (?) in our houses.

For the obscure *asamāti* in c, the minor Pet. Lex. conjectures *asamarti* 'unharmedness,' which TS. has in the corresponding pāda, making an *anuṣṭubh* of the verse, with *gṛhāṇām asamartyai bahavo no gṛhā asan* for second half; the comm. explains it as 'absence of division (*pariccheda*)* of the grain lying in our storehouses'; Ppp. is defaced, but appears to have read something different. TS. further has *nabhasā puras* for *-saspatis* in a. Most of our *saṁhitā* mss. (except E.H.s.m.O.) read *ṇaḥ* after *gṛheṣu*; SPP. reports nothing of the kind from his authorities. The comm. regards Agni as intended by the "fattener." *[I think the comm. intends rather 'absence of determination *or* measure' : i.e. "may the grain be abundant beyond measure."]

१५३३. त्वं नो॑ नभसस्पत ऊर्जं॑ गृ॒हेषु॑ धारय।
आ पु॒ष्टमे॒त्वा व॑सु॑॥ २॥

Do you, O lord of the cloud, maintain for us sustenance (*ūrj*) in our houses; let prosperity, let good (*vasu*) come.

TS. prefixes *sa* at the beginning, and has, for b, *ūrjaṁ no dhehi bhadrayā*, then running off into an entirely different close. The comm. regards Vāyu as addressed.

१५३४. देव॑ संस्फान सहस्रापो॒षस्ये॑शिषे।
तस्य॑ नो रास्व॒ तस्य॑ नो धेहि॒ तस्य॑ ते भक्ति॒वांस॑: स्याम॥ ३॥

O divine fattener, you are master of thousand-fold prosperity; bestow upon us of that; assign to us of that; of that from you may we be sharers.

In the first clause, Ppp. corrupts to *sahasrapośiṣe*; it omits *tasya no rāsva*, and has *bhakṣīmahi* for *bhaktivāṁsaḥ syāma*. TS. has *sahasrap-*, and, after the division-mark, *sa no rāsvā 'jyānim* etc. (an entirely different close). The last part of the verse is found in K. v.4, which reads at the end *bhaktivāno bhūyāsma*; and TB.iii.7.5[7] has the last phrase with [*tasyās te*] *bhakṣivāṇaḥ syāma*: a curious set of variants, all irregular or anomalous. The verse, according to the comm., is addressed to the sun.

80. The heavenly dog and the kālakāñjas

Found also in Paipp. xix. (with the verse-order 1, 3, 2). The use of the hymn is Kauś. and Vait. is obscure and indefinite : the former applies it

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only (31.18) in a healing rite for one who is *pakṣahata* ('wounded in the side'? [BI. suggests hemiplagia or paralysis.] The comm. reads in the Kauś. text *añgam mantroktamṛttikayā* for *mantroktaṁ cañkramayā* of BI's ed.); the latter has vs. 3 in the *agniṣṭoma* sacrifice, accompanying (23.20) the *avabhṛtha iṣṭi* etc.

[८० - अरिष्टक्षयण सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्रमा। छन्द- भुरिक् अनुष्टुप्, २ अनुष्टुप्, ३ प्रस्तार पंक्ति।]

१५३५. अन्तरिक्षेण पतति विश्वा भूतावचाकशत्।
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ १॥

He flies through the atmosphere, looking down upon all existences; what the greatness is of the heavenly dog, with that oblation would we pay worship to you.

The first half-verse is RV.x.136.4 a, b, which differs only by reading *rūpā* instead of *bhūtā* in b; it is part of the hymn that extols the powers of the *muni*. Ppp. has a very different version of b, c, d *: svar bhūtā vyacācalat : sa no divyasyai'daṁ mahas tasmā etena haviṣā juhomi.*

१५३६. ये त्रयः कालकाञ्जा दिवि देवा इव श्रिताः।
तान्त्सर्वानह्व ऊतयेऽस्मा अरिष्टतातये॥ २॥

The three *kālakāñjas* that are set (*śrita*) in the sky like gods - all them I called on for aid, for this man's unharmedness.

In explaining this verse, the comm. quotes from TB. (i.1.2$^{4-6}$) the legend of the Asuras named *kālakāñja*, whose efforts to reach heaven Indra thwarted by a trick, except in the case of two of them, who became the heavenly dogs; a corresponding legend is found in MS.i.6.9 (p.101, 1. 1 ff.). The different numbers in our hymn, as regards both dog and *kālakāñjas*, are important, and suggest naturally the dog of our sky (Canis major or Sirius : so Zimmer, p.353) and the three stars of Orion's belt, pointing directly toward it. The Anukr. does not notice the deficiency of a syllable in a.

१५३७. अप्सु ते जन्म दिवि ते सधस्थं समुद्रे अन्तर्महिमा ते पृथिव्याम्।
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ ३॥

In the waters [is] your birth, in heaven your station, within the ocean your greatness, on the earth; what the greatness is of the heavenly dog, with that oblation would we pay worship to you.

Ppp. substitutes [for c, d] again its own refrain, *sa no divy-* etc., as in vs. 1. The comm. regards the verse as addressed to Agni.

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81. For successful pregnancy : with an amulet

Found also in Paipp. xix. Applied by Kauś. (35.11) in a rite for conception of a male, with the direction *iti mantroktam badhnāti*; and the schol. (note to 35.26) quotes it also in a women's rite.

[८१- गर्भाधान सूक्त]

[ऋषि- अथर्वा। देवता- आदित्य, ३ त्वष्टा। छन्द- अनुष्टुप्।]

१५३८. यन्तासि॑ यच्छ॑से॒ हस्ता॒वप॒ रक्षा॑ꣳसि सेधसि।
प्र॒जां धन॑ं च गृह्णानः॒ प॑रिह॒स्तो अ॑भूदु॒यम्॥ १॥

You are a holder, you hold (*yam*) the two hands, you drive away the demons. Seizing (*grah*) progeny and riches, this has become a hand-clasp (*parihasta*).

In Ppp., the *a* of *abhūt* in d is elided. The comm. reads *kṛṇvānas* in c; he understands Agni to be addressed in a, b.

१५३९. परि॑हस्त॒ वि धा॑रय॒ योनि॒ गर्भा॑य॒ धात॑वे।
मर्या॑दे पु॒त्रमा धे॑हि॒ तं त्वमा ग॑मयागमे॥ २॥

O hand-clasp, hold apart the womb, in order to placing of the embryo; O you sign (*?maryādā*), put in a son; him do you make to come, you comer (*?āgamā*).

The obscure words *maryādā* and *āgamā* are apparently epithets of the *parihasta*; the comm. understands the [first] of the woman : *maryādā* = *marya* + *ā-dā* 'taken possession of by men'; [and he takes *āgame* as = *āgamane sati* 'when sexual approach takes place,' which would be acceptable if it did not wholly disregard the accent]. One might conjecture *maryadās* 'giver of a male.' Ppp. has at end *-gamaḥ*.

१५४०. यं प॑रिह॒स्तमबि॑भर॒दिति॑: पुत्रका॒म्या।
त्वष्टा॒ तम॑स्या॒ आ ब॑ध्नाद् यथा॑ पु॒त्रं जना॒दिति॑॥ ३॥

The hand-clasp that Aditi wore [when] desiring a son - may Tvaṣṭā bind that on for her, saying "'that she may give birth to a son.''

Ppp. reads *suvāt* in d. For Aditi desiring a son, compare xi.1.1.

82. To obtain a wife

Found also in Paipp.xix. Used by Kauś. (59.11), in a *kāmya* rite, by one desiring a wife; and again, in the nuptial ceremonies (78.10), with vi.78 etc.

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[८२ - जायाकामना सूक्त]

[ऋषि- भग। देवता- इन्द्र। छन्द- अनुष्टुप्।]

१५४१. आ॒गच्छ॑त॒ आग॑तस्य॒ नाम॑ गृह्णाम्याय॒तः।
इन्द्र॑स्य वृत्र॒घ्नो व॑न्वे वास॒वस्य॑ श॒तक्र॑तोः॥ १॥

I take the name of the arriving, the arrived, the coming one; Indra the Vṛtra-slayer I win (*van*), him of the Vasus, of a hundred-fold power.

The construction of *van* with a genitive is apparently elsewhere unknown, and is of doubtful sense. Ppp. has instead *rājño* 'of the king', which makes the correctness of *vanve* very doubtful. Ppp. also combines *āgachatā''gatasya* in a. The comm. reads at the end *śatakrato*, vocative; he apparently takes *āyatas* in b as *āyatas*, from *yam* (*niyato 'ham*) [or, alternatively, with *indrasya*].

१५४२. येन॑ सू॒र्यां सा॑वि॒त्रीम॒श्विनो॒हतुः॑ प॒था।
तेन॒ मामब्रवी॒द् भगो॑ जा॒यामा व॑हता॒दिति॑॥ २॥

By what road the Aśvins carried Sūryā, daughter of Savitā, by that, Bhaga said to me, do you bring a wife.

In b, *aśvino''hatus* is perhaps better to be taken apart of *aśvinā :ā-ūhatus*, but the *pada*-text has no *ā*. [Cf. Bergaigne, *Rel. Ved.*, ii.486-7.]

१५४३. यस्ते॑ऽङ्कु॒शो व॑सु॒दानो॑ बृहन्निन्द्र हिर॒ण्ययः॑।
तेना॑ जनीय॒ते जा॒यां मह्यं॑ धेहि शचीपते॥ ३॥

The good-giving, great, golden hook that is yours, O Indra - with that, O lord of might (*śacī*-), assign you a wife to me who seek a wife.

Ppp. retains the *a* of *añkuśas*, and has, for d, *tvaṁ dhehi śatakrato*. The comm. reads, in a, *vasudhānas*.

The eighth *anuvāka*, containing 10 hymns and 31 verses, ends with this hymn; the old Anukr. says : *ekatriṅśakam aṣṭamaṁ vadanti*.

83. To remove apacits

[Part (vs. 4) prose.] Found also in Paipp. i. (but without the added vs. 4). Kauś. (31.16) employs it in a healing rite, with vii.76 (against *gaṇḍamālā*, schol., comm.); vss. 3 c, d and 4 are specified in the sequel of the rite (31.20, 21); the comm. treats vs. 4 as beginning of hymn 84; it is

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applied by Kauś. in the treatment of a sore of unknown origin (*ajñātārus* : *catuṣpāda gaṇḍa*, comm.).

[८३ - भैषज्य सूक्त]

[ऋषि– अष्ठ्रिङ्गरा। देवता– सूर्य, चन्द्र, (२ रोहिणी, ३ रामायणी)।

छन्द– अनुष्टुप्, ४ एकावसाना द्विपदा निचृदार्ची अनुष्टुप्।]

१५४४. अपचितः प्र पतत सुपर्णो वसतेरिव।
सूर्यः कृणोतु भेषजं चन्द्रमा वोऽप उच्छतु॥ १॥

O *apacits*, fly forth, like a bird (*suparṇa*) from its nest; let the sun make remedy; let the moon shine you away.

It was Bloomfield (in the article referred to above) who first maintained that the *apacit* is a pustule or sore. The comm. directly identifies the *apacits* with the *gaṇḍamālās*, "scrofulous swellings of the glands of the neck" (BR.), and explains all the processes implied in the hymn as referring to such. His etymology of the word under this verse is 'gathered offward by reason of defect' (*doṣavaśād apāk cīyamānāḥ*), and he describes them as 'beginning from the throat [and] proceeding downward' (*galāa ārabhya adhastāt prasṛtāḥ*). The accent of *kṛṇotu* in c is the usual antithetical one; SPP. makes a wholly unnecessary and very venturesome suggestion to explain it.

१५४५. एन्येका श्येन्येका कृष्णैका रोहिणी द्वे।
सर्वासामग्रभं नामावीरघ्नीरप तन॥ २॥

One [is] spotted, one whitish (*śyenī*), one black, two red; of all have I taken the name; go you away, not slaying [our] men.

The comm. explains *enī* as *īṣadraktamiśraśveta*.

१५४६. असूतिका रामायण्युपचित् प्र पतिष्यति।
ग्लौरितः प्र पतिष्यति स गलुन्तो नशिष्यति॥ ३॥

Barren shall the *apacit*, daughter of the black one, fly forth; the boil (*glau*) shall fly forth from here; it shall disappear from the neck (?*galuntas*).

The translation here given of *galuntas* is the pure conjecture, as if the word were a corruption of some form of *gala* (our W.O.D. read *galantas*), with ablative-suffix *tas*. It might contain *gaḍu* 'excrescence on the throat'; indeed, the comm. etymologizes it as *gaḍūn* +√ *tas* ! He understands *na śiṣyati* as two independent words. Ppp. has *sakalaṁ tena śudhyati* (or *śuṣ*

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yati), perhaps 'thereby it dries wholly up.' For *rāmāyaṇī*, compare vii.74.1.

१५४७. वीहि स्वामाहुतिं जुषाणो मनसा स्वाहा मनसा यदिदं जुहोमि॥४॥

Partake (*vī*) of [your] own oblation, enjoying with the mind; hail! as now I make oblation with the mind.

This verse, which breaks the uniformity of the book, is evidently an intrusion, and has no apparent connection with the rest of the hymn, although it is acknowledged by both Anukr. and comm. The latter curiously mixes it up with vs. 1 of the next hymn, reckoning it with 84.1 a, b as one verse, and reckoning 84.1 c, d and 2 as the following verse, thus [making 83 a *tṛca* and 84 a *caturṛca*]. [An *ārcy anuṣṭubh* would seem to be 24 syllables.]

84. For release from perdition

This hymn is not found in Paipp. Kauś. applies it (52.3), with vi.63 and 121, in a rite for welfare. The comm. takes no notice of this, but regards the hymn as implied in 31.21 : see under the preceding hymn. In Vait. (38.1) it is found used in a healing rite in the *puruṣamedha* : this also the comm. overlooks.

[८४ - निर्ऋतिमोचन सूक्त]

[ऋषि- अङ्गिरा। देवता- निर्ऋति छन्द- भुरिक् जगती, २ त्रिपदार्षी बृहती, ३ जगती, ४ भुरिक् त्रिष्टुप्]

१५४८. यस्यास्त आसनिं घोरे जुहोम्येषां बद्धानामवसर्जनाय कम्।
भूमिरितिं त्वाभिप्रमन्वते जना निर्ऋतिरितिं त्वाहं परिं वेद सुर्वतः॥१॥

You in whose terrible mouth I make oblation, in order to the release of these bound ones; people think of you as "earth"; I know you completely as "perdition" (*nirṛti*).

The verse is found also in VS. (xii.64), TS. (iv.2.5[3]), and MS. (ii.2.1). In a, for *āsani ghore*, VS.MS. have *ghora āsan*, and Ts. *krūra āsan*; before it, TS. inserts *asyās*, while MS. begins *yad adya te*; in b, all (also our comm.) read *bandhānām*, which is better; MS. has after it *pramocanāya*, and all omit *kam*; for c, d, VS.MS. have *yāṁ tvā jano bhūmir iti pramandate nirṛtiṁ tvā 'ham pari veda viśvataḥ*, while TS. agrees nearly with our text, though having simply *janā vidur* for *abhipramanvate janāḥ*, and at the end *viśvataḥ*. The chief result for our text is the demonstration of *manvate* as probably a corruption of *mandate*. It was noted at the end of the preceding hymn that the comm. mixes up

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the end and beginning of the two hymns. The metrical definition of the Anukr. is very poor.

१५४९. भूते हविष्मती भवैष ते भागो यो अस्मासु।
मुञ्चेमान्मूनेनसः स्वाहा॥ २॥

O earth (?), be you rich in oblations; this is your share which is in us; free these [and] those from sin : hail!

The translation follows Ludwig's suggested emendation of *bhūte* at the beginning to *bhūme*.

१५५०. एवो ष्वꣳस्मन्निर्ऋतेऽनेहा त्वमयस्मयान् वि चृता बन्धपाशान्।
यमो मह्यं पुनरित् त्वां ददाति तस्मै यमाय नमो अस्तु मृत्यवे॥ ३॥

So, O perdition, do you, free from envy, kindly unfasten from us the bond-fetters of iron. Yama verily gives you back to me; to that Yama, to death, be homage.

All of this verse except the first *pāda* is a repetition of 63.2 b, c, d above. The comm. explains *anehā* by *anāhantrī*. The fourth is the only *jagatī* pāda.

१५५१. अयस्मये द्रुपदे बैधिष ट्वाभिहितो मृत्युभिर्ये सहस्रम्।
यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम्॥ ४॥

You were bound here to an iron post, bridled with deaths that are a thousand; do you, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

This verse is a repetition of 63.3, above.

85. For relief from yakṣma

Found also in Paipp. xix. Used by Kauś. (26.33-37) is a healing rite, with vi.109, 127 and others; in 37 with the direction *mantroktam badhnāti*; and reckoned (note to 26.1) to the *takmanāśana gaṇa*. And the first half of vs. 2 is part of a verse given entire in 6.17.

[८५ - यक्ष्मनाशन सूक्त]

[ऋषि- अथर्वा। देवता- वनस्पति। छन्द- अनुष्टुप्।]

१५५२. वरणो वारयाता अयं देवो वनस्पतिः।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन्॥ १॥

The *varaṇa*, this divine forest-tree, shall ward off (*vāray-*); the

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yakṣma that has entered into this man - that have the gods warded off.

The verse is repeated as x.3.5. An amulet made of *varaṇa* is used, as the comm. points out. [Similar word-play at iv.7.1 -see note.] The deficiency of a syllable in a is not noticed by the Anukr.

१५५३. इन्द्रस्य॒ वर्चसा व॒यं मि॒त्रस्य॒ वरु॑णस्य च।
दे॒वाना॑ सर्वेषां वा॒चा यक्ष्मं॑ ते वारयामहे॥ २॥

With the word (*vacas*) of Indra, of Mitra, and of Varuṇa, with the voice (*vāc*) of all the gods, do we ward off your *yakṣma*.

१५५४. यथा॑ वृ॒त्र इ॒मा आप॑स्त॒स्तम्भ॑ वि॒श्वधा॑ य॒तीः।
ए॒वा ते॑ अ॒ग्निना॒ यक्ष्मं॑ वैश्वान॒रेण॑ वारये॥ ३॥

As Vṛtra stopped (*stambh*) these waters [when] going in all directions, so, by means of Agni Vaiśvānara, do I ward off your *yakṣma*.

For *viśvadhā yatīs*, in b, the comm. reads *viśvadhāyanīs*. Ppp. combines, in a, *vṛtrai'mā'paḥ*.

86. For supremacy

Found also in Paipp.xix. Employed by Kauś. (59.12), in a *kāmya* rite, by one who is *vṛṣakāma* (*śraiṣṭhyakāma*, comm.); and the schol. (note to 140.6) adds it to v.3.11 and vii.86, 91 as used in the *indramahotsava*.

[८६ - वृषकामना सूक्त]

[ऋषि- अथर्वा। देवता- एकवृष। छन्द- अनुष्टुप्।]

१५५५. वृषेन्द्र॑स्य॒ वृषा॑ दि॒वो वृषा॑ पृथि॒व्या अ॒यम्।
वृषा॒ विश्व॑स्य भू॒तस्य॒ त्वमे॑कवृ॒षो भ॑व॥ १॥

Chief (*vṛṣan*) of Indra, chief of heaven, chief of earth is this man, chief of all existence; do you be sole chief.

"Chief," lit"ly 'bull' : foremost, as the bull is of the herd. *Indrasya* in a can hardly stand; rather *aindrasya*, or, we may conjecture, *īdhrasya* (cf. *īdhriyá, vīdhra*).

१५५६. स॒मु॒द्र ईशे॑ स्र॒वता॑मु॒ग्निः पृ॑थि॒व्या व॒शी।
च॒न्द्रमा॒ नक्ष॑त्राणामीशे॒ त्वमे॑कवृ॒षो भ॑व॥ २॥

The ocean is master of the streams; Agni is controller of the earth; the moon is master of the asterisms; do you be sole chief.

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Ppp. has, in c, *sūryas* instead of *candramās*; the latter makes a redundant pāda, unnoticed by the Anukr.

१५५७. सम्राड॒स्यसु॑राणां कु॒कुर्म॑नु॒ष्या॒णाम्।
दे॒वाना॑मर्ध॒भाग॑सि॒ त्वमे॑कवृ॒षो भ॑व॥ ३॥

Universal ruler are you of Asuras, summit of human beings; part-sharer of the gods are you; do you be sole chief.

The comm. understands 'part-sharer' to mean "having a share equal to that of all the other gods together," and applies it to Indra.

87. To establish some one in sovereignty

Found also in Paipp. xix. [This hymn and verses 1 and 2 of the next, from one continuous passage in the RV. (x.173.1-5): see Oldenberg, *Die Hymnen des RV.*, i.248-9; and cf. introduction to our iii.12.] It is further found in TB. (ii.4.2[8-9]) and K. (xxxv. 7). This hymn and the one next following are used together by Kauś.: in a *kāmya* rite (59.13), by one desiring fixity (*dhrauvya* or *sthairya*); in a rite of expiation for earthquakes (98.3), with xii.1; and the comm. regards them (and not iii.12.1, 2) as intended by *dhruvau* at 136.7 (and the same should doubtless be said of 43.11), in the rite against the portent of broken sacred vessels; further, they appear in the *indramahotsava* (140.8), 87.1 c being curiously specified in addition. In Vait. (28.16), this hymn alone (or vs. 1) appears in the *agnicayana*, at the raising of the *ukhyāgni*.

[८७ -राज्ञः संवरण सूक्त]

[ऋषि- अथर्वा। देवता- ध्रुव। छन्द- अनुष्टुप्।]

१५५८. आ त्वा॑हार्षमन्तर॑भूर्ध्रु॒वस्ति॒ष्ठावि॑चाचलत्।
विश॑स्त्वा॒ सर्वा॑ वाञ्छन्तु॒ मा त्वद्रा॒ष्ट्रमधि॑ भ्रशत्॥ १॥

I have taken you; you have become within; stand you fixed, not unsteady; let all the people (*viśas*) want you; let not the kingdom fall away from you.

The RV. version has, in a, *edhi* for *abhūs*; and RV.TB. (also VS.xii.11) have *-cācalis* at end of b; and so has TS. (iv.2.1[4]), though it reads [in d *asmin* for *mā tvat* and *śraya* for *bhraśat*]; while MS. (ii.7.8) agrees with our text in a, b, c, but gives for d *asme rāṣṭrāṇi dhāraya*. The comm. explains *antar abhūs* by *asmākam madhye 'dhipatir abhavaḥ*, which reminds us of *madhyameṣṭhā* and *madhyamasī* [see note to iv.9.4]. [Our c is the c of iv.8.4 (see the note thereon), of which the TB. version has our d here as its d.]

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१५५९. इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलत्।
इन्द्रइवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय॥ २॥

Be you just here; be not moved away; like a mountain, not unsteady; O Indra, stand you fixed just here; here do you maintain royalty.

RV.TB. have again *-cācalis* at end of b, and TB. has *vyathiṣṭhās* for *apa cyoṣṭhās*; in a. The metrical contraction *parvate'va* is not opposed by the Anukr. At beginning of c, RV.TB.Āp. have the better reading *indra ive'ha* (to be read *indre've'ha* : whence, doubtless, the AV. version); and, as the comm. gives the same, SPP. has adopted it in his text, against all his authorities as well as ours. The AV. version (found also in Ppp.) is not to be rejected as impossible; the person is himself addressed in it as Indra : i.e., as chief. Ppp. has *ni* for *u* in d. ĀpŚS. (xiv.27.7) has the RV. version, except *yajñam* for *rāṣṭram* in d. In our text an accent-sign has dropped out under the *ṣṭhe* of *-ṣṭhe'ha* in c-d.

१५६०. इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः॥ ३॥

Indra has maintained this man fixed by a fixed oblation; him may Soma bless, and Brahmaṇaspati here.

RV. begins *imam indro ad-*, and has, in d *tasmā u* for *ayaṁ ca*. TB. (also ĀpŚS. xiv.27.7, which agrees with it throughout [except *bruvan* for *bravan*]) has *enam* for *etam* in a, and *tasmai devā adhi bravan* for c. [Our c, d occurred above, 5.3 c, d.]

88. To establish a sovereign

The hymn does not occur in Paipp., but its first two verses are RV.x.173.4, 5 (continuation of those corresponding to our 87). For its use by Kauś. with the preceding hymn, see under the latter.

[८८ - ध्रुवोराजा सूक्त]

[ऋषि- अथर्वा। देवता- ध्रुव। छन्द- अनुष्टुप्, ३ त्रिष्टुप्।]

१५६१. ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्।
ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम्॥ १॥

Fixed [is] the sky, fixed the earth, fixed all this world of living beings (*jagat*), fixed these mountains; fixed [is] this king of the people (*viśām*).

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RV. varies from this only in the order of pādas, which is a, c, b, d. TB. (ii.4.2[8]) and ĀpŚS. (xiv.27.7) follow our order, but have *dhruvā ha* for *dhruvāsas* in c; MB. (i.3.7) has our a, b, c.

१५६२. ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम्॥ २॥

Fixed for you let king Varuṇa, fixed let divine Bṛhaspati, fixed for you let both Indra and Agni maintain royalty fixed.

The RV. verse differs in no respect from this.

१५६३. ध्रुवोऽच्युतः प्र मृणीहि शत्रूञ्छत्रूयतोऽधरान् पादयस्व।
सर्वा दिशः संमनसः सध्रीचीर्ध्रुवाय ते समितिः कल्पतामिह॥ ३॥

Fixed, unmoved, do you slaughter the foes; make them that play the foe fall below [you]; [be] all the quarters (*diś*) like-minded, concordant (*sadhryañc*); let the gathering (*samiti*) her suit (*kḍp*) you [who are] fixed.

With d compare v.19.15 c. The comm. reads *pātayasva* at end of b. The last pāda is *jagatī*. The comm. renders *kalpatām* by *samarthā bhavatu*.

89. To win affection

This hymn also, like the preceding, is wanting in Paipp. Kauś. (36.10-11) applies it in a women's rite, for winning affection, addressing the head and ear, or wearing the hair, of the person to be affected. *[The Anukr. text is confused here; but the Berlin ms. seems to add *manyuvināśanam*.]

[८९ - प्रीतिसंजनन सूक्त]

[ऋषि- अथर्वा। देवता- (रुद्र) १ सोम, २ वात, ३ मित्रावरुण। छन्द- अनुष्टुप्।]

१५६४. इदं यत् प्रेण्यः शिरो दत्तं सोमेन वृष्ण्यम्।
ततः परि प्रजातेन हार्दि ते शोचयामसि॥ १॥

This head that is love's (?*preṇi*), virility given by Soma - by what is engendered out of that, do we pain (*śocaya*) your heart.

Preṇi is as obscure to the comm. as to us; he paraphrases it by *premaprāpaka* 'that obtains (or causes to obtain) affection.' He takes *vṛṣṇya* as adj., treats *pari prajātena* in c as one word, and supplies to it *snehaviśeṣeṇa*. [Whitney's O. combines *tatas pari*.]

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१५६५. शोचयामसि ते हार्दि शोचयामसि ते मनः।
वातं धूम इव सध्र्यङ् मामेवान्वेतु ते मनः॥ २॥

We pain your heart; we pain your mind; as smoke the wind, close upon it (*sadhryañc*), so let your mind go after me.

The sign in our text denoting *kampa* in *sadhryañ* should have been, for consistency's sake, 1 (as in SPP's text) and not 3; the mss., as usual, vary between 1 and 3 and nothing. The comm. reads *sadhrim*.

१५६६. मह्यं त्वा मित्रावरुणौ मह्यं देवी सरस्वती।
मह्यं त्वा मध्यं भूम्या उभावन्तौ समस्यताम्॥ ३॥

Unto me let Mitra-and-Varuṇa, unto me divine Sarasvatī, unto me let the middle of the earth, let both [its] ends fling (*sam-as*) you.

The comm. renders *samasyatām* by *saṁyojayatām*.

90. For safety from Rudra's arrow

Found also in Paipp. xix. (in the verse-order 2, 1, 3). Used by Kauś. (31.7) in a healing rite against sharp pain (*śūla*); also reckoned (note to 50.13) to the *raudra gaṇa*.

[९० - इषुनिष्कासन सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र। छन्द- अनुष्टुप्, ३ आर्षी भुरिक् उष्णिक्।]

१५६७. यां ते रुद्र इषुमास्यदङ्गेभ्यो हृदयाय च।
इदं तामद्य त्वद् वयं विषूचीं वि वृहामसि॥ १॥

The arrow that Rudra hurled at you, at your limbs and heart, that do we now thus eject asunder from you.

Ppp. has, for c, *imāṁ tvām adya te vayam*. The comm. understands the infliction to be the *śūlaroga* (colic ?). [In c, *idam*, 'thus' or 'herewith' i.e. 'with this spell'?]

१५६८. यास्ते शतं धमनयोऽङ्गान्यनु विष्ठिताः।
तासां ते सर्वासां वयं निर्विषाणि ह्वयामसि॥ २॥

The hundred tubes that are yours, distributed along your limbs, of all these of yours do we call out the poisons.

Ppp. reads *hirās* for *śatam* in a, and *sākam* for *vayam* in c. The comm. takes *nirviṣāṇi* as a single word in d (= *viṣarahitāni*). [Cf. i.17.3.]

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१५६९. नमस्ते रुद्रास्यते नमः प्रतिहितायै।
नमो विसृज्यमानायै नमो निपतितायै॥ ३॥

Homage to you, O Rudra, when hurling; homage to [your arrow] when aimed (*pratihita*); homage to it when let fly; homage to it when having hit.

Ppp. has, in b, *pratihitābhyas*; in c, d, *visṛjyamanābhyo namas trayatābhyaḥ* (but in i., where the verse is also found, *nipatitābhyaḥ*). The verse is *uṣṇih* only by number of syllables.

91. For remedy from disease

Found also in Paipp. xix. Used by Kauś. (28.17-20) in a healing rite against all diseases (in 17 with v.9; in 20 alone), with binding on of a barley amulet; also reckoned to the *takmanāśana gaṇa* (note to 26.1).

[९१ - यक्ष्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- १-२ यक्ष्मनाशन, ३ आपः। छन्द- अनुष्टुप्।]

१५७०. इमं यवमष्टायोगैः षड्योगेभिरचर्कृषुः।
तेना ते तन्वो३ रपोऽपाचीनमप व्यये॥ १॥

This barley they plowed mightily with yokes of eight, with yokes of six; therewith I unwrap away the complaint (*rapas*) of your body.

The last half-verse is defaced in Ppp.; it appears to end *pratīcīna apahvayatā*.

१५७१. न्यग् वातो वाति न्यक् तपति सूर्यः।
नीचीनमघ्या दुहे न्यग् भवतु ते रपः॥ २॥

Downward blows the wind; downward burns the sun; downward the inviolable [cow] milks; downward be your complaint.

This verse is RV.x.60.11; the latter rectifies the meter of a by introducting *ava* (*'va*) before *vāti* [or rather, by not being guilty of the haplography which spoils our AV. text : cf. note to iv.5.5]. The Anukr. ignores the deficiency of our text.

१५७२. आप इद् वा उ भेषजीरापो अमीवचातनीः।
आपो विश्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम्॥ ३॥

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The waters verily are remedial; the waters are disease-expelling; the waters are remedial of everything; let them make remedy for you.

The first three pādas are the same with those of iii.7.5, above; and the whole verse corresponds with RV.x.137.6, which differs only by reading *sarvasya* for *viśvasya* in c. Ppp. has a wholly original second half-verse : *āpaḥ samudrārthāyatīṣ parā vahantu te rapaḥ.*

92. for success of a horse

Found also in Paipp. xix. Applied by Kauś. (41.21) in a rite for the success of a horse; and by Vait. (36.18) in the *aśvamedha,* as the sacrificial horse is tied.

[९२ - वाजी सूक्त]

[ऋषि- अथर्वा। देवता- वाजी। छन्द- १ जगती, २-३ त्रिष्टुप्।]

१५७३. वातंरंहा भव वाजिन् युज्यमा॑न इन्द्र॑स्य याहि प्रसु॒वे मनो॑जवाः।
युञ्जन्तु॑ त्वा मरुतो॑ विश्ववे॑दस॒ आ ते॒ त्वष्टा॑ पत्सु॒ जव॑ं दधातु॥ १॥

Be you, O steed (*vājin*), of wind-swiftness, being harnessed (*yuj*); go in Indra's impulse, with mind-quickness; let the all-possessing Maruts harness you; let Tvaṣṭā put quickness in your feet.

The verse is also VS.ix.8, where, for b, is read *indrasye'va dakṣiṇaḥ śriyai'dhi.* Ppp. puts *bhava* after *vājin* in a, and reads *daivyasya* for *viśvavedasas* in c. The comm. gives an alternative explanation of *viśvavedas,* as often of its near equivalent *jātavedas : viśvadhanaḥ sarvagocarajñāno vā.* The Anukr., as often, takes no note of the *triṣṭubh* pāda d.

१५७४. जवस्ते॑ अर्वन् निहि॑तो गुहा॒ यः श्ये॒ने वा॑त॒ उत योऽच॑रत् परा॑त्तः।
तेन॒ त्वं वा॑जिन् बल॑वा॒न् बले॑ना॒जिं जय॒ सम॑ने पारयि॒ष्णुः॥ २॥

The quickness, O courser, that is put in you in secret, also that went about committed to the hawk, to the wind - with that strength do you, O steed, being strong, win the race, rescuing in the conflict.

This verse also is found in VS. (ix.9 a), with considerable variants : at the beginning, *javo yas te vājin*; for b, *śyene parītto acarac ca vāte*; in c, *nas* for *tvam*; for d, *vājajic ca bhava samane ca pār-*. Ppp. resembles this in b : *śyene carati yaś ca vāte.* Half SPP's authorities end with *-iṣṇu*; I

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have noted no such reading among our mss. The Anukr. ignores the irregularity of this verse and of vs. 3. [The vs. is discussed by Bloomfield, JAOS. xvi.17 or *Festgruss an Roth*, p.154. For d, see Pischel, *Ved. Stud.*, ii.314, and Baunack, KZ.xxxv.516.]

१५७५. तनूष्टे वाजिन् तन्वं१ नयन्ती वाममस्मभ्यं धावतु शर्म तुभ्यम्।
अहतो महो धरुणाय देवो दिवीव ज्योतिः स्वमा मिमीयात्॥ ३॥

Let your body, O steed, conducting a body, run pleasance (*vāma*) for us, protection for yourself; uninjured, great, a god for maintaining, may he set up his own light in the sky, as it were.

This is translated literally according to the AV. text, although comparison with the corresponding RV. verse (x.56.2) shows that its readings are in part pure corruptions. So, in b, RV. makes [the meter good and] the sense easy by giving *dhātu* for *dhāvatu*; in c it has *devān* for *devas* (the comm. gives instead *divas*); and, in d, *mimīyās* (*ā mimīyāt* = *āgacchatu*, comm.). Ppp. has, for a, *aste vājiṅ tanvaṁ vahantu*; in c, *avihvṛtas*; in d, *svarānasīvām*. The verse is probably originally addressed to Agni, and added here only because of the occurrence of *vājin* at its beginning. The comm. understands *tanvam* in a of a rider : *ārūḍhasya sādinaḥ śarīram*.

The ninth *anuvāka*, of 10 hymns and 32 verses, ends here; the old Anukr. is thus quoted : *dvyadhikāv apacit*.

93. For protection : to many gods

Found also in Paipp. xix. Reckoned by Kauś. (8.23) to the *vāstoṣ patyāni*, and also (9.2) to the *bṛhachānti gaṇa*; used (50.13), with vi.1, 3, 59, and others, in a rite for welfare; further added (note to 25.36) to the *svastyayana gaṇa*.

[९३ - स्वस्त्ययन सूक्त]

[ऋषि– शन्ताति। देवता– रुद्र (१ यम, मृत्यु, शर्व, २ भव शर्व, ३ विश्वेदेवा, मरुद्गण, अग्नीषोम, वरुण, वातपर्जन्य)। छन्द– त्रिष्टुप्।]

१५७६. यमो मृत्युरघमारो निर्ऋथो बभ्रुः शर्वोऽस्ता नीलशिखण्डः।
देवजनाः सेनयोत्तस्थिवांसस्ते अस्माकं परि वृज्जन्तु वीरान्॥ १॥

Yama, death, the evil-killer, the destroyer, the brown Śarva[1], the blue-locked archer, the god-folk that have arisen with their army - let them avoid our heroes.

1. शृ हिंसायाम्। शृणाति हिनस्तीति शर्वः।

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All the authorities read *astrā* in b; both editions make the necessary emendation to *astā*, which is also read by the comm. and by Ppp. Ppp. further, in b, has *bhava* instead of *babhrus*, and ends with *-khaṇḍī*; in c it has *vṛñjanti* (its exchange of *-ti* and *-tu* is common).

१५७७. मनसा॒ होमै॒र्हर॑सा घृ॒तेन॑ शर्वायास्त्रे॑ उ॒त राज्ञे॑ भ॒वाय॑।
नम॒स्येभ्यो॒ नम॑ एभ्यः कृणोम्यु॒न्यत्रा॒स्मदु॒घवि॑षा नयन्तु॥ २॥

With mind, with libations, with flame (?*haras*), with ghī, unto the archer Śarva and unto king Bhava - to them (pl.), who are deserving of homage, I pay homage; let them conduct those of evil poison away from us.

The *pada*-text, in d, reads *agha-viśāḥ*, doubtless accus. pl. fem., and belonging to *iṣūs* 'arrows' understood; but the comm. supplies instead *kṛtyās*. [For c, 'to the homage-deserving ones, homage to th'm I pay.']

१५७८. त्राय॑ध्वं नो अ॒घवि॑षाभ्यो व॒धाद् विश्वे॑ देवा मरुतो विश्ववेदसः।
अ॒ग्नीषोमा॒ वरु॑णः पू॒तद॑क्षा वातापर्ज॒न्ययोः॑ सु॒मतौ॒ स्याम॥ ३॥

Save you us from them of evil poison, from the deadly weapon, O all you gods, you all-possessing Maruts; Agni-and-Soma, Varuṇa of purified skill; may we be in the favour of Vāta-and-Parjanya.

The third pāda in our text is made up of nominatives, coordinated neither with the vocatives of b nor with the genitive of d. Ppp. has, for b, c, *agnīṣomā marutaḥ pūtadakṣāḥ : viśve devā maruto vaiśvadevās*, which may all be vocatives. The Anukr. takes no notice of the metrical irregularities of the verse.

94. For harmony

The first verse (= iii.8.5; the four preceding verses of iii.8 occurred elsewhere) is found in Paipp. xix. The comm. regards it as intended by Kauś.12.5, in a rite for harmony, as, in almost identical terms, he had above (under iii.8) declared iii.8.5, 6 to be intended.

[९४ - सांमनस्य सूक्त]

[ऋषि- अथर्वाङ्गिरा। देवता- सरस्वती। छन्द- अनुष्टुप्, २ विराट् जगती।]

१५७९. सं वो॒ मनां॑सि॒ सं व्र॒ता समाकू॑तीर्नमामसि।
अ॒मी ये विव्र॑ता॒ स्थन॒ तान् व॒ः सं न॑मयामसि॥ १॥

We bend together your minds, together your courses, together your designs; you yonder who are of discordant courses, we make you bend [them] together ere.

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Ppp. in d apparently *saṁ jñapayāmasi*.

१५८०. अ॒हं गृ॑भ्णामि॒ मन॑सा॒ मनां॑सि॒ मम॑ चि॒त्तमनु॑ चि॒त्तेभि॒रेत॑।
मम॒ वशे॑षु॒ हृद॑यानि वः कृणोमि॒ मम॑ या॒तमनु॑वर्त्मान॒ एत॑॥ २॥

I seize [your] minds with [my] mind; come after my intent with [your] intents; I put your hearts in my control; come with [your] tracks following my motion.

These two verses are a repetition of iii.8.5, 6. In our text, *-rete* at the end of b is a misprint for *reta*. [As to the meter, see note to iii.8.6.]

१५८१. ओते॑ मे॒ द्यावा॑पृथि॒वी ओता॑ दे॒वी सर॑स्वती।
ओतौ॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ध्यास्मे॒दं सर॑स्वति॥ ३॥

Worked in for me [are] heaven-and-earth; worked in [is] divine Sarasvatī; worked in for me [are] both Indra and Agni; may we be successful here, O Sarasvatī.

Save the last pāda, this verse is a repetition of v.23.1. The comm. paraphrases *ota* by *ābhimukhyena saṁtata* or *parasparaṁ saṁbaddha*.

95. For relief from disease : with kuṣṭha

The hymn is not found in Paipp. As in the case of the preceding hymn, the first two verses have already occurred in the AV. text : namely, as v.4.3, 4. The comm. regards this hymn as included in the *kuṣṭhaliṅgās* of Kauś. (28.13; and vs. 3 (instead of v.25.7) as intended in Vait.28.20, in the *agnicayana*..

[९५ - कुष्ठौषधि सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- १-२ वनस्पति, ३ सोम। छन्द- अनुष्टुप्।]

१५८२. अ॒श्व॒त्थो दे॑व॒सद॑नस्तृती॒यस्यामि॒तो दिवि।
तत्रा॒मृत॑स्य॒ चक्ष॑णं दे॒वाः कु॒ष्ठमव॑न्वत॥ १॥

The *aśvattha*, seat of the gods, in the third heaven from here; there the gods won the *kuṣṭha*, the sight of immortality.

१५८३. हि॒र॒ण्ययी॒ नौर॑चर॒द्धिर॑ण्यबन्धना दिवि।
तत्रा॒मृत॑स्य॒ पुष्पं॑ दे॒वाः कु॒ष्ठमव॑न्वत॥ २॥

A golden ship, of golden tackle, moved about in the sky; there the gods won the *kuṣṭha*, the flower of immortality.

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SPP. reads in c *puṣpam*, with, as he claims, all his authorities save one; as the verse is repeated from a book to which the comm. has not been found, we do not know how he read. [See W's note to v.4.4. But a note in his copy of the printed text here seems to prefer *puṣpam*].

१५८४. गर्भो॑ अ॒स्योष॑धीनां॒ गर्भो॑ हि॒मव॑तामु॒त।
गर्भो॒ विश्व॑स्य भू॒तस्ये॒मं मे॑ अग॒दं कृ॑धि॥ ३॥

You are the young (*garbha*) of herbs; the young also of the snowy [mountains], the young of all existence; make you this man free from disease for me.

The comm. understands the third verse as addressed to Agni; but much more probably the *kuṣṭha* is intended. From *garbho* in c the superfluous accent-mark above the line is to be deleted. [Our a, b, c are nearly v.25.7 a, b, c; and d is nearly v.4.6 c.]

96. For relief from sin and distress

Found also in Paipp.xix. (for other correspondences, see under the verses). Employed by Kauś. (31.22) in a remedial rite against reviling by a Brahman, against dropsy, etc. (the direction in the text is simply *iti mantroktasyau'ṣadhībhir dhūpayati*), making incense with herbs; and it is regarded (note to 32.27) as included among the *aṅholiṅgās*.

[९६ - चिकित्सा सूक्त]

[ऋषि– भृग्वङ्गिरा। देवता– १-२ वनस्पति, ३ सोम। छन्द- अनुष्टुप्, ३ त्रिपदा विराट् गायत्री]

१५८५. या ओष॑धय॒: सोम॑राज्ञी॒र्ब॒ह्वी: श॒तवि॑चक्षणा:।
बृह॒स्पति॑प्रसूता॒स्ता नो॑ मुञ्च॒न्त्वंह॑स:॥ १॥

The herbs whose king is Soma, numerous, of hundred-fold aspect (?*vicakṣaṇa*), impelled by Bṛhaspati - let them free us from distress.

The first half-verse is RV.x.97.18 a, b (with *oṣadhīs*) [which makes better meter] for *-dhayas*) and VS.xii.92 a, b (like RV.); TS. iv.2.6[4] agrees only in a (with *-dhyas*). The second half-verse is RV.x.97.15 c, d and VS.xii.89 c, d and TS. in iv.2.6[4] c, d, and MS. in ii.7.13 (p.94.12) c, d - all without variation. The comm. explains *śatavicakṣaṇās* by *śatavidhadarśanāḥ, nānāvidhajñānopetāḥ*. [MB.ii.8.3 a, b follows the RV. version of our a, b.]

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१५८६. मुञ्चन्तु मा शप॒थ्या॒३॒॑दथो॑ वरु॒ण्या॒ दु॒त।
अथो॑ य॒मस्य॒ पड्वी॑शाद् विश्वस्माद् देवकिल्बि॒षात्॥ २॥

Let them free me from that which comes from a curse, then also from that which is of Varuṇa, then from Yama's fetter, from all offense against the gods.

The verse is repeated below, as vii.112.2. It is RV.x.97.16, VS.xii.90, which have *sarvasmāt*, in d; and Ppp. reads the same; and LŚS.ii.2.11, ĀpŚS.vii.21.6 are to be compared. Whether *paḍbīśāt* or *paḍvīśāt* should be read is here, as elsewhere, a matter of question; our edited text gives *-b-*, but most of our mss. read *-v-*, as also the great majority of SPP's authorities, and he prints (rightly enough) *-v-*; Vs. has *-v-*, RV. *-b-*; the comm. has *-b-*.

१५८७. यच्चक्षु॑षा॒ मन॑सा॒ यच्च॑ वा॒चोपा॑रिम जाग्र॒तो॒ यत् स्व॒पन्तः॑।
सोम॒स्तानि॑ स्व॒धया॑ नः पुनातु॥ ३॥

If (*yat*) with eye, with mind, and if with speech we have offended (*upa-ṛ*) waking, if sleeping, let Soma purify those things for us with *svadhā*.

Compare vi.45.2, of which the second pāda agrees with ours. Ppp. inserts another *yat* before *manasā* in a, and has, for c, d *somo mā tasmād enasaḥ svadhayā punāti vidvān*.

97. For victory

Fond also in Paipp. xix. The three hymns 97-99 are used together in a battle rite, for victory, with vi.65-67 and others, by Kauś.(14.7); and they are reckoned to the *aparājita gaṇa* (note to 14.7), and noted by the comm. as therefore intended at 139.7; they are again specifically prescribed in the *indramahotsava* (140.10): a full *homa* is offered, with the king joining in the act.

[९७ - अभिभूर्वीर सूक्त]

[ऋषि- अथर्वा। देवता- १,३ देवगण, २ मित्रावरुण। छन्द- त्रिष्टुप्, २ जगती, ३ भुरिक् त्रिष्टुप्।]

१५८८. अ॒भि॒भूर्य॒ज्ञो अ॑भि॒भूर॒ग्निर॑भि॒भूः सोमो॑ अभि॒भूर॒न्द्रः॑।
अ॒भ्य॑१॒॑हं विश्वाः॑ पृत॒ना॒ यथासा॑न्येवा विधेमा॒ग्निहो॑त्रा॒ इ॒दं हु॒विः॥ १॥

An overcomer (*abhibhū*) [is] the sacrifice, an overcomer Agni, an overcomer Soma, an overcomer Indra: that I may overcome

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(*abhi-as*) all fighters, so would we, Agni-offerers, pay worship with this oblation.

The comm. paraphrases *agnihotrās* by *agnau juhvataḥ*. [The Anukr. balances the deficiencies of a, b by the redundancies of c, d.]

१५८९. स्वधास्तु मित्रावरुणा विपश्चिता प्रजावत् क्षत्रं मधुनेह पिन्वतम्।
बाधेथां दूरं निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुक्तमस्मत्॥ २॥

Be there *svadhā*, O Mitra-and-Varuṇa, inspired ones; fatten (*pinv*) you here with honey our dominion, rich in progeny; drive off perdition far away; put away from us any committed sin.

Ppp. has in a, b, *parjāpatis* for *vip.praj.*; in c, *dveṣas* for *dūram*; and, for d, *asmai kṣatraṁ vacā dhattam ojaḥ*. The second half-verse is RV.i.24.9 c, d, also found in TS. (i.4.45[1]) and MS. (i.3.39); all have *bādhasva* and *mumugdhi*; 2d sing.; for *dūram* in c, RV. has *dūre*, TS. (like Ppp.) *dveṣas*, and MS. omits it, prefixing instead *āre* to *bādhasva*. The comm. takes *svadhā* in a as *havirlakṣaṇam annam*. Only the first half-verse is *jagatī*.

१५९०. इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम्।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्मं प्रमृणन्तमोजसा॥ ३॥

Be you excited after this formidable hero; take hold, O companions, after Indra, the troop-conqueror, kine-conqueror, thunderbolt-armed, conquering in the course (*ajman*), slaughtering with force.

This verse appears again as xix.13.6, in the midst of the hymn to which it belongs, and which is found also in various other texts. The verse corresponds to RV.x.103.6, SV.ii.1204, VS.xvii.38, and one in TS.iv.14.6.4[2], MS.ii.10.4. They all reverse the order of the two half-verses, begin our c with *gotrabhidaṁ govidam*, and have, instead of our a, *imaṁ sajātā anu vīrayadhvam*; TS. differs from the rest by reading *'nu* for *anu* in our b. The comm. explains *ajma* by *ajanaśīlaṁ kṣepaṇaśīlaṁ ś atrubalam*. [The word "in" were better omitted from the translation of d.]

98. To Indra : for victory

Found also in Paipp. xix. Besides the uses in Kauś. of hymns 97-99, as stated under 97, hymn 98 is further applied, with vi.67, in another battle rite (16.4); and the schol. add it to vii.86, 91, etc., in the *indramahotsava* (note to 140.6). Vait. also (34.13) has it in the *sattra*, when the king is armed.

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[९८ - अजरक्षत्र सूक्त]

[ऋषि- अथर्वा। देवता- इन्द्र। छन्द- त्रिष्टुप्, २ बृहतीगर्भा आस्तार पंक्ति।]

१५९१. इन्द्रो॑ जयाति॒ न परा॑ जयाता अधिरा॒जो राज॑सु राजयातै।
च॒र्कृत्य॒ ईड्यो॒ वन्द्यश्चोप॒सद्यो॑ नम॒स्यो॒ भवे॒ह॥ १॥

May Indra conquer, may he not be conquered; may he king it as over-king among kings; be you here one to be famed, to be praised, to be greeted, to be waited on, and to be reverenced.

The verse is found also in TS. (ii.4.14[2]) and MS. (iv.12.3), but with a very different second half : c, TS. *viśvā hi bhūyāḥ pṛtanā abhiṣṭīr*, MS. *viśvā abhiṣṭiḥ pṛtanā jayaty*; d, both *upasadyo namasyo yathā'sat*. In the first half, at end of a, MS. *jayate*; at end of b, TS. *rājayāti*, MS. *-yate*. The last pāda occurs again as iii.4.1 d. The comm. regards the king as identified with Indra through the hymn. [MS. has *jayati* for *jayāti*.]

१५९२. त्वमि॑न्द्राधिरा॒जः श्र॑वस्यु॒स्त्वं भू॒रभिभू॑तिर्जनानाम्।
त्वं दैवी॒र्विशं॑ डुमा वि रा॒जायु॑ष्मत् क्षत्र॒मज॑रं॑ ते अस्तु॥ २॥

You, O Indra, are over-king, ambitious (*śravasyu*), you are the overcomer of people; do you rule over these folk (*viśas*) of the gods; long-lived, unfading (*ajara*) dominion be yours.

The verse is mutilated in Ppp. MS. (in iv.12.2) has a corresponding verse : *tvam indrā'sy adhirājas tvam bhavā'dhipatir janānām : daivīr viśas tvam utā vi rājau'jasvat kṣatram ajaraṁ te astu*. The metrical definition of the Anukr. is not very successful.

१५९३. प्राच्या॑ दि॒शस्त्वमि॑न्द्रासि॒ राजो॒तोदी॑च्या दि॒शो वृ॑त्रहञ्छत्रु॒हो॑ऽसि।
यत्र॒ यन्ति॑ स्रो॒त्यास्तज्जि॒तं तै॑ दक्षिण॒तो वृ॑ष॒भ ए॑षि॒ हव्यः॥ ३॥

Of the eastern quarter you, O Indra, are king; also of the northern quarter are you, O Vṛtra-slayer, slayer of foes; where the streams go, that is your conquest; in the south, as bull, you go worthy of invocation.

The verse is found in TS. (ii.4.14[1]) and MS. (iv.12.2). Both begin with *prācyāṁ diśi*, and have *udīcyām* (without [the meter-disturbing] *diśaḥ*) in b, ending with *vṛtrahā'si*; in d, TS. has (better) *edhi* for *eṣi*, and MS. the same, with *havyas* before it. Ppp. is mutilated, but has evidently *prācyāṁ diśi*. The third pāda evidently describes the west; that does not suit the basin of central India.

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99. For safety : to Indra

[Partly prose, "vs." 3.] Found also in Paipp. xix. No use of the hymn is made by Kauś. except in connection with its two predecessors, as explained under hymn 97. But Vait. has it in the *agniṣṭoma*, as whispered *stotra* (18.16).

[९९ - संग्रामजय सूक्त]

[ऋषि- अथर्वा। देवता- १-२ इन्द्र, ३ सोम, सविता। छन्द- अनुष्टुप्, ३ भुरिक् बृहती।]

१५९४. अभि त्वेन्द्र वरिमतः पुरा त्वाहूरणाद्धवे।
ह्वयाम्युग्रं चेत्तारं पुरुणामानमेकजम्॥ १॥

Unto you, O Indra, on account of width, you against (*purā*) distress I call; I call on the stern corrector, the many-named, sole-born.

In spite of its wrong accent (cf. *aṇimatas, sthavimatas**) *varimatas* is probably an adverb in *tas*. The comm. interprets it, doubtless correctly, "for the sake of width" (*urutvād dhetoḥ*) : i.e., of free space, opposed to distress or narrowness [The derivatives of *aṅh* and *uru* are in frequent antithesis, as, e.g., at RV.v.24.1] [Sole-born,' i.e. 'unique'. Ppp. ends b with *aṅhūraṇebhyaḥ*. *[MS.iii.10.4, p.135, 1.4.]

१५९५. यो अद्य सेन्यो वधो जिघांसन् न उदीरते।
इन्द्रस्य तत्र बाहू समन्तं परि दद्मः॥ २॥

The hostile (?*senya*) weapon that goes up today, desiring to slay us - in that case we put completely about us Indra's two arms.

Ppp. reads at the beginning *yo 'dya*, and at the end *pari dadmahe*, which rectifies the meter of d. The *pada* mss. strangely read *jighāṅsam* in b; both editions make the necessary emendation to *-san*, which the comm. also has. The comm. further has the better reading *dadhmas*, as have three of ours mss. (Bp.M.T.); and this [which, in connection with the Ppp. reading, suggests the emendation *dadhmahe*] is adopted in our text, though not in SPP's. The metrical irregularity of the verse should not have been overlooked by the Anukr. [Cf. i.20.2 a, b.]

१५९६. परि दद्म इन्द्रस्य बाहू समन्तं त्रातुस्त्रायतां नः।
देव सवितः सोम राजन्त्सुमनसं मा कृणु स्वस्तये॥ ३॥

We put completely about the two arms of Indra the savior; let him save us. God Savitā! king Soma ! make you me well-willing,

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in order to well-being.

In this verse, only our Bp.M. read *dadhmas*, but it is adopted in our text. The comm. again gives it. Ppp. has *dadmān*; and in d it reads, for *kṛṇu*, *kṛṇutam*, which is preferable for sense, though it makes the verse still less metrical. The verse is *bṛhatī* only by count.

100. Against poison

From also in Paipp. xix. Used by Kauś. (31.26) in a remedial rite against various poisons, with aid of earth from an ant-hill etc.; and the comm. [considers this (and not xviii.4.2) to be intended at 81.10] when the sacrificial cake is laid on the breast of a deceased sacrificer on the funeral-pile.

[१०० - विषदूषण सूक्त]

[ऋषि– गरुत्मान्। देवता– वनस्पति (आसुरी दुहिता)। छन्द– अनुष्टुप्।]

१५९७. देवा अदुः सूर्यो अदाद् द्यौरदात् पृथिव्यदात्।
तिस्रः सरस्वतीरदुः सचित्ता विषदूषणम्॥ १॥

The gods have given, the sun has given, the sky has given, the earth has given, the three Sarasvatīs have given, accordant, the poison-spoiler.

Ppp. combines *devā'duḥ* in a, and has *sarvās* instead of *tisras* in c. The comm. renders the first verb correctly, by *dattavantas*, but the others as imperatives.

१५९८. यद् वो देवा उपजीका आसिञ्चन् धन्वन्युदकम्।
तेन देवप्रसूतेनेदं दूषयता विषम्॥ २॥

The water which the gods poured for you, O *upajīkās*[1], on the waste, with that, which is impelled by the gods, spoil you this poison.

All the authorities* read *upajīkās*, vocative, which was, without good reason, altered to *upajīkās* in our edition The comm., however, with his ordinary disregard of accent, understands *devās* as vocative, and *upajīkās* as nominative. He quotes from TA.v.1.4 the passage which describes the *upadīkās* (so called there) as 'penetrating to water, wherever the dig'; they are a kind of ant : cf. note to ii.3.4. Ppp. reads *upacīkā*, and combines *-kā''siñcan*; also, in b, *dhanvann*. *[But SPP's Bh. has *upajīkās!*]

1. उपजीकाः वल्मीकस्य निर्मात्र्यः एतत्संज्ञाः प्राणिविशेषा।

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१५९९. असु॑राणां दुहि॒तासि॒ सा दे॒वाना॑मसि॒ स्वसा॑।
दि॒वस्पृ॑थि॒व्याः संभू॑ता॒ सा च॑कर्था॒रसं॑ वि॒षम्॥ ३॥

You are daughter of the Asuras; you, the same, are sister of the gods; arisen from the sky, from the earth, you have made the poison sapless.

Ppp. omits *sā* in b, and reads *jajñiṣe* instead of *sambhūtā* in c. The second pāda is found also as v.5.1 d. The comm. has, in d, *cakarṣa* instead of *cakartha*; he regards earth from the ant-hill (*valmīkamṛttikā*) as addressed in the verse.

101. For virile power

Not found in Paipp. Used by Kauś. (40.18) in a rite for sexual vigor, after vi.72.

[१०१ - वाजीकरण सूक्त]

[ऋषि- अथर्वाङ्गिरा। देवता- ब्रह्मणस्पति। छन्द- अनुष्टुप्।]

१६००. आ वृ॑षायस्व श्वसिहि वर्धस्व प्र॒थय॑स्व च।
य॒थाङ्गं॑ वर्धतां शेप॒स्तेन॑ यो॒षित॒मिज्ज॑हि॥ १॥

Play you the bull, blow, increase and spread; let your member increase limb by limb; with it smite for woman.

The comm. takes *yathā* and *añgam* in c as two separate words, and many of SPP's *saṁhitā* mss. accent *yathā'ñgam*. According to the comm., the amulet of *arka*-wood is the remedy here used. [Cf. also the *Bower Manuscript*, ed. Hoernle, Part I., p.5, śloka 60, and p.17, where pomegranate rind and mustard oil take the place of *arka*.]

१६०१. येन॑ कृ॒शं वा॒जय॑न्ति॒ येन॑ हि॒न्वन्त्या॒तुर॑म्।
तेना॒स्य ब्र॑ह्मणस्पते॒ धनु॑रि॒वा ता॑नया॒ पस॑ः॥ २॥

Wherewith they invigorate one who is lean, wherewith they incite (*hi*) one who is ill - with that, O Brahmanaspati, make you his member taut like a bow.

Our Bp. reads *vājayanti* in a. The second half-verse is nearly a repetition of iv.4.6 c, d. The comm. reads *vaśam* for *kṛśam* in a.

१६०२. आहं त॑नोमि ते॒ पसो॒ अधि॒ ज्यामि॑व॒ धन्व॑नि।
क्रम॒स्वर्श॑ इव रो॒हित॒मन॑वग्लायता॒ सदा॑॥ ३॥

I make your member taut, like a bowstring on a bow; mount,

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as it were a stag a doe, unrelaxingly always.

This verse is a repetition of iv.4.7. The Anukr. passes unnoticed the abbreviated *iva* both here and in vs.2.

102. To win a woman

Found also in Paipp. xix. Used by Kauś. (35.21) in a rite concerning women, with vi.8, 9, etc., for reducing to one's will. Verse 3 is also reckoned (19.1, note) to the *puṣṭika mantras*.

[१०२-अभिसांमनस्य सूक्त]

[ऋषि- जमदग्नि। देवता- अश्विनीकुमार। छन्द- अनुष्टुप्।]

१६०३. यथायं वाहो अश्विना समैति सं च वर्तते।
एवा मामभि ते मनः समैतु सं च वर्तताम्॥ १॥

As this draft-horse (*vāha*), O Aśvins, comes together and moves together [with his mate], so unto me let your mind come together and move together.

The comm. paraphrases *vāhas* with *suśikṣito 'śvaḥ*, 'a well-trained horse,' but regards the driver (*vāhaka*) as the unexpressed object [?or adjunct] of the verbs - which is also possible.

१६०४. आहं खिदामि ते मनो राजाश्वः पृष्ट्यामिव।
रेष्मच्छिन्नं यथा तृणं मयि ते वेष्टतां मनः॥ २॥

I drag along (*ā-khid*) your mind, as a king-horse a side-mare (?); like grass cut by a whirlwind, let your mind twine itself to me.

Some of SPP's authorities give *prṣṭhyām* in b; but in general the mss. cannot be relied on to distinguish *ṣṭy* and *ṣṭhy*. The Pet. Lex. understands the word with *ṭh*, but the minor Pet. Lex. with *ṭ*, in the sense here given, which Grill (following Roth) accepts. [Cf. W's note to xviii.4.10.] The comm. explains the word as *śaṅkubaddhām* '[a mare'] timed to a stake (to the pole of the chariot?)', *rājāśva* as *aśvaśreṣṭhā*, and *ā khidāmi* as *madabhimukham utkhanāmy unmūlayāmy āvarjayāmi*. The reading *tṛṇma* in c, which our edition wrongly accepts, is that of only two of our mss. (Bp.Bp.^{2}). [Read therefore *tṛṇam*.] The comm. explains *reṣman* as *reṣako vātyātmako vāyuḥ*. Ppp. ends b with *prṣṭyāmayaḥ*.

१६०५. आञ्जनस्य मदुघस्य कुष्ठस्य नलदस्य च।
तुरो भगस्य हस्ताभ्यामनुरोधनमुद्भरे॥ ३॥

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Of ointment, of *madugha*, of *kuṣṭha*[1], and of *nalada*[2], by the hands of Bhaga, I bring up quick a means of subjection.

The construction of the genitives in the first half-verse is obscure. The comm. makes them depend on *anurodhanam*, and so also Grill. They are perhaps rather the means by which the *anurodhana* (= *anulepana*, comm.) or gaining to one's purposes of the desired person is to be brought about, and so are coordinate with *Bhagasya*, the latter's 'hands' taking the place of the 'means' or 'aid' which would have better suited them. *Turas* in c is possibly genitive, 'of quick' (or powerful) Bhaga (so the comm.: = *tvaramāṇasya*). Ppp. reads (as in other places) *madhugasya* in a; the comm. *madhughasya*. Ppp. has also *ā* for *ud* in d. Several of our mss. (P.M.I.O.T.) accent *ānu rodh-*, [and so do six of] SPP's authorities.

The tenth *anuvāka*, of 10 hymns and 30 verses, ends here; the quoted Anukr. says simply *daśama*.

Here ends also the fourteenth *prapāṭhaka*.

103. To tie up enemies

Found also in Paipp. xix., in reversed order of verses. Used by Kauś. (16.6) in connection with the following hymn, in a battle rite for victory over enemies : fetters, as the comm. explains, are thrown down in places where the hostile army will pass.

[१०३ - शत्रुनाशन सूक्त]

[ऋषि- उच्छोचन। देवता- इन्द्राग्नी, (१ बृहस्पति, सविता, मित्र, अर्यमा, भग, अश्विनीकुमार; २ इन्द्र, अग्नि; ३ इन्द्र। छन्द- अनुष्टुप्।]

१६०६. सं॒दानं॑ वो॒ बृह॒स्पतिः॒ सं॒दानं॑ सवि॒ता क॑रत्।
सं॒दानं॑ मि॒त्रो अ॑र्य॒मा सं॒दानं॒ भगो॑ अ॒श्विना॑॥ १॥

Tying-together may Bṛhaspati, tying-together may Savitā make for you; tying-together may Mitra, Aryaman, tying-together may Bhaga, the Aśvins [make].

Instead of *mitro aryamā*, Ppp. has, in c, *indraś ca 'gniś ca*.

१६०७. सं पर्॒मान्त्सम॑व॒मानथो॒ सं द्या॑मि मध्य॒मान्।
इन्द्र॒स्तान् पर्यहा॑र्दाम्ना॒ तान॑ग्ने॒ सं द्या॒ त्वम्॥ २॥

1. Costus root (Sassuria Lapppa)
2. Arundo Karka

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I tie together the highest, together the lowest, also together the middle ones; Indra has encompassed them with a tie; do you, Agni, tie them together.

The comm. reads *paramām, avamām* and *madhyamām* in a, b, supplying *śatrusenām* in each case. [The *r* of *ahār* is prescribed by Prāt.ii.46.]

१६०८. अमी ये युधमायन्ति केतून् कृत्वानीकशः।
इन्द्रस्तान् पर्येहार्दाम्ना तानग्ने सं द्या त्वम्॥ ३॥

They yonder who come to fight, having made their ensigns, in troops - Indra has encompassed them with a tie; do you, Agni, tie them together.

The comm. glosses *anīkaśas* with *saṁghaśas*.

104. Against enemies

Found also in Paipp. xix., in reversed order of verses. Used by Kauś. (16.6) in connection with the preceding hymn, which see.

[१०४ - शत्रुनाशन सूक्त]

[ऋषि- प्रशोचनं। देवता- इन्द्राग्नी। छन्द- अनुष्टुप्।]

१६०९. आदानेन संदानेनामित्राना द्यामसि।
अपाना ये चैषां प्राणा असुनासून्त्समच्छिदन्॥ १॥

With tying-up, with tying-together, we tie up the enemies; the expirations and breaths of them, lives with life (*asu*) have I cut off.

The translation implies *acchidam* at the end, instead of *-dan*, which all the authorities (and hence both editions) read, save the comm., which has *-dam*. Ppp. has in c, d, *teṣāṁ prāṇān samāsūn amamasutam* (corrupt). One might conjecture *asinā* for *asunā* in d.

१६१०. इदमादानमकरं तपसेन्द्रेण संशितम्।
अमित्रा येऽत्र नः सन्ति तानग्न आ द्या त्वम्॥ २॥

This tying-up have I made, sharpened up with fervour by Indra; our enemies that are here - them, O Agni, do you tie up.

Ppp. reads *indriyeṇa śaṁsitam* in b, and, for d, *metān ādān dviśato mama*.

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१६११. ऐनान् द्यतामिन्द्राग्नी सोमो राजा च मेदिनौ।
इन्द्रो मरुत्वानादानममित्रेभ्यः कृणोतु नः॥३॥

Let Indra-and-Agni tie them up, and king Soma, allied; let Indra with the Maruts make tying-up for our enemies.

Ppp. has for b the better version *rājñā somena medinā* (the construction of our *medinau* being anomalous); also *me* for *nas* at the end. Some of the *pada* texts (including our D.Kp.) read *enām* in a, and the *saṁhitā* mss. generally *enāṁ* instead of *enān*; the comm. gives *enān*. The comm. explains *medinau* badly by *medasvināv asmābhir dattena haviṣā mādyantau vā*.

105. To get rid of cough

Not found in Paipp. except 2 a, b in xix. Employed by Kauś. (31.27) in a remedial rite against cough and catarrh.

[१०५ - कासशमन सूक्त]

[ऋषि- उन्मोचन। देवता- कासा। छन्द- अनुष्टुप्।]

१६१२. यथा मनो मनस्केतैः परापतत्याशुमत्।
एवा त्वं कासे प्र पत मनसोऽनु प्रवाय्यम्॥१॥

As the mind with mind-aims flies away swiftly, so do you, O cough, fly forth, after the forth-driving (?) of the mind.

The comm. *paraphrases manasketais* with *manasā buddhivṛttyā ketyamānair jñāyamānair dūrasthair viṣayaiḥ*; and the obscure *pravāyyam* with *pragantavyam avadhim*.

१६१३. यथा बाणः सुसंशितः परापतत्याशुमत्।
एवा त्वं कासे प्र पत पृथिव्या अनु संवतम्॥२॥

As the well-sharpened arrow flies away swiftly, so do you, O cough, fly forth, after the stretch (?) of the earth.

The comm. explains *saṁvat* by *saṁhatapradeśa*, which at least shows his perplexity.

१६१४. यथा सूर्यस्य रश्मयः परापतन्त्याशुमत्।
एवा त्वं कासे प्र पत समुद्रस्यानु विक्षरम्॥३॥

As the sun's rays fly away swiftly, so do you, O cough, fly forth, after the outflow of the ocean.

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In all the verses, all the authorities anomalously accent the vocative, *kāse*; our edition makes the called-for emendation to *kāse*; SPP. reads *kāse*.

106. Against fire in the house

Found also in Paipp. xix. (with the verse-order 2, 1, 3). Kauś. employed the hymn (52.5) in a rite for welfare, to prevent conflagration of the house : a hole is made inside, and water conducted into it, etc. And vss. 3, 2 appear in Vait. (29.13), with others, in the *agnicayana*, in the rite of drawing a frog, water-plant, and reed over the site of the fire-altar.

[१०६ - दूर्वाशाला सूक्त]

[ऋषि- प्रमोचन। देवता- दूर्वाशाला। छन्द- अनुष्टुप्।]

१६१५. आयने ते परायणे दूर्वा रोहन्तु पुष्पिणीः।
उत्सो वा तत्र जायतां ह्रदो वा पुण्डरीकवान्॥ १॥

In your course hither, [your] course away, let the flowery *dūrvā* grow; either let a fountain spring up there, or a pond rich in lotuses.

The verse corresponds to RV.x.142.8; where, however, the words in b are all plural, and c, d read thus : *hradāś ca puṇḍarīkāṇi samudrasya gṛhā ime*. SPP., against the majority of his authorities, strangely adopts in his text the RV. version of b; it is read also by the comm., and apparently by Ppp.; we have noted only one of our mss. as having *puṣpiṇīḥ* (O.s.m.). The comm. says : *anenā 'gnikṛtabādhasyā 'tyantābhāvaḥ prārthitaḥ*.

१६१६. अपामिदं न्ययनं समुद्रस्य निवेशनम्।
मध्ये ह्रदस्य नो गृहाः परांचीना मुखा कृधि॥ २॥

This is the down-course of the waters, the abode (*niveśana*) of the ocean; in the midst of a pool are our houses : turn your faces away.

The first half-verse is RV. x.142.7 a, b (also VS.xvii.7 a, b; TS.iv.6.1[3]; MS. ii.10.1), without variation. The last pāda is by the comm. regarded as addressed to the fire (one of whose common epithets *viśvatomukha* 'having faces in every direction'); perhaps rather 'the points of yours arrows' : cf. VS.xvi.53.

१६१७. हिमस्य त्वा जरायुणा शाले परि व्ययामसि।
शीतह्रदा हि नो भुवोऽग्निष्कृणोतु भेषजम्॥ ३॥

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With a fetal envelop of snow, O house, do we envelop you; for may you be for us having a cool pond; let Agni make a remedy.

The first two pādas correspond to VS.xvii.5 a, b (also in TS.iv.6.1[1], MS.ii.10.1), which, however, has *agne* instead of *śāle*; a RV. *khila* to x.142 differs only by *dadātu* for *kṛṇotu* in d. Ppp. has, in c, *-hradāya for-hradā hi,* and, in d, also *dadātu* for *kṛṇotu*. None of our mss., and very few of SPP's authorities, read *agniṣ k-* in d, though it appears to be called for Prāt.ii.65, and both editions accept it. The comm. explains the envelop to be *avakārūpeṇa śaivālena*. [Ppp. combines *bhuvo 'gnir*.]

107. For protection : to various divinities

Found also in Paipp. xix. Reckoned by Kauś. (9.2) to the *bṛhachānti gaṇa*; and used (50.13), with vi.1, 3-7, etc., in a rite for welfare. The metrical definition of the Anukr. is forced and bad; although the number of syllables is each time not far from 32 (29-33).

[१०७ - विश्वजित् सूक्त]

[ऋषि- शन्ताति। देवता- विश्वजित्। छन्द- अनुष्टुप्।]

१६१८. विश्वंजित् त्रायमाणायै मा परि देहि।
त्रायमाणे द्विपाच्च सर्वं नो रक्ष चतुष्पाद् यच्च नः स्वम्॥ १॥

O all-conqueror (*viśvajit*), commit me to rescuer; O rescuer, protect both all our bipeds, and whatever quadrupeds are ours.

Ppp. begins *trāyamāṇe sarvavide mām*; it omits *nas* before *rakṣa* in the refrain. All the beings addressed are doubtless female; the comm. has nothing to say in explanation of them otherwise than that they are divinities so named.

१६१९. त्रायमाणे विश्वजितै मा परि देहि।
विश्वंजिद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद् यच्च नः स्वम्॥ २॥

O rescuer, commit me to all-conqueror; O all-conqueror, protect both all etc. etc.

Ppp. has *sarvavide* instead of *viśvajite*. The comm. prefixes *viśvajit* at the beginning.

१६२०. विश्वंजित् कल्याणै मा परि देहि।
कल्याणि द्विपाच्च सर्वं नो रक्ष चतुष्पाद् यच्च नः स्वम्॥ ३॥

O all-conqueror, commit me to beauty; O beauty, protect both all etc. etc.

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Ppp. has *sarvavid viśvavid* instead of *viśvajit* at the beginning.

१६२१. कल्या॑णि सर्व॒विदे॑ मा॒ परि॑ देहि।
सर्व॑विद् द्वि॒पाच्च॒ सर्वं॑ नो॒ रक्ष॒ चतु॑ष्पा॒द् यच्च॑ नः॒ स्वम्॥४॥

O beauty, commit me to all-possessor; O all-possessor, protect both all etc. etc.

Ppp. reads *tryāyamāṇāyai* instead of *sarvavide*, and *rakṣata* instead of *no rakṣa*. *Sarvavid* might, of course, mean 'all-knower.'

108. For wisdom

Paipp. xix. has vss. 1, 2, 5, thus reducing the hymn to the norm of this book. Found used in Kauś. (10.20), with vi.53 [so the comm. : but Dārila understands xii.1.53 as intended], in the *medhājanana* ceremony; and also (57.28) in the *upanayana*, with worship of Agni.

[१०८- मेधावर्धन सूक्त]

[ऋषि- शौनक। देवता- १-३,५ मेधा, ४ अग्नि। छन्द- अनुष्टुप्, २ उरोबृहती, ३ पथ्याबृहती।]

१६२२. त्वं नो॑ मेधे प्रथ॒मा गो॒भि॒रश्वे॑भि॒रा ग॑हि।
त्वं सूर्य॑स्य र॒श्मिभि॒स्त्वं नो॑ असि य॒ज्ञिया॑॥१॥

Do you, O wisdom (*medhā*), come first to us, with kine, with horses, you with the sun's rays; you are worshipful to us.

The comm. explains *medhā* as *śrutadhāraṇasāmarthyarūpiṇī devī*, and finds in c an elliptical comparison (*luptopamā*) : "as the rays of the sun quickly pervade the whole world, so come to us with own capacities able to pervade all subjects."

१६२३. मे॒धाम॒हं प्र॑थ॒मां ब्रह्मण्वतीं॒ ब्रह्म॑जूता॒मृषि॑ष्टुताम्।
प्रपी॑तां ब्रह्मचा॒रिभि॑र्दे॒वाना॒मव॑से हुवे॥२॥

I call first, unto the aid of the gods, wisdom filled with *brahman*, quickened by *brahman*, praised by seers, drunk of (?) by Vedic students.

Ppp. omits *brahmajūtām* in b, without rectifying the meter, which can only be saved by leaving out the superfluous *prathamām* in a. It avoids in c, the doubtful *prapītām* by reading instead *praṇihitām*; and it has *avasā* (for *avase ā?*) *vṛṇe* in d. *prapītām* should perhaps be understood as coming from *pra-pī* or *pra-pyā*; the comm. takes it alternatively * both ways, paraphrasing it with either *sevitām* or *pravardhitām*. The Anukr.

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reckons *brahmaṇvatīm* to b (so do the *pada*-mss.), and passes without notice the deficiency of a syllable in a; in fact, *prathamām* is intruded, and the verse otherwise a good *anuṣṭubh*. *[That is, he refers it to *pibati* by *sevitām* and to *pī* or *pyā* by *pravardhitām*.]

१६२४. यां मेधामृभवो विदुर्यां मेधामसुरा विदुः।
ऋषयो भद्रां मेधां यां विदुस्तां मय्या वेशयामसि॥३॥

The wisdom that the Ribhus know, the wisdom that the Asuras know, the excellent wisdom that the seers know - that do we cause to enter into me.

It is the intrusion of *bhadrām* in c that spoils the *anuṣṭubh*, but does not make a regular *bṛhatī*.

१६२५. यामृषयो भूतकृतो मेधां मेधाविनो विदुः।
तया मामद्य मेधयाग्ने मेधाविनं कृणु॥४॥

The wisdom that the being-making seers, possessed of wisdom, know - with that wisdom do you make me today, O Agni, possessed of wisdom.

Many of the mss. (including our P.M.H.I.K.O.) leave *vidus* unaccented at the end of b. The second half-verse is VS. xxxii.14 c, d (which has *kuru* for *kṛṇu*); [so also RV. *khila* to x.151].

१६२६. मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि।
मेधां सूर्यस्य रश्मिभिर्वचसा वेशयामहे॥५॥

Wisdom at evening, wisdom in the morning, wisdom about noon, wisdom by the sun's rays, by the spell (*vacas*), do we make enter into us.

Ppp. is corrupt in c, d : *medhāṁ sūryeṇo 'dyato dhīrāṇā uta stvama.*

109. For healing : with pippalī

Found also in Paipp. xix. Employed in Kauś. once (26.33)with vi.85, 127, and other hymns, and once (26.38) alone, in a remedial rite against various wounds.

[१०९ - पिप्पलीभैषज्य सूक्त]

[ऋषि- अथर्वा। देवता- पिप्पली, भैषज्य, आयु। छन्द- अनुष्टुप्।]

१६२७. पिप्पली क्षिप्तभेषज्यू३तातिविद्धभेषजी।
ता देवाः समकल्पयन्नियं जीवितवा अलम्॥१॥

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The berry (*pippalī*)[1], remedy for what is bruised (*?kṣipta*)[2], and remedy for what is pierced - that did the gods prepare (*sam-kalpay-*); that is sufficient for life.

As elsewhere, the mss. waver between *pippalī* and *piṣpalī* (our Bp.E.O.R.p.m. read the latter). All the *pada*-mss. stupidly give *jīvita : vai* as two independent words. Ppp. has, in a, *kṣupta-* for *kṣipta-*; and, for b, *uta ca viśvabh-*; further, for d, *alaṁ jīvātavā yati**. In the *kampa* between a and b, SPP. unaccountably reads *ū3ta* instead of *u1ta*; the fact that his mss. happen in this case all to agree in giving *ū3ta* is of no account whatever, since they are wildly inconsistent in this whole class of cases; among our mss. are found *ū3, ū1* and *u3*. The comm. gives two alternatives both for *kṣipta-* and for *atividdha-*: for the former *tiraskṛta* (of other remedies) and *vātarogaviśeṣa*, and so on. *[Intending *-tavai iti*?]

१६२८. पिप्पल्य१: समवदन्तायतीर्जनंनादधि।
यं जीवमश्नवामहै न स रिष्याति पूरुषः।

The berries talked together, coming from their birth : whomever we shall reach living, that man shall not be harmed.

The second half-verse is the same, without variant, as RV.x.97.17 c, d (found also as VS.xii.91 c, d, and in TS. iv.2.6[5] and MS.ii.7.13 : the latter reading *-mahe* in c); while the first half is a sort of parody of the corresponding part of the same verse: *avapatantīr avadan diva oṣadhayas pari;* our *-vadantā''yatīs* is probably a corruption of *-vadann āy-*. There is again, in a, a disagreement among the mss. as to *pippalyas*, our Bp.E.I.O., with a number of SPP's authorities, giving *piṣp-*. The comm. explains the word by *hastipippalyādijātibhedabhinnāḥ sarvāḥ pippalyaḥ*; and their "birth" to have been contemporaneous with the churning of the *amṛta* [Ppp. ends with *pauruṣaḥ*.]

१६२९. असुरास्त्वा न्यखनन् देवास्त्वोदवपन् पुनः।
वातीकृतस्य भेषजीमथो क्षिप्तस्य भेषजीम्॥ ३॥

The Asuras dug you in; the gods cast you up again, a remedy for the *vātīkṛta*, likewise a remedy for what is bruised.

The comm. understands *vātīkṛta* as *vātarogāviṭaśarīra*. [Cf. vi.44.3.] [In Ppp., d is wanting, perhaps by accident.]

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1. Piper Longum
2. क्षिप्तभेषजी क्षिप्तानि तिरस्कृतानि अन्यानि भेषजानि यया सा तथोक्ता।

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110. For a child born at an unlucky time

This hymn is not found in Paipp. Kauś. (46.25) applies it for the benefit of a child born under an inauspicious asterism.

[११० - दीर्घायु सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- त्रिष्टुप्, १ पंक्ति।]

१६३०. प्रत्नो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि।
स्वां चाग्ने तन्वं पिप्रायस्वास्मभ्यं च सौभगमा यजस्व॥ १॥

Since, an ancient one, to be praised at the sacrifices, you sit as *hotar* both of old and recent - do you, O Agni, both gratify your own self, and bestow (*ā-yaj*) good fortune on us.

The verse is RV.viii.11.10 (also TA.x.1[69]). Our text has several bad readings, which are corrected in the other version : *kam* in a should be *kam, satsi* should be *satsi*, and *piprāyasva* should be *-pray-* (TA. has, in a, *pratnoṣi*, which its comm. explains by *vistārayasi!*): this last the comm. also reads, but renders it *ājyādihaviṣā pūraya.* The verse is not at all a *pañkti*, although capable of being read as 40 syllables.

१६३१. ज्येष्ठघ्यां जातो विचृतोर्यमस्य मूलबर्हणात् परि पाह्येनम्।
अत्यैनं नेषद् दुरितानि विश्वा दीर्घायुत्वाय शतशारदाय॥ २॥

Born in *jyeṭhaghnī*[1] , in Yama's two Unfasteners (*vicṛt*) - do you protect him from the Uprooter (*mūlabarhaṇa*);[2] may he conduct him across all difficulties unto long life, of a hundred autumns.

The consecutiveness of the verse is very defective, inasmuch as 'born' (*jātas*,nom.) in a can hardly be understood otherwise than of the child, while Agni is addressed in b, and spoken of in third person in c, d. Three asterisms are here [and in 112] referred to, all in our constellation Scorpio: Antares or *Cor Scorpionis* (either alone or with σ, τ) is usually called *jyeṣṭhā* 'oldest', but also (more anciently?), as an asterism of ill omen, *jyeṣṭhaghnī* 'she that slays the oldest'*; *mūla* 'root,' also in the same manner *mūla-barhaṇī* [or *-ṇa*], lit. 'root-wrencher,'* is the tail, or in the tail, of which the terminal star-pair, or the sting (λ, ν), has the specific

1. ज्येष्ठं वयसा प्रवृद्धं हन्तीति ज्येष्ठघ्नो ज्येष्ठाख्यं नक्षत्रम्। 'ज्येष्ठम् एषाम् अवधिष्मेति तज्ज्येष्ठघ्नी। (तै० ब्रा० १.५.२.८)।
2. मूलनक्षत्रं हि मूलोन्मूलनकरम्। 'मूलम् एषाम् अवक्षामेति तन्मूलबर्हणी' (तै० ब्रा० १.५.२.८)।

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name *vicṛtau*. [See note to ii.8.1.] The comm. takes *yamasya* as belonging to *mūlabarhaṇāt*. By a misprint, our text begins with *jyai-* (read *jye-*). *[See TB.i.5.2[8].]

१६३२. व्याघ्रेऽह्न्यजनिष्ट वीरो नक्षत्रजा जायमानः सुवीरः।
स मा वधीत् पितरं वर्धमानो मा मातरं प्र मिनीज्जनित्रीम्॥ ३॥

On the tiger day has been born the hero, asterism-born, being born rich in heroes; let him not, increasing, slay his father; let him not harm his mother that gave him birth.

We should expect at the beginning *vyāghrye* or *vaiyāghre*; the comm. paraphrases the word with *vyāghravat krūre*. [In d, read *sa mā mātaram ?* As to *minit*, see *Gram.* §726.]

111. For relief from insanity

This hymn, like the preceding, is wanting in Paipp. Kauś. (8.24) reckons it as one of the *mātṛnāmāni* (with ii.2 and viii.6); and the comm. quotes a remedial rite against demons (26.29-32) as an example of their use.

[१११- उन्मत्ततामोचन सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- अनुष्टुप्, १ परानुष्टुप् त्रिष्टुप्।]

१६३३. इमं मे अग्ने पुरुषं मुमुग्ध्ययं यो बद्धः सुयतो लालपीति।
अतोऽधि ते कृणवद् भागधेयं यदानुन्मदितोऽसति॥ १॥

Free you this man for me, O Agni, who here bound, well-restrained, cries loudly; thenceforth shall he make for you a portion, when he shall be uncrazed.

Nearly all our mss., and the great majority of SPP's, have the false accent *atas* at beginning of c; both editions give *atas*. The comm. reads *yathā* for *yadā* in d. The comm. paraphrases *suyatas* by *suṣṭhu niyamito niruddhaprasaraḥ san*. Pāda b has a redundant syllable.

१६३४. अग्निष्टे नि शमयतु यदि ते मन उद्युतम्।
कृणोमि विद्वान् भेषजं यथानुन्मदितोऽससि॥ २॥

Let Agni quiet [it] down for you, if your mind is excited (*ud-yu*); I, knowing, make a remedy, that you may be uncrazed.

The comm. reads *udyatam* (= *grahavikāreṇo 'dbhrāntam*) instead of *udyutam* in b.

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१६३५. देवैनसादुन्मदितमुन्मत्तं रक्षसस्परि।
कृणोमिं विद्वान् भेषजं यथानुन्मदितोऽसति॥ ३॥

Crazed from sin against the gods, crazed from a demon - I, knowing, make a remedy, when he shall be uncrazed.

A few of the authorities (including our O.) accent *yadā* in d : *yathā* would be a preferable reading. [Bloomfield, "sin of the gods," AJP.xvii.433, JAOS., etc.]

१६३६. पुनस्त्वा दुरप्सरसः पुनरिन्द्रः पुनर्भगः।
पुनस्त्वा दुर्विश्वे देवा यथानुन्मदितोऽससि॥ ४॥

May the Apsarases give you again, may Indra again, may Bhaga again; may all the gods give you again, that you may be uncrazed.

The *saṁhitā* reading in a and c would, of course, equally admit of *tvā : aduḥ* 'have given you,' and this would be an equally acceptable meaning; the comm. so understands and interprets. In our text, read *punas* at beginning of c (the sign for *u* dropped out).

The difference of meter tends to point out vs. 1 as an alien addition by which this hymn has been increased beyond the norm of the book.

112. For expiation of overslaughing

Found also in Paipp. xix. (vs. 3 in 1.). Used by Kauś. (46.26), with vi.113, in a spell to expiate the offense of *parivitti* 'overslaughing,' or the marriage of a younger before an elder brother [see Zimmer, p.315].

[११२- पाशमोचन सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- त्रिष्टुप्।]

१६३७. मा ज्येष्ठं वधीदुयमग्न एषां मूलबर्हणात् परि पाह्येनम्।
स ग्राह्याः पाशान् वि चृत प्रजानन् तुभ्यं देवा अनु जानन्तु विश्वे॥ १॥

Let not this one, O Agni, slay the oldest of them; protect him from uprooting; do you, foreknowing, unfasten the bonds of the seizure (*grāhi*); let all the gods assent to you.

The allusions in this verse to the same trio of asterisms that were mentioned in 110.2 are very evident. According to the comm., "this one" in a is the *parivitta* [which he takes quite wrongly as the overslaughter - see comm. to vs. 3 a]. Ppp. reads *prajā nas* at end of c, and has, for d, *pitāputrau mātaraṁ muñce yamāt* (cf. 7.d).

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१६३८. उन्मुञ्च पाशांस्त्वमग्न एषां त्रयस्त्रिभिरुत्सिता येभिरासन्।
स ग्राह्याः पाशान् वि चृत प्रजानन् पितापुत्रौ मातरं मुञ्च सर्वान्॥२॥

Do you, O Agni, loosen up the bonds of them, the three with which they three[1] were tied up; do you, foreknowing, unfasten the bonds of the seizure; free all– father, son, mother.

The comm. reads *utthitās* for *utsitās* in b; the word is, strangely, not divided into *ut sitāḥ* in the *pada*-text, which [non-division] would be proper treatment for *utthitās*, and part of the mss. (including our H.I.O.) read *utthitās*. The second half-verse is wanting in Ppp. (save as d is found in it as 1 d : see above).

१६३९. येभिः पाशैः परिवित्तो विबद्धोऽङ्गेअङ्गे आर्पित उत्सितश्च।
वि ते मुच्यन्तां विमुचो हि सन्ति भ्रूणघ्नि पूषन् दुरितानि मृक्ष्व॥३॥

With what bonds the overslaughed one is bound apart, applied and tied up on each limb - let them be released, for they are releasers; wipe off difficulties, O Pūṣan, on the embryo-slayer.

The comm. again commits the violence of understanding *parivittas* in a as if it were *parivettā* 'the overslaugher.' The participles in b are nom. sing. masc., applying to the bound person. The comm. again reads *utthitas*, again supported by a few mss. (including our H.I.), and the *pada*-text again has *utsitaḥ*, undivided. All our mss. save one (K.), and all but one of SPP's, read *te* (without accent) in c; the translation given implies the emendation to *te*, which is made in SPP's text, also on the authority of the comm. After it, SPP. reads *mucyantām*, with, as he claims, all but one of his authorities; of ours, only D.Kp.T. have it, and K. *mucyatām*, all the rest *muñcantām*, as in our text. In Ppp., this verse is found in i., in this form : *ebhiṣ pāśair muduṣau patir nibaddhaḥ paroparārpito añge-añge vi te cṛtyantāṁ vicṛtāṁ hi santi* etc. (d as in our text).

113. For release from seizure (grāhi)

In Paipp. [i.] is found only the first half-verse, much corrupted. It is employed by Kauś. (46.26) in company with the preceding hymn, which see. Verse 2 c, d is specified in the course of the rite, as accompanying the depositing of the "upper fetters" in river-foam.

[११३ - पापनाशन सूक्त]

[ऋषि– अथर्वा। देवता– पूषा। छन्द– त्रिष्टुप्, ३ पंक्ति।]

---

1. माता पिता पुत्र इत्येते त्रयः येभिः। उत्तमाधममध्यमैः पाशैः।

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१६४०. त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे।
ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु॥ १॥

On Trita the gods wiped off that sin; Trita wiped it off on human beings; if from that the seizure has reached you, let the gods make it disappear for you by the incantation (*brahman*).

SPP. properly emends the name, here and in vs. 3, to *trita*, though all his authorities, like ours, read *tṛta*; he also, with equal reason, emends *enam* to *enat* (*enan*) in b. TB. has (in iii. 7.12[5]) what corresponds to the first three pādas, reading both *trita* and *enan**; for c it has *tato mā yadi kiṁ cid ānaśe*. The comm. reads *trita* and *etat*. He also quotes from TB. iii.2.8[9-12], some passages from the story, as there told, of Ekata, Dvita, and Trita, and of the transference of guilt by the gods to them and by them to other beings. A similar story is found in MS. iv.1.9 (where read *krūraṁ mārkṣ*-, twice). The TB. verse relating to this is in our text adapted to another purpose. The comm. holds the "sin" to be still that of overslaughing, as in the preceding hymn. The Anukr. disregards the irregularities of meter. *[And *māmṛje*.]

१६४१. मरीचीर्धूमान् प्र विशानु पाप्मन्नुदारान् गच्छोत वा नीहारान्।
नदीनां फेनाँ अनु तान् वि नश्य भ्रूणघ्नि पूषन् दुरितानि मृक्ष्व॥ २॥

Enter you after the beams, the smokes, O evil; go unto the mists or also the fogs; disappear along those foams of the rivers : wipe off difficulties, O Pūṣan, on the embryo-slayer.

The last pāda is a repetition of 112.3 d, and discordant with the rest of the verse. Some of SPP's authorities read *naśyan* at end of c. The comm. has instead *vikṣva*. The comm. explains *marīcīr* by *agnisūryādiprabhāviśeṣān*, *udārān* by *ūrdhvaṁ gatān meghātmanā pariṇatāṁs tān* (*dhūmān*), and *nīhārān* by *tajjanyān avaśyāyān*.

१६४२. द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैनसानि।
ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु॥ ३॥

Twelve-fold is deposited what was wiped off by Trita - sins of human beings; if from that the seizure has reached you, let the gods make it disappear for you by the incantation.

'Twelve-fold' : i.e. apparently, in twelve different places, or classes, or individuals, TB. (l.c.) specifies eight offenders to whom the transference was successfully made; and the "twelve" is made up, according to the commentator, of the gods, Trita and his two brothers, and these eight. [The vs. is no *pañkti*.]

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This hymn is the last of the 11, with 37 verses, that constitute the eleventh *anuvāka*; the Anukr. says : *prāk tasmāt saptatriṅśaḥ*.

114. Against disability in sacrifice

Found also in Paipp. xvi. Kauś (67.19), in the *savayajña* chapter, uses hymns 114, 115 and 117 with the offering of a "full oblation," the giver of the *sava* taking part behind the priest; and, according to the schol. and the comm., the whole *anuvāka* (hymns 114-124) is called *devaheḍana*, and used in the introduction to the *savayajñas* (60.7), and in the expiatory rite for the death of a teacher (46.30); and the comm. quotes it as applied in Nakṣatra Kalpa 18, in the *mahāśānti* called *yāmyā*, in the funeral ceremony. And hymns 114 and 115 (not verses (114.1, 2) are recited with an oblation by the *adhvaryu* in the *agniṣṭoma*, according to Vait. (22.15); and again in the same ceremony (23.12) in an expiatory rite; also 114 alone (30.22), in the *sautrāmaṇī* sacrifice, with washing of the *māsara* vessel.

[११४ - उन्मोचन सूक्त]

[ऋषि- ब्रह्मा। देवता- विश्वेदेवा। छन्द- अनुष्टुप्।]

१६४३. यद् दैवा देवहेडनं देवासश्चकृमा वयम्।
आदित्यास्तस्मान्नो यूयमृतस्यर्तेन मुञ्चत॥ १॥

O gods! whatever cause of the wrath of the gods we, O gods, have committed - from that do you, O Ādityas, release us by right of right (*ṛta*).

The whole hymn is found in TB. (in ii.4.4[8-9]), with *mā* for *nas* in c as the only variant in the verse. Then this verse occurs again with a somewhat different version of c, d in TB. ii.6.6[1], with which a version in MS.iii.11.10 precisely agrees; and yet again, more slightly different, in TB.iii.7.12[1], with which nearly agree versions in TA.ii.3.1 and MS.iv.14.17. In TB.ii.6.6[1] (and MS.), the second half-verse reads thus : *agnir mā tasmād enaso viśvān muñcatv aṅhasaḥ;* in TB. iii.7.12[1], it is *ādityās tasmān mā muñcata ṛtasya ṛtena mām uta* (TA. *ita* for *uta* [cf. v. Schroeder, *Tübinger Kaṭha-hss.*, p.68]; MS. omits *mā* in c, and has, for d *ṛtasya tv enam ā'mutaḥ*, with variants for the last two words). VS.xx.14 has our a, b, without variant [and adds the c, d of TB.ii.6.6]. [In b, MS.iv.14.17 has *yad vācā'nṛtam odima* (accent! Kaṭha *ūdima*).]

१६४४. ऋतस्यर्तेनादित्या यजत्रा मुञ्चतेह नः।
यज्ञं यद् यज्ञवाहसः शिक्षन्तो नोपशेकिम॥ २॥

By right of right, O Ādityas, worshipful ones, release you us

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here, in that, O you carriers of the sacrifice, we, desirous of accomplishing (*śak*) the sacrifice, have not accomplished it.

Both editions read at the end, as is necessary, *-śekima*, although only two* of our mss. (I.D.), and a small minority of SPP's authorities, accent the *a* (the *pada* mss. absurdly reading *upa śekima*). Ppp. has instead, for d, *sikṣantu upārima*. TB. has *mā* for *nas* at end of b, *yajñair vas* for *yajñaṁ yat* in c, and, for d, *āśikṣanto na śekima*, which is better. *Yajñavāhasas* would be better as nominative. The comm. explains *śikṣ antas* by *niṣpādayitum icchantas*. [For the *pada* blunder, cf. vi.74.2.] *[Whitney's collations seem clearly to give BP.^{2}p.m.I.H.D. as reading *-śekima*.]

१६४५. मेदस्वता यजमानाः सुचाज्यानि जुह्वतः।
अकामा विश्वे वो देवाः शिक्षन्तो नोप शेकिम॥३॥

Sacrificing with what is rich in fat, making oblations of sacrificial butter (*ājya*) with the spoon, without desire, to you, O all gods, desirous of accomplishing we have not been able to accomplish.

Part of the mss. (including our P.M.I.) accent *viśve* in c, an the decided majority (not our Bp.M.W.R.s.m.T.) accent *śekima* at the end (by a contrary blunder to that in 2 d), which SPP., accordingly, wrongly admits into his text. TB. has (also Ppp.) *ājyena* in b; also it reads *vo viśve devāḥ* in c, and, of course, *śekima* at the end; Ppp. *śeṣima*.

115. For relief from sin

Found also in Paipp. xvi. For the use of this hymn by Kauś., and in part by Vait. with the preceding, see under that hymn; Vait. has this one also alone in the *āgrayaṇa iṣṭi* (8.7), with ii.16.2 and v.24.7; and vs. 3 appears (30.23) in the *sautrāmaṇī*, next after hymn 114.

[११५ - पापमोचन सूक्त]

[ऋषि- ब्रह्मा। देवता- विश्वेदेवा। छन्द- अनुष्टुप्।]

१६४६. यद् विद्वांसो यदविद्वांस एनांसि चकृमा वयम्।
यूयं नस्तस्मान्मुञ्चत विश्वे देवाः सजोषसः॥१॥

If knowing, if unknowing, we have committed sins, do you free us from that, O all gods, accordant.

The reading *sajoṣasas* at the end in our text is, though evidently preferable, hardly more than an emendation, since it is read only by our P.M.T.; SPP. gives *sajoṣasas*; the comm. takes the word as a nominative.

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With the verse may be compared VS.viii.13 f (prose). The redundant syllable in a is ignored by the Anukr.

१६४७. यदि॒ जाग्र॒द् यदि॒ स्वप॒न्नेनं॑ एन॒स्योऽक॑रम्।
भू॒तं मा॒ तस्मा॒द् भव्यं॑ च दु॒प॒दादि॑व मुञ्चताम्॥ २॥

If waking, if sleeping, I sinful have committed sin, let what is and what is to be free me from that, as from a post (*drupada*).

The verse nearly corresponds with one in TB.ii.4.4[9], which reads in a *y. divā y. naktam, akarat* at end of b, and *muñcatuḥ* (*-tu*?) at end of d. With a, b is to be compared VS.xx.16 a, b, which has *svapne* for *svapan*, and, for d *enāṅsi cakṛmā vayam*. Our *svapan* in a is an emendation for *svapan*, which all the authorities read, and which SPP. accepts in his text. The *pada* mss. mostly accent *enasyaḥ* in c (our D. has *-aḥ*, the true reading), and SPP. wrongly admits it in his *pada* text. The comm. explains *drupada*, doubtless correctly, by *pādabandhanārtho drumaḥ*.

१६४८. दु॒प॒दादि॑व मुमुचा॒नः स्विन्नः॒ स्नात्वा॑ मला॑दिव।
पू॒तं प॒वित्रे॑णे॒वाज्यं॒ विश्वे॑ शुम्भन्तु मैन॑सः॥ ३॥

Being freed as if from a post, as one that has sweated from filth on bathing, like sacrificial butter purified by a purifier - let all cleanse (*śumbh*) me of sin.

This verse is found in several Yajus texts : in VS. (xx.20), TB. (ii.4.4[9]), K. (xxxviii.5), and MS. (iii.11.10). TB.MS. add *id* after *iva* in a; in b, for *snātvā*, VS. gives *snātas*, and MS. *snātvī*; in d, TB.MS. read *muñcantu* for *śumbhantu*, while VS. reads (better) *śundhantu* and before it *āpas* instead of *viśve*; Ppp. reads *viśvān muñcantu*; and it further has *sindhu* for *svinnas* in b. This time the comm. gives *kāṣṭhamayāt pāda-bandhanāt* as equivalent of *drupadāt*. The Anukr. passes without notice the excess of syllables in a. [The vs. occurs also TB.ii.6.6[3], with *id* again, and with d as in VS. And the Calc. ed. of TB. prints both times *svinna snātvo*.] [As to *śumbh*, see BR. vii.261 top.]

116. For relief from guilt

Found also in Paipp. xvi. The hymn is used by Kauś. in the chapter of portents (132.1), in a rite for expiation of the spilling of sacrificial liquids. As to the whole *anuvāka*, see under hymn 114.

[११६ - मधुमदन्न सूक्त]

[ऋषि- जाटिकायन। देवता- विवस्वान्। छन्द- जगती, २ त्रिष्टुप्।]

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१६४९. यद् यामं चक्रुर्निखनंन्तो अग्रे कार्षीवणा अन्नविदो न विद्यया।
वैवस्वते राजनि तज्जुहोम्यथं यज्ञियं मधुमदस्तु नोऽन्नम्॥ १॥

What that was Yama's the Kārṣīvaṇas[1] made, digging down in the beginning, food-acquiring, not with knowledge, that I make an oblation unto the king, Vivasvān's son; so let our food be sacrificial (*yajñiya*), rich in sweet.

Perhaps better emend at beginning to Perhaps better emend at beginning to *yady āmam* [Bloomfield makes the same suggestion, AJP.xvii.428, SBE.x1ii.457]; the comm. explains by *yamasambandhi krūram*. The *kārṣīvaṇas* are doubtless the plowmen, they of the kindred of *kṛṣīvan* (= *kṛṣīvala*) 'the plower' : whatever offense, leading to death or to Yama's realm, they committed in wounding the earth. The comm. calls the *kṛṣīvanas* Śūdras, and their workmen the *kārṣīvaṇas*; in b, he reads *na vidas* for *annavidas*. The metrical irregularities are ignored by the Anukr.

१६५०. वैवस्वतः कृणवद् भागधेयं मधुभागो मधुना सं सृजाति।
मातुर्यदेनं इषितं न आगन् यद् वा पितापराद्धो जिहीडे॥ २॥

Vivasvant's son shall make [us] an apportionment; having a portion of sweet, he shall unite [us] with sweet - whatever sin of [our] mother's, sent forth, has come to us, or what [our] father, wronged,* has done in wrath.

For *bhāgadheyam* in a, Ppp. reads *bheṣajāni*. The two half-verses hardly belong together. The comm. explains *aparāddhas* by *asmatkṛtāparādhena vimukhaḥ san*. *[In his ms. Whitney wrote "guilty" (which seems much better) and then changed it to "wronged."]

१६५१. यदीदं मातुर्यदि वा पितुर्नः परि भ्रातुः पुत्राच्चेतस एन आगन्।
यावन्तो अस्मान् पितरः सचन्ते तेषां सर्वेषां शिवो अस्तु मन्युः॥ ३॥

If from [our' mother or if from our father, forth from brother, from son, from thought (*cetas*), this sin has come to [us] - as many Fathers as have fastened on (*sac*) us, of them all be the fury propitious [to us].

In most of the *pada*-mss. *āgan* at end of b is wrongly resolved into *ā : agan*, instead of *āgan* (our Kp. has *ā agan*). *Cetasas* the comm. understands to mean 'our own mind'; we should be glad to get rid of the word; its reduction to *ca*, or the omission of *bhrātur* or *putrāt*, would rectify the redundant meter, which the Anukr. passes of *bhrātur* or

1. कार्षीवणाः कृषिं वनन्ति संभजन्त इति कृषीवनाः शूद्राः। तत्संबन्धिनः कर्मकराः कार्षीवणाः।

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putrāt, would rectify the redundant meter, which the Anukr. passes unnoticed. The comm. paraphrases *pari* in b apparently by *anyasmād api parijanāt* !

117. For relief from guilt or debt

Found also in Paipp. xvi. The hymn [not 1 cd, 2 cd] occurs in TB. (iii. 7.9[8-9]), and parts of it elsewhere, see under the verses. [For 1 and 3, see also v. Schroeder, *Tübinger Kaṭha-hss.*, p. 70 and 61.] Hymns 117-119 are used in Kauś. (133.1) in the rite in expiation of the portent of the burning of one's house; and Keś. (to Kauś.46.36) quotes them as accompanying the satisfaction of a debt after the death of a creditor, by payment to his son or otherwise; the comm. gives (as part of the Kauś. text) the *pratīka* of 117. [For the whole *anuvāka*, see under h.114.] In Vait. (24.15), in the *agniṣṭoma*, h.117 goes wit the burning of the *vedi*.

[११७ -आनृण्य सूक्त]

[ऋषि- कौशिक। देवता- अग्नि। छन्द- त्रिष्टुप्।]

१६५२. अपमित्यमप्रतीत्तं यदस्मि यमस्य येन बलिना चरामि।
इदं तदग्ने अनृणो भवामि त्वं पाशान् विचृतं वेत्थ सर्वान्॥ १॥

What I eat (?) that is borrowed, that is not given back; with what tribute of Yama I go about - now, O Agni, I become guiltless (*anṛṇa*) as to that; you know how to unfasten all fetters.

The translation implies emendation of *asmi* to *admi* in a; this is suggested by *jaghasa* in vs. 2, and is adopted by Ludwig also; but possibly *apratīttam asmi* might be borne as a sort of careless vulgar expression for "I am guilty of non-payment." More or less of the verse is found in several other texts, with considerable variations of reading : thus TS. (iii.3.8[1-2]), TA. (ii.3.1[8]), and MS. (iv.14.17 have pādas a, b, c (as a, b, d in TS.); in a, all with *yat kusīdam* for *apamityam* and without *asmi*, and TA.MS. with *apratītam*, and TS. ending with *mayi* (for *yat*), and TA.MS. with *maye'ha*; in b, all put *yena* before *yamasya*, and TA.MS. have *nidhinā* for *balinā*, while MS. ends with *carāvas*; in c (d in TS.), all read *etat* for *idam*, and MS. accents *anṛṇas* (c in TS. is *ihāt'va san niravadaye tat* : cf. our 2 a); d in TA. is *jīvann eva prati tat te dadhāmi*, with which MS. nearly agrees, but is corrupt at the end : *j.e.p. hastānṛṇāni*. TB. (iii.7.9[8]) corresponds only in the first half-verse (with it precisely agrees ĀpŚS. in xiii.22.5): thus, *yāny apāmityāny apratīttāny asmi yamasya balinā carāmi*; its other half-verse corresponds with our 2 a, b. MB. (ii.3.20) has *yat kusīdam apradattam maye'ha yena yamasya nidhinā carāṇi : idaṁ tad agne anṛṇo bhavāmi jīvann eva pratidatte dadāni*. [This suggests *bhavāni* as an improvement in our c. [Finally GB. (ii.4.8) quotes

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the *pratīka* in this form : *yat kusīdam apamityam apratītam. Ppp. reads for* a, b *apamṛtyum apratītaṁ yad asminnasyena*, etc., and, for d, *jīvanna ena prati dadāmi sarvam* (nearly as TA. d, above). The comm. takes *balinā* as = *balavatā*.

१६५३. इहैव सन्तः प्रति दद्म एनज्जीवा जीवेभ्यो नि हराम एनत्।
अपमित्य धान्यं१ यज्जघसाहमिदं तदग्ने अनृणो भवामि॥ २॥

Being just here we give it back; living, we pay it in (*ni-hṛ*) for the living; what grain I have devoured having borrowed [it], now, O Agni, I become guiltless as to that.

With the first half-verse nearly agrees TB. (as above; also ĀpŚS., as above), which reads, however, *tad yātayāmas* for *dadma enat*. The comm. has *dadhmas* for *dadmas* in a; he explains *ni harāmas* by *nitarāṁ niyamena vā'pākurmaḥ*. Ppp. has *etat* at end of a; in c, *apamṛtyu* again also (c, d) *jaghāsā agnir mā tasmād anṛṇaṁ kṛṇotu. Apamityam* in this verse also would be a more manageable form, as meaning 'what is to be measured (or exchanged) off,' i.e. in repayment. *Jaghāsa* in our text is a misprint for *-ghas-*.

१६५४. अनृणा अस्मिन्ननृणाः परस्मिन् तृतीये लोके अनृणाः स्याम।
ये देवयानाः पितृयाणाश्च लोकाः सर्वान् पथो अनृणा आ क्षियेम॥ ३॥

Guiltless in this [world], guiltless in the higher, guiltless in the third world may we be: the worlds traversed by the gods and traversed by the Fathers - all the roads may we abide in guiltless.

The verse is found in TB. (iii.7.9[8-9]), TA. (ii.15[4]), and ĀpŚS. (xiii.22.5), with *-miṅs tṛ-* at junction of a and b (except in TB. as printed), with *uta* inserted before *pitṛyāṇās* and *ca lokās* omitted after it (thus rectifying the meter, of which the Anukr. ignores the irregularity), and with *kṣīyema* (bad) at the end. *Anṛṇa* means also 'free from debt or obligation'; there is no English word which (like German *schuldlos*) covers its whole sense. The comm. points out that it has here both a sacred and a profane meaning, applying to what one owes to his fellow-men, and what duties to the gods.[1] Ppp. combines *anṛṇā'smin* in a, and has the readings of TB. etc. in c, and *adīma* for *ā kṣiyema* at the end.

1. ऋणम् अत्र लौकिकं वैदिकं च परिगृह्यते। लौकिकं तावद् उत्तमर्णाद् गृहीतं हिरण्यधान्यादिकं प्रसिद्धम्। वैदिकं तु 'जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा जायते। ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः' (तै०सं० ६.३.१०.५)।

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118. For relief from guilt

Found also in Paipp. xvi. [The Kaṭha-version of vss. 1 and 2 is given by vs. Schroeder, *Tübinger Kaṭha-hss.*, p.70 f.] Is not used by Vait., nor by Kauś. otherwise than with [the whole *anuvāka* and] hymn 117 : [see under hymns 114 and 117].

[११८ - आनृण्य सूक्त]

[ऋषि- कौशिक। देवता- अग्नि। छन्द- त्रिष्टुप्।]

१६५५. यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः।
उग्रंपश्ये उग्रजितौ तदुद्याप्सरसावनु दत्तामृणं नः॥ १॥

If (*yat*) with our hands we have done offenses, desiring to take up the course (?) of the dice, let the two Apsarases, fierce-(*ugra*-) seeing, fierce-conquering, forgive today that guilt (*ṛṇa*) of ours.

Our mss., like SPP's, waver in b between *gatnum* and *gattum* or *gantum*, but it is a mere indistinctness of writing, and *gatnum* (which not even Böhtlingk's last supplement gives) is doubtless the genuine reading, as given by SPP; our *gaṇam* is an unsuccessful conjecture. The comm. paraphrases the word with *gantavyaṁ śabdasparśādiviṣayam*, and *upalips-* with *anubhavitum icchantaḥ* : 'desiring to sense the sound, feeling, etc.'; our knowledge of the ancient Hindu game of dice is not sufficient to enable us to translate the pāda intelligently. The verse is found also in several Yajus texts, TB. (iii.7.12[3]), TA. (ii.4.1), and MS. (iv.14.17); all read *cakara* in a, and *vagnum* (MS. *vagmum*) for *gatnum* in b, and TB.TA. end b with *upajighnamāṇaḥ* (while MS. has the corrupt reading *avajighram āpaḥ*); in c, d, TB.TA. have the version *dūrepaśyā* (TA. *ugrampaśyā*) *ca rāṣṭrabhṛc ca tāny apsarasāv anu dattām ṛṇāni*, and MS., very corruptly, *ugram paśyāc ca rāṣṭrabhṛc ca tāny apsarasāṁ anu dattā'nṛṇāni*. The comm., heedless of the accent, takes the first two words in c as vocatives. Ppp. reads, in a, b, *kilviṣam akṣam aktam avilipsamānāḥ*.

१६५६. उग्रंपश्ये राष्ट्रभृत् किल्बिषाणि यदुक्षवृत्तमनु दत्तं न एतत्।
ऋणान्नो नर्णमेत्समानो यमस्य लोके अधिरज्जुरायत्॥ २॥

O fierce-seeing one ! realm-bearing one ! [our] offenses what happened at the dice - forgive you that to us; may there not come in Yama's world one having a rope on,desiring to win from us debt (*ṛṇa*) from debt.

Two of the other texts (TA.MS., as above) have this verse also, and with unimportant variations in the first half : TA. simply omits *nas* in b,

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thus rectifying the meter; MS. does the same, but it is also corrupt at the beginning, reading *ugram paśyed rāṣṭrabhṛt k-*. Ppp. reads *u. rāṣṭrabhṛtas kilviṣaṁ y.a.a. attan vas tat*. But in the difficult and doubtful second half, the readings are so diverse as to show themselves mere corrupt guesses : thus, TA. *nen na ṛṇān ṛṇava it samāno y.l.a. āya;* MS. *nemna* (p. *net : naḥ*) *ṛṇān ṛṇavān īpsamāno y.l. nidhir ajarāya*; Ppp. (c) *nṛṇvāno nṛṇvā yad ayacchamāno*. The comm. explains *ṛṇān* (*naḥ*) as either for *ṛṇān* or for *ṛṇāt*; the *pada*-text gives the latter, of course. The *pada*-text does not divide *erts-*, as it doubtless should, into *ā īrts-*, in c; the comm. reads instead *ecchamānas* (= *ṛṇaṁ grahītum abhita icchan*) and explains *adhirajjus* by *asmadgrahaṇāya pāśahastaḥ*. The other texts, it will have been noticed, mentioned *rāṣṭrabhṛt* instead of *ugrajit* as second Apsaras in the first verse. The irregularities of meter are passed unnoticed by the Anukr. [Böhtlingk, ZDMG, 1ii.250, discusses the vs. at length. He suggests for c, *ṛṇāvno no na ṛṇam ertsamāno*, or perhaps *ned ṛṇam*.]

१६५७. यस्मा॑ ऋ॒णं यस्य॑ जा॒यामु॒पैमि॒ यं या॑च॒मानो॒ अ॒भ्यै॑मि॑ देवाः।
ते वाच॑ं वादिषुर्मो॒त्त॑रां॒ मद्दे॑व॒पत्नी॒ अप्स॑रसा॒वधी॑तम्॥ ३॥

To whom [I owe] debt, whose wife I approach, to whom I go begging (*yāc*), O gods - let them not speak words superior to me; you (two) Apsarases, wives of gods, take notice !

Ppp. has a different version (mostly corrupt) of b, c, d : *yaṁ yājamānau abhyemahe : vāte vājin vājibhir mo'ttarām mad devapatnī apsarasāpadītam*. The comm. reads *abhyemi* in b. By analogy with *abhyaimi*, the *pada*-text understands *upaimi* as *upaaimi* in a. Our *pada*-mss. also leave *mā* unaccented in c. The comm. paraphrases *adhī'tam* with *madvijñāpanaṁ citte 'vadhārayatam*.

119. For relief from guilt or obligation

Found also in Paipp. xvi. (in the verse-order 1, 3, 2). All the verses occur, but not together, in TA. [See also v. Schroeder, *Zwei Hss.*, p.15, for vss. 2 and 3; and *Tübinger Kaṭha-hss.*, pp.70, 75 for 1, 2 and 3.] Is not used by Vait., nor by Kauś. otherwise than with [the whole *anuvāka* and with]hymns 117 and 118; see under [hymns 114 and 117].

[११९ - पाशमोचन सूक्त]

[ऋषि- कौशिक। देवता- वैश्वानर अग्नि। छन्द- त्रिष्टुप्।]

१६५८. यद॑दी॒व्यन्नृ॒णम॒हं कृ॒णोम्यदा॑स्यन्नग्न उ॒त संगृ॒णामि॑।
वै॒श्वा॒न॒रो नो॑ अधि॒पा व॑सि॒ष्ठ उदि॑न्नयाति सुकृ॒तस्य॑ लो॒कम्॥ १॥

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If (*yat*), not playing, I make debt, also, O Agni, promise (*samgr*) not intending to give, may Vaiśvānara, our best over-ruler, verily lead us up to the world of the well-done.

Ppp. puts *aham* before *ṛṇam* in a, and reads *urum* for *ud it* in d. The first half-verse has correspondents in TB. (iii.7.12[3]) and TA. (ii.4.1[1]). In a, TB. reads *cakāra* and TA. *babhūva* for *kṛṇomi* and TB. puts *yat* after *ṛṇam*; for b, TB. reads *yad vā 'dāsyant saṁjagārā janebhyaḥ*, and TA. *aditsan vā saṁjagara j.* [For b, cf. vi.71.3 b.]

१६५९. वैश्वानराय प्रति वेदयामि यद्यृणं संगरो देवतासु।
स एतान् पाशान् विचृतं वेदु सर्वानथ पक्वेन सह सं भवेम॥२॥

I make it known to Vaiśvānara, if [there is on my part] promise of debt to the deities; he knows how to unfasten all these bonds; so may we be united with what is cooked (*pakva*).

The first three pādas have correspondents in TA. (ii.6.1[1]), which reads, in a, b, *veda-yāmo yadī nṛṇam*, and, in c, *pāśān pramucan* (i.e. *-cam*) *pra veda*; Ppp. also has *pra veda* instead of *veda sarvān*. Our d, which seems quite out of place here, occurs again at the end of xii.3.55-60, which see (TA. has instead *sa no muñcātu duritād avadyāt*). The comm. explains *pakvena* here as *paripakvena svargādiphalena*, or the ripened fruit of our good works. The Anukr. seems to allow the contraction *sai 'tān* in c.

१६६०. वैश्वानरः पविता मा पुनातु यत् संगरमभिधावाम्याशाम्।
अनाजानन् मनसा याचमानो यत् तत्रैनो अप तत् सुवामि॥३॥

Let Vaiśvānara the purifier purify me, if (*yat*) I run against a promise, an expectation (*āśā*), not acknowledging, begging with my mind; what sin is therein, that I impel away.

The whole verse, this time, has its correspondent in TA. (ii.6.1[2]), which, however, reads for a *v. pavayān naḥ pavitrair* (Ppp. means the same, but substitutes *pāvayā naṣ*); and has, in d, *atra* for *tatra* and *ava* for *apa*. Ppp. has *saṁgalam* near beginning of b. The comm. reads *-dhāvāni* in b, and explains by *ābhimukhyena prāpnavāni*; the minor Pet. Lex. suggests emendation to *ati-dhāv-* 'transgress'. Ludwig emends *āśām* to *āsām* (referring to *devatāsu* in 2 b); the reading and *pada* division *ā śām* are vouched for by Prāt.iv.72, to which rule the word is the counter-example; the comm. explains it by *devādīnām abhilāṣam*. [Bergaigne comments on root *sū*, *Rel. Ved.* iii.44.]

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120. To reach heaven

Found also in Paipp. xvi. [Von Schroeder's *Zwei Hss.*, p. 16, and *Tübinger Kaṭha-hss.*, p.76, may also be consulted for all three vss.] Not used by Kauś. otherwise than with the whole *anuvāka* : see under hymn 114.

[१२० - सुकृतलोक सूक्त]

[ऋषि– कौशिक। देवता– अन्तरिक्ष, पृथिवी, द्यौ, अग्नि।

छन्द– जगती, २ पंक्ति, ३त्रिष्टुप्।]

१६६१. यदुन्तरिक्षं पृथिवीमुत द्यां यन्मातरं पितरं वा जिहिंसिम।
अयं तस्माद् गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य लोकम्॥१॥

If (*yat*) atmosphere, earth, and sky, if father or mother we have injured (*hiṅs*), may this householder's-fire lead us up from that to the world of the well-done.

The first half-verse is found, without variation, in a number of other texts : in TS. (i.8.5[3]), TB. (iii.7.12[4]), TA. (ii.6.2[8]), MS. (i.10.3), AŚS. (ii.7.11); they do not agree entirely in the second half which they put in place of ours. Ppp. agrees with some of them, reading *agnir mā tasmād enaso gārhapatyaḥ pramuñcatu*. Only b is really *jagatī*.

१६६२. भूमिर्मातादितिर्नो जनित्रं भ्रातान्तरिक्षमभिशस्त्या नः।
द्यौर्नः पिता पित्र्याच्छं भवाति जामिमृत्वा मावं पत्सि लोकात्॥२॥

May mother earth, Aditi our birthplace, brother atmosphere, [save] us from imprecation; may our father heaven be weal to us from paternal [guilt]; having gone to my relatives (*jāmi*), let me not fall down from [their?] world.

The verse is found also in TA. (ii.6.2[9]), which reads at end of a *abhiśasta enaḥ*; and, in c, d, *bhavāsi jāmi mitvā* (*jāmim itvā?*) *mā vivitsi lokān* : the variants are of the kind that seem to show that the text was unintelligible to the text-makers, and that we are excusable in finding it extremely obscure. Ppp. brings no help.* Our translation implies in b *abhiśastyās*, but the *pada* reading is *abhi śastyā*, as if instr.; the comm. understands *-tyās*. Our *pada* mss. also leave *mā* unaccented in d. Ludwig and Grill supply *lokāt* to *pitryāt* : "from the paternal world." The comm. divides alternatively *jāmi mṛtvā* and *jāmim ṛtvā*. The verse is a good *triṣṭ ubh*, though capable of being contracted to 40 syllables. *[Grill reports a Ppp. reading *trātā* for *bhrātā*, although I do not find it in Roth's collations. Might it represent a *trātv antarikṣam*?]

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१६६३. यत्रा॑ सु॒हार्दः॑ सु॒कृतो॒ मद॑न्ति॒ वि॒हाय॒ रोग॑ं त॒न्व॑१ः स्वायाः॑।
अश्लो॑णा॒ अङ्गै॒रहृ॑ताः स्व॒र्गे तत्र॑ पश्येम पि॒तरौ॑ च पु॒त्रान्॥ ३॥

Where the well-hearted, the well-doing revel, having abandoned disease of their own selves, not lame with their limbs, undamaged in heaven (*svarga*)- there may we see [our] parents and sons.

[The first half we had at iii.28.5.] The verse corresponds to TA.ii.6.2[10], which reads *madante* at end of a, *tanvāṁ svāyām* at end of b, *aśloṇāṅgair* (so Ppp. also) in c (also *ahṛtās*, but this is doubtless a misprint [the Poona ed. reads in fact *ahrutās*]), and *pitaraṁ ca putram* at the end. The comm. reads *tanvās* in b, with part of the mss. (including our P.M.I.O.), and *aśroṇās* in c. [For the substance of the vs., cf. Weber, *Sb.* 1894, p.775.]

121. For release from evil

Found also in Paipp. xvi. [For vss. 3, 4, cf. v. Schroeder, *Zwei Hss.*, p.15, *Tübinger Kaṭha-hss.*, p.75.] Used by Kauś. (52.3) with vi.63 and 84, in a rite for release from various bonds; [and with the whole *anuvāka* - see under h.114].

[१२१ - सुकृतलोकप्राप्ति सूक्त]

[ऋषि- कौशिक। देवता- अग्नि, ३ तारके। छन्द- त्रिष्टुप्, ३-४ अनुष्टुप्।]

१६६४. वि॒षाणा॒ पाशा॒न् वि ष्याध्य॒स्मद् य उ॑त्त॒मा अ॑ध॒मा वा॑रु॒णा ये।
दु॒ष्वप्न्यं॑ दु॒रि॒तं निः ष्वा॒स्मदथ॑ गच्छेम सु॒कृत॑स्य लो॒कम्॥ १॥

An untier, do you untie off us the fetters that are highest, lowest, that are Varuṇa's; remove (*nis-sū*) from us evil-dreaming [and] difficulty; then may we go to the world of the well-done.

Viṣāṇā (p. *vi sānā*) is doubtless 'antler' here, as at iii.7.1, 2 [which see] (though neither Kauś. nor the schol. nor our comm. make mention of such an article as used here); but it was necessary to render it etymologically, to bring out the word-play between it and *vi ṣya*; the comm. treats it as a participle (= *vimuñcatī*), disregarding, as usual, the accent (really *vi-sā* + *ana* [*Skt. Gram.* §1150 e]). The second pāda is the same with vii.83.4 b. The proper readings in c are (see note to Prāt.ii.86) *duṣṣvapnyam* and *niṣṣva*, which the mss. almost without exception * abbreviate to *duṣvap-* and *niṣva*, just as they abbreviate *dattvā* to *datvā*, or, in vs. 2 a, *rajjvām* to *rajvām* (see my *Skt. Gr.* §232). SPP. here gives in his *saṁhitā*-text *ni ṣva*, with all his authorities; our text has *niḥ ṣva*, with only one of ours (O.) : doubtless the true metrical form is *nīṣ ṣuvā' smat*.

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[Cf. Roth, ZDMG. Xlviii. 119, note]. Ppp. lacks our second half-verse, having instead 2 a, b. *[That is, if we take the occurrences of the words as a whole in AV.]

१६६५. यदु॒ दारु॑णि ब॒ध्यसे॒ यच्च॒ रज्ज्वां॒ यद् भूम्यां॑ ब॒ध्यसे॒ यच्च॑ वा॒चा।
अ॒यं तस्मा॒द् गार्ह॑पत्यो नो अ॒ग्निरुदि॑न्नयाति सु॒कृत॑स्य॑ लो॒कम्॥ २॥

If (*yat*) you are bound in wood, and if in a rope; if you are bound in the earth, and if by a spell (*vāc*) - may this householder's fire lead us up from that to the world of the well-done.

The second half-verse here is the same with 120.1 c, d, and seems unconnected with the first half. Ppp. reads, in a, *dāruṇā* and *rajvā*, and omits the second half-verse, thus reducing the hymn to three verses, the norm of the book.

१६६६. उद॑गात॒ां भग॑वती वि॒चृत॒ौ नाम॒ तार॑के।
प्रेहामृत॑स्य यच्छत॒ां प्रैतु॑ बद्ध॒कमोच॑नम्॥ ३॥

Arisen are the two blessed stars named the Unfasteners; let them bestow here of immortality (*amṛta*); let the releaser of the bound advance.

The first half-verse is the same with ii.8.1 a, b; compare also iii.7.4 a, b. The verse corresponds to TA.ii.6.1[3], which has, for a, *amī* [AV. iii.7.4, *amū*] *ye subhage divi*, and, in d, *etad* for *prāt 'tu*.

१६६७. वि जि॑हीष्व लो॒कं कृ॑णु ब॒न्धान्मु॑ञ्चासि॒ बद्ध॑कम्।
योन्या॑ इव॒ प्रच्यु॑तो॒ गर्भ॑: प॒थः सर्वा॒ँ अनु॑ क्षिय॥ ४॥

Go you apart; make room; may you free the bound one from the bond; like a young fallen out of the womb, do you dwell along all roads.

A corresponding verse is found in TA. (ii.6.1[4]), which has, for a, *vi jihīrṣva lokān kṛdhi*,*and, at the end, *anu ṣva* (also *pathas* after *sarvān*). Ppp. reads at the end *anu gacha*, and this is what the comm. gives as paraphrase of *anu kṣiya*. The Anukr. seems to authorize the contraction *yonye 'va* in c. *[In c, *yones* for *yonyās*.]

122. With an offering for offspring

Verses 2, 3 are found in Paipp. xvi. [For vss. 1-3, cf. v. Schroeder, *Zwei Hss.*, p.15, *Tübinger Kaṭha-hss.*, pp. 75-76.] It appears in Kauś.,

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with the hymn next following,* in the *savayajñas* (63.29), accompanying the offering of *saṁsthitahomas*; and the comm. regards vs. 5 (instead of xi.i.27, which has the same *pratīka*) as intended at 63.4, in the same ceremonies, with distribution of water for washing the priests' hands. Vait. (22.23) has both hymns in the *agniṣṭoma*, with vii.41.2, as recited by the sacrificer. [For the whole *anuvāka,* see under h. 114]. *[And with x.9.26].

[१२२ - तृतीयनाक सूक्त]

[ऋषि– भृगु। देवता– विश्वकर्मा। छन्द– त्रिष्टुप्, ४–५ जगती।]

१६६८. एतं भागं परि ददामि विद्वान् विश्वकर्मन् प्रथमजा ऋतस्य।
अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम॥ १॥

This portion I, knowing, make over [to you], O Viśvakarman, first-born of right; by us [is it] given, beyond old age; along an unbroken line may we pass (*tr*) together.

The connection in this verse is obscure; *prathamajās* 'first-born' in b can only qualify "I" grammatically; doubtless it should be vocative, belonging to Viśvakarman. The comm. connects *dattam* directly with *bhāgam*, which he explains by *pakvam annaṁ havirbhāgaṁ vā*. The second half-verse corresponds to TA.ii.6.15 c, d (in immediate connection with the two preceding verses of our text also), which differs only by reading at the end *carema*; and this the comm. also reads. The first half-verse in TA. is as follows : *sa prajānan pratigṛbhṇīta vidvān prajāpatiḥ prathamajā ṛtasya*; and Ppp. apparently intends a similar reading; it has *taṁ prajānan ity ekā*, as if the verse had occurred earlier in the text; but it has not been found.

१६६९. तृतं तन्तुमन्वेके तरन्ति येषां दत्तं पित्र्यमायनेन।
अबन्ध्वेके ददतः प्रयच्छन्तो दातुं चेच्छिक्षान्त्स्वर्ग एव॥ २॥

Some pass along the extended line, of whom what is the Fathers' [was] given in course (*?āyanena*); some, without relatives, giving, bestowing - if they be able to give, that is very heaven.

The TA. (ii.6.2[6]) has this verse also, with variants : *anu saṁcaranti* for *taranti* (besides the preceding *anu*) in a, *āyanavat* at end of b, *-yacchāt* at end of c (Ppp. has *-yachān*), *śaknuvāṅsas** for *śikṣān* and *eṣām* for *eva* in d. Both comm's understand *ṛṇam* 'debt' with *pitryam*, and *abandhu* (which appears to be used adverbially) as equivalent to *abandhavas :* though without descendants, they too reach heaven as reward of their gifts. Ppp. has also *te* for *cet* in d. *[The Calc. ed. seems to

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have *śaknuvānsaḥ sv-*. Does it intend *śaknuvān* (or *śaknavān* - see *Gram.* §701) *sa sv-*?]

१६७०. अन्वारभेथामनुसंरभेथामेतं लोकं श्रद्दधानाः सचन्ते।
यद् वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम्॥३॥

Take you (both) hold after, take hold together after; to this world they that have faith attach themselves (*sac*); what cooked [offering] of yours is served up in the fire, combine you, O husband and wife, in order to the guarding of it.

The verse is found in TA. (ii.6.2[7]), with great differences of text : *anu-* is omitted at the beginning; *anu*, second time in a, is accented, *anu*; b, is *samānam panthām avatho ghṛtena*; *pūrtam* for *pakvam* is read (also by Ppp.), and *yad* inserted before *agnau*, in c*; d is *tasmai gotrāye'ha jāyāpatī saṁ rabhethām*. The reading *pūrtam* is against our understanding *pakvam* of the body prepared by fire for the other world. The comm. explains *pariviṣṭam* by *prakṣiptam*, the TA. comm. by *pariprāpitam*, both apparently taking it from root *viś*. The verse is found repeated, with a different beginning, as xii.3.7. It is too irregular to be called a simple *triṣṭ ubh*. *[Thus rectifying its meter.]

१६७१. यज्ञं यन्तं मनसा बृहन्तमन्वारोहामि तपसा सयोनिः।
उपहूता अग्ने जरसः परस्तात् तृतीये नाके सधमादं मदेम॥४॥

The great sacrifice, as it goes, with mind, I ascend after, with fervour (?*tapas*), of like origin; being called upon, O Agni, may we, beyond old age, revel in joint reveling in the third firmament.

The connection of *manasā*, in a, is probably with *anvārohāmi*; that of *tapasā* is possibly with *sayonis*; but the comm. understands "connected with the sacrifice in virtue of penance"; he guesses two different interpretations of the half-verse. Some of our mss. (P.M.H.p.m.O.) make in c the combination *upahūtā'gne* which the meter demands. Neither this verse nor the next [save its a] has anything of a *jagatī* character.

१६७२. शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक् सादयामि।
यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्त्स ददातु तन्मे॥५॥

These cleansed, purified, worshipful maidens I seat in separate succession in the hands of the priests (*brahman*); with what desire I now pour you out, O ye, Indra here with the Maruts grant me that.

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The verse occurs again, with a slight variation at the end, as xi.1.27, and, with much more important differences, as x.9.27. In the latter verse, instead of the figurative appellation "maidens," we have "the divine waters (fem.)" themselves addressed.

123. For the success of an offering

[Partly prose, 3 and 4.] This hymn and the one following are not found in Paipp. Its uses by Kauś. and Vait. with hymn 122 are explained under that hymn. And vss. 3-5 appear also in Vait. (2.15), at the *parvan* sacrifice, in the ceremony of *pravaraṇa*. [For the whole *anuvāka*, see under h.114.]

[१२३ - सौमनस्य सूक्त]

[ऋषि- भृगु। देवता- विश्वेदेवा। छन्द- त्रिष्टुप्, ३ द्विपदा साम्नी अनुष्टुप्, ४ एकावसाना द्विपदा प्राजापत्या भुरिक् अनुष्टुप्।]

१६७३. एतं सधस्थाः परि वो ददामि यं शेवधिमावहाज्जातवेदाः।
अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन्॥ १॥

This one, O you associates (*?sadhastha*), I deliver to you, whom Jātavedas shall carry [as] a treasure; the sacrificer follows after well-being; him do you recognize in the highest firmament.

The verse is found also in VS. (xviii.59) and K. (x1.13). VS. reads, in a, *sadhastha* and *te* (for *vas*); in b, it puts *śevadhim* after *āvahāt*; in c, it reads *a. yajñapatir vo atra*. The comm. explains *sadhasthās* as meaning 'the gods' (*saha tiṣṭhanty ekatra svarge loke sthāne yajamānena saha nivasanti*).

१६७४. जानीत स्मैनं परमे व्योमन् देवाः सधस्था विद लोकमत्र।
अन्वागन्ता यजमानः स्वस्तीष्टापूर्तं स्म कृणुताविरस्मै॥ २॥

Recognize you him in the highest firmament; you divine associates, you know [his] world there; the sacrificer follows after well-being; make you what he has offered and bestowed plain for him.

This verse is found with the preceding in VS. (xviii.60) and K. (x1.13), and also in TB. (iii.7.13[3-4]), but with considerable variants : at the beginning, *etaṁ jānātha* (TB. *jānītāt*) *par-*; in b, TB. *vṛkās* for *devās*, both VS. and TB. *sadh-* unaccented, which is better, but VS. *vida*, which is bad, and both *rūpam asya* (for *lokam atra*), which gives a better sense; for c, both *yad āgachāt pathibhir devayānais*; in d, both *iṣṭāpūrte*, and VS. *kṛṇavātha*, but TB. *kṛṇutāt*, both without *sma*.

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१६७५. देवाः पितरः पितरो देवाः।
यो अस्मि सो अस्मि॥३॥

O gods ! O Fathers! O Fathers! O gods! who I am, he am I.

The comm. with his usual carelessness of accent, takes the vocatives here for nominatives. Some of SPP's authorities (also our O.s.m.) omit the accent of the first *asmi*.

१६७६. स पचामि स ददामि स यजे स दत्तान्मा यूषम्॥४॥

He do I cook, he do I give, he do I offer; [as] he, let me not be parted from what is given.

That is, from my gifts, or their reward. The comm. counts and explains these two quasi-verses, 3 and 4, as one. But the Anukr. reckons this hymn (as it reckoned the preceding one) as one of five verses (*pañcarca*), and SPP's edition as well as ours so divides. ['As that one, I cook' etc. would be an equally accurate translation, and the English of it is not so harsh.]

१६७७. नाके राजन् प्रति तिष्ठ तत्रैतत् प्रति तिष्ठतु।
विद्धि पूर्तस्य नो राजन्त्स देव सुमना भव॥५॥

In the firmament, O king, stand firm; there let this stand firm; know of what we have bestowed, O king; do you, O god, be well-willing.

The comm. understands the addresses of this verse as made to Soma, which is very questionable; and the "this" of b to be the *iṣṭāpūrtam*, which (or *dattam*, vs.4) is right. It must be by a corruption of the text that the Anukr. does not define the verse as an *anuṣṭubh*.

124. Against evil influence of a sky-drop

This hymn, like the preceding, is not found in Paipp. It is employed by Kauś. (46.41) in an expiatory rite for the portent of drops of rain from a clear sky. In Vait. (12.7) it is used in the *agniṣṭoma* when one has spoken in sleep; and vs. 3 separately (11.9), in the same ceremony, when the man who is being consecrated is anointed. [For the whole *anuvāka*, see under h.114.]

[१२४ - निर्ऋत्यपस्तरण सूक्त]

[ऋषि- अथर्वा। देवता- दिव्य आपः। छन्द- त्रिष्टुप्।]

१६७८. दिवो नु मां बृहतो अन्तरिक्षादपां स्तोको अभ्यपप्तद् रसेन।
समिन्द्रियेण पयसाहमग्ने छन्दोभिर्यज्ञैः सुकृतां कृतेन॥१॥

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From the sky now, from the great atmosphere, a drop of water has fallen upon me with essence (*rasa*); with Indra's power, with milk, O Agni, [may] I [be joined], with the meters, with offerings, with the deed of the well-doing.

The verse is found also in HGS. i.16.6, with sundry variants : *mā* for *mām* in a; *apatac chivāya* at end of b; in c, d, *manasā 'ham ā 'gām brahmaṇā guptaḥ sukṛtā kṛtena*; these are in some respects improvements, especially in relieving the embarrassing lack of a verb in our second half-verse. The comm. paraphrases *antarikṣāt* by *ākāśān nirmeghāt*, and supplies *saṁgaccheya* (as in the translation). It is a little strange that the fall of water out of the air upon one is so uncanny and must be atoned for (*ākāśodakaplāvanadoṣaśānti*).

१६७९. यदि॑ वृ॒क्षादु॒भ्यप॑पत॒त् फल॑ं॒ तद् यद्यन्तरि॑क्षा॒त् स उ॑ वा॒युरे॒व।
यत्रास्पृ॑क्षत् त॒न्वो॑३ यच्च॒ वास॑स॒ आपो॑ नुदन्तु निर्ऋ॑ति परा॒चैः॥२॥

If from a tree it has fallen upon [me], that is fruit; if from the atmosphere, that is merely Vāyu; on whatever part of my body, and what part of my garment, it had touched, let the waters thrust perdition away.

This verse also is found with the preceding in HGS.; which in a reads *vṛkṣāgrād abhyapatat* and omits *tat*; and in b reads *yad vā* for *yadi* and *tat* for *sa*; for c, it has *yatrā vṛkṣas tanuvai yatra vāsaḥ*, and in d *bādhantām* instead of *nudantu*. The comm. paraphrases the end of b thus : *vāyvātmaka eva nā 'smākaṁ doṣāya*. The third pāda is really *jagatī*.

१६८०. अ॒भ्यञ्ज॑नं सुर॒भि सा सम्पृ॑द्धि॒र्हिर॑ण्यं॒ वर्च॒स्तदु॑ पू॒त्रिम॑मे॒व।
सर्वा॑ प॒वित्रा॒ वित॒ताध्य॒स्मत् तन्मा ता॑रीन्निर्ऋ॒ति॒र्मो अरा॑तिः॥३॥

A fragrant ointment, a success is that; gold, splendor, just purifying is that. All purifiers [are] stretched out from us; let not perdition pass that, nor the niggard.

That is, the uncanny drop is all these fine things. The comm. renders *pūtrimam* in b by *śuddhikaram*; and *adhi* in c by "above." The second pāda is redundant by a syllable.

With this ends the twelfth *anuvāka*, of 11 hymns and 38 verses; the old Anukr. says *aṣṭatriṁśo dvādaśaḥ*.

125. To the war-chariot : for its success

Found also in Paipp. xv. (in the verse-order 2, 3, 1). This hymn and the next are six successive verses of RV. (vi.47.26-31) and also of VS. (xxix.52-57), TS. (iv.6.6[5-7]), and MS. (iii.16.3). In Kauś. (15.11) it [and

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not xii.3.33] is used in a battle-rite, with vii.3, 110, and other passages, as the king mounts a new chariot (at Kauś. 10.24 and 13.6 it is ix.1.1 that is intended [so SPP's ed. of the comm. to iii.16], not vs. 2 of this hymn). In Vait. (6.8), vss. 3 and 1 are quoted in the *agnyādheya*, accompanying the sacrificial gift of a chariot; and the hymn (or vs. 1), in the *sattra* (34.15), as the king mounts a chariot.

[१२५ - वीर-रथ सूक्त]

[ऋषि- अथर्वा। देवता- वनस्पति। छन्द- त्रिष्टुप्, २ जगती।]

१६८१. वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः।
गोभिः संनद्धो असि वीडयस्वास्थाता ते जयतु जेत्वानि॥१॥

O forest-tree ! stout-limbed verily may you become, our companion, furtherer, rich in heroes; you are fastened together with kine; be you stout; let him who mounts you conquer things conquerable.

There is no difference of reading among all the versions of this verse. GB. (i.2.21) quotes its *pratīka* [and so does MGS. at i.13.5; cf. p.155]; MB. (i.7.16) has the whole verse. "Kine," as often elsewhere, means the products of cattle, here the strips of cow-hide; and "tree" the thing made of its wood [cf. i.2.3, note.]

१६८२. दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज॥२॥

Forth from heaven, from earth [is its] force brought up; forth from forest-trees [is its] power brought hither; to the force of the waters, brought forth hither by the kine, to Indra's thunder-bolt, the chariot, do you sacrifice with oblation.

Or all the nouns ("force" and "power" in a, b as well) are to be taken as accusatives with *yaj* 'sacrifice to.' Ppp. reads *ābhṛtaṁ* at end of a, and *parisambhṛtaṁ* in b. All the other versions have the better reading *āvṛtam* at end of c; and so has the comm., followed by three of SPP's mss.; and it is accordingly adopted in SPP's text. MS. reads *āvṛtam* also in b, and *antarikṣāt* instead of *oja udbhṛtam* in a. TS.VS. have *divaḥ p-* at the beginning. The comm. refers to TS.vi.1.3[4] as authority for identifying the chariot with Indra's thunderbolt.

१६८३. इन्द्रस्यौजो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः।
स इमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय॥३॥

Indra's force, the Maruts' front (*anīka*), Mitra's embryo,

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Varuṇa's navel– do you, enjoying this oblation-giving[1] of ours, O divine chariot, accept the oblations.

All the other versions have *vajras* for *ojas* in a, and Ppp. agrees with them. All, too (not Ppp.), combine *se'mām* at beginning of c, against the requirement of the meter. The GB. quotes (i.2.21) the *pratīka* of this verse in its form as given by our text. [Ppp. has *dharuṇasya* for *var-* in b.]

126. To the drum : for success against the foe

Found also in Paipp. xv.* (but 1 c, d and 2 a, b are wanting, probably by an error of the copyist), and in the same other texts as the preceding hymn (RV.VS.TS.MS.: in MS. the three verses are not in consecution with those of 125). Applied by Kauś. (16.1) in a battle rite, with v.20, as the drums and other musical instruments of war, duly prepared, are sounded thrice and handed to those who are to play them. Vait. (34.11) has it (also with v.20) in the same ceremony as the preceding hymn, as the drum-heads are drawn on. *[Seems to be an error for Paipp. vii.]

[१२६ - दुन्दुभि सूक्त]

[ऋषि– अथर्वा। देवता– दुन्दुभि। छन्द– भुरिक् त्रिष्टुप्, ३ पुरोबृहती विराड्गर्भा त्रिष्टुप्।]

१६८४. उप॑ श्वासय पृथि॒वीमुत द्यां पु॑रु॒त्रा ते॑ वन्वतां॒ विष्ठि॑तं॒ जग॑त्।
स दु॑न्दुभे स॒जूरिन्द्रे॑ण दे॒वैर्दू॒राद् दवी॑यो॒ अप॑ सेध॒ शत्रू॑न्॥ १॥

Blast you unto heaven and earth; in many places let them win for you the scattered living creatures (*jagat*); do you, O drum, allied with Indra [and] the gods, drive away our foes further than far.

The second pāda is translated according to the reading of our text, whose *vanvatām*, however, can hardly be otherwise than a corruption of the *manutām* of the other texts; Ppp. has instead *sunutām*, which is yet worse; the comm. has *vanutām*. MS. has, in d, *ārāt* for *dūrāt*.

१६८५. आ क्र॑न्दय॒ बल॒मोजो॒ न॒ आ धा॑ अ॒भि ष्ट॑न दुरि॒ता बाध॑मानः।
अप॑ सेध दुन्दुभे दुच्छुना॒मि॒त इन्द्र॑स्य मु॒ष्टिर॑सि वी॒डय॑स्व॥ २॥

Resound you at [them]; may you assign strength [and] force to us; thunder against [them], forcing off difficulties; drive, O drum, misfortune away from here; Indra's fist are you; be stout.

---

1. हव्यानि देवेभ्यो वीर्यवत्तमम् इति हि ब्राह्मणम्, अभिनिधा।

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The other texts have, in b, *niḥ ṣanihi* for *abhi ṣṭana*, and, in c, *protha* for *sedha*, and the plural *duchunās* (save TS., which gives *-nāṁ*, in *pada*-text *-nān*).

१६८६. प्रामूं जयाभी३मे जयन्तु केतुमद् दुन्दुभिर्वावदीतु।
समश्वपर्णाः पतन्तु नो नरोऽस्माकमिन्द्र रथिनो जयन्तु॥ ३॥

Conquer you those yonder; let these here conquer; let the drum speak loud [*vāvad-*] [and] clear; let our horse-winged heroes fly together; let our chariot-men, O Indra, conquer.

All the other texts have, for a, *ā'mūr aja pratyāvartaye'māḥ*, and *vāvadīti* at end of b; in c, for *patantu, caranti* (but MS. *carantu*); while Ppp. reads *patayanti. Amūṁ* before *jaya* doubtless means *amūn*, and is so translated above; but the *pada*-text understands it as *amūm*, and the comm. supplies *śatrusenām*. The Anukr. contracts the first pāda into 9 syllables.

127. Against various disease : with a wooden amulet

This hymn is not found in Paipp. Kauś. applies it (26.33-39), with ii.7, 25; vi.85, 109; viii.7, in a healing rite against various diseases (with this hymn specially the person treated is to be smeared by means of a splinter of *palāśa*, ib.34; and the head of one seized by Varuṇa is to be anointed, ib.39); and it is reckoned (note to 26.1) to the *takmanāśana gaṇa*.

[१२७ - यक्ष्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- वनस्पति, यक्ष्मनाशन। छन्द- अनुष्टुप्, ३ त्र्यवसाना षट्पदा जगती।]

१६८७. विद्रुधस्य बलासस्य लोहितस्य वनस्पते।
विसल्पकस्योषधे मोच्छिषः पिशितं चन॥ १॥

Of the *vidradha*, of the red *balāsa*, O forest-tree, of the *visalpaka*, O herb, do you not leave even a bit (*?piśita*).

Or *lohitasya* may be a separate disease (so rendered by Zimmer : the comm. takes it as either "red" or "[a disease of] the blood"). The form *visalpaka* is given here on the strength of SPP's authorities (among which living repeaters of the text are included), and of the comm., which derives it from root *srp* (*vividhaṁ sarpati*), with substitution of *l* for *r*; no manuscript is to be trusted to distinguish *lpa* and *lya*, and, as the word is unknown save in this hymn and in ix.8 and xix. 44, there was nothing to show which was the true reading. The comm. takes

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caturañgulapalāśavṛkṣa to be the tree addressed, and *vidradha* as *vidaraṇaśīlo vraṇaviśeṣaḥ*; also *piśita* as *nidānabhūtaṁ duṣṭam māṁsam*; and *balāsa* as *kāsaśvāsādi*. [Our P.M.E.I.O.R.K. combine *visalpakasyoṣ adhe* in *saṁhitā* in c; and this SPP. adopts in his text, and reports nothing to the contrary from his authorities.]

१६८८. यौ ते॑ बलास॒ तिष्ठ॑तः कक्षे॑ मु॒ष्कावप॑श्रितौ।
वेदा॒हं तस्य॑ भेष॒जं ची॒पुद्रु॑रभि॒चक्ष॑णम्॥ २॥

The two testicles that are yours, O *balāsa*, laid away in yours armpit (*?kakṣa*) - I know the remedy for that, the *cīpudru*, a looking-upon.

By a blundering confusion of *c* and *ś* in transcription, in our text and in the *Index Verborum* founded upon it, the form *śīpudru* instead of *cī-* has been adopted for this verse. The comm. reads *cīpadru*, and calls it "a kind of tree having this name"; perhaps *cīpuḍu* is the true form. We should have expected rather *upa-* or *api-* than *apaśritau* in b (= *apakṛṣṭam āśritau*; and *kakṣe* = *bāhumūle*, comm.). ["Testicles" : perhaps swellings of the auxiliary "glands."]

१६८९. यो अङ्ग्यो॒ यः कर्ण्यो॑ यो अ॒क्ष्योर्वि॒सल्प॑कः।
वि वृ॑हामो वि॒सल्प॑कं विद्र॒धं हृ॑द॒याम॒यम्।
परा॒ तमज्ञा॑तं॒ यक्ष्मम॑धरा॒ञ्चं सु॑वामसि॥ ३॥

The *visalpaka* that is of the limbs, that is of the ears, that is in the eyes - we eject the *visalpaka*, the *vidradha*, the heart-disease; we impel away downward that unknown *yakṣma*.

128. For auspicious time : with dung-smoke

Except the third verse, this hymn occurs also in Paipp. xix.. Besides the ceremony reported under vs. 1, Kauś. has the hymn (50.13) in a general rite for good fortune, with vi.1, 3-7, 59 etc. etc.; and also, in the chapter of portents (100.3), in a expiatory ceremony on occasion of an eclipse of the moon (*somagrahaṇa*, comm.); vs.3, too, is specially quoted in the *aṣṭakā* ceremony (138.8), as accompanying a nineteenth [oblation?].

[१२८ - राजा सूक्त]

[ऋषि- अथर्वाङ्गिरा। देवता- सोम, शकधूम। छन्द- अनुष्टुप्।]

१६९०. श॒क॒धू॒मं नक्ष॑त्राणि॒ यद् राजा॑न॒मकु॑र्वत।
भ॒द्राह॒मस्मै॑ प्राय॑च्छन्नि॒दं राष्ट्र॒मसा॑दिति॥ १॥

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When the asterisms made the *śakadhūma* their king, they bestowed on him auspicious (*bhadra-*) day, saying "This shall be [his] royalty."

Śakadhūma (with irregular but not unparalleled accent : see my *Skt. Gr.* §1267 b) means primarily 'dung-smoke', i.e. smoke arising from burning dung (or else the vapor from fresh dung). According to the comm., it signifies here the fire from which such smoke arises, and then, "on account of inseparability from that, a Brahman"; and he quotes Ts.v.2.8[1-2]: "a Brahman is indeed this Agni Vaiśvānara." The Kauśika-Sūtra, in a passage (50.15, 16) also quoted by the comm., says that, with this hymn, 'having laid balls of dung on the joints of a Brahman friend, one asks dung-smoke, "what sort of day today?" He (of course, the Brahman*) answers "propitious, very favorable." Prof. Bloomfield takes *śakadhūma* to be out-and-out the title of a Brahman, "weather-prophet"; but this seems not to follow from the Sūtra, also not from the Anukr., and least of all from the hymn. The Paipp. version differs considerably from ours (but nearly agrees with one in an appendix to the Nakṣatra-kalpa : see Bloomfield, AJP.vii.485) : it reads *yad rājānaṁ śakadhūmaṁ nakṣ atrāṇy akṛṇuta : bhadrāham asmai prā'yachan tato rāṣṭram ajāyata*. The accent of *asāt* in d is not explained by any known rule. *[So Keśava to Kauś.50.16.]

१६९१.भद्राहं नौ मध्यन्दिने भद्राहं सायमस्तु नः।

भद्राहं नो अह्नां प्राता रात्री भद्राहमस्तु नः॥२॥

Auspicious day ours at noon, auspicious day be ours at evening, auspicious day ours in the morning of the days; be night auspicious day for us.

That is, may each of these times be free from omens and influences of ill-luck. The Ppp. version runs thus : *bh. astu nas sāyaṁ bh. prātar astu naḥ : bh. asmabhyaṁ tvaṁ śakadhūma sadā kṛṇu*(as in the appendix to the Nakṣatra-kalpa just cited).

१६९२. अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम्।

भद्राहमस्मभ्यं राजञ्छकधूम त्वं कृधि॥३॥

From day-and-night, from the asterisms, from sun-and-moon, do you, O king *śakadhūma*, make auspicious day for us.

This verse, as already noted, is wanting in Ppp., but its second half nearly agrees with that of the Ppp. version of vs. 2. The accent in b should be emended to *sūryācandramasābhyām*, as is read below [see W's note] in xi.3.34. The first half-verse is metrically irregular.

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१६९३. यो नो॑ भद्रा॒हम॑करः सा॒यं नक्त॒मथो॒ दिवा॑।
तस्मै॑ ते नक्षत्रराज॒ शक॑धूम॒ सदा॒ नमः॑॥४॥

You who have made auspicious day for us at evening, by night, also by day - to you as such, O *śakadhūma*, king of the asterisms, [be] always homage.

Ppp. reads *akarat* at end of a, and *prātar* for *naktam* in b. All the mss. leave *akaras* unaccented, and SPP. accordingly gives *akaras* in his text; ours emends to *akaras*.

One may conjecture that it is the Milky Way, which is not unlike a thin line of smoke drawn across the sky, that is the real king of the asterisms, and that its imitation by a column of the heavy smoke of burning dung is what was relied on to counter-act any evil influences from the asterisms; or the behaviour of such smoke, as rising upward or hanging low, may have been really a weather-sign.

129. For good-fortune : with a śiṅśapā amulet

Found also in Paipp. xix. (in the verse-order 1, 3, 2). Used by Kauś. (36.12), with vi.139 and vii.38, in a rite relating to women, for good-fortune : one binds *sauvarcala* on the head after the fashion of a herb (-amulet ? Keś. and the comm. explain as the root or flower of the *śaṅkhapuṣpikā*) and enters the village.

[१२९ - भगप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- भग। छन्द- अनुष्टुप्।]

१६९४. भगे॑न मा शांशपेन॒ सा॒कमिन्द्रे॑ण मे॒दिना॑।
कृ॒णोमि॑ भ॒गिनं॒ मापं॑ द्रा॒न्त्वरा॑तयः॥१॥

Me with a portion (*bhaga*) of *śiṅśapā*, together with Indra [as] ally, I make myself portioned; let the niggards run away.

The mss. blunder over the word *śāṅśapena*. SPP. reports only *śāṅśaphena* as variant (read by two of his); ours have that, and also *śāṅsayena* and *sāṅśayena*; our text reads wrongly *śāṅśayena* [correct to *śāṅśapena*]. The comm. gives *saṁśaphena*, and etymologizes it accordingly as *sam* + *śapha!* Ppp. has *sāṅśapena*. The *śiṅśapā* is the *Dalbergia sisu*, a tree distinguished for height and beauty. The comm. understands *bhaga* throughout the hymn as the god Bhaga. [The refrain recurs at xiv.2.11.] The Anukr. overlooks the lack of a syllable in c.

१६९५. येन॑ वृ॒क्षाँ अ॒भ्यभ॑वो॒ भगे॑न॒ वर्च॑सा स॒ह।
तेन॑ मा भ॒गिनं॑ कृ॒ण्वप॑ द्रा॒न्त्वरा॑तयः॥२॥

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With what portion you did overcome the trees, together with splendor, therewith make me portioned; let the niggards run away.

Ppp. reads quite differently : *athā vṛkṣāṅ adyabhavat sākam indreṇa medinā : evā mā* etc.

१६९६. यो अन्धो यः पुनःसरो भगो वृक्षेष्वाहितः।
तेन मा भगिनं कृण्वपं द्रान्त्वरातयः॥३॥

The portion that is blind, that is reverted (*punaḥsara*), set in the trees– therewith make me portioned; let the niggards run away.

Extremely obscure. There must be some special connection, unclear to us, between *bhaga* and *śiṅśapā*. The comm. understands the god Bhaga, and explains the epithet 'blind' in this verse by referring to Nirukta xii.14, and 'reverted' as relating to his consequent inability to go forward; he reads *āhatas* in b for *āhitas*, and pictures the blind Bhaga as running against the trees along his way! The sense is, perhaps, the fortune or beauty that lies invisible and withdrawn in the trees. Ppp. ends b with *vṛkṣe sārpitaḥ*, and has, for c, *bhage nī rāme 'stu śaṅśapo*.

130. To win a man's love

Hymns 130-132 are not found in Paipp. Hymn 130 and the next two are used by Kauś. (36.13-14) in a women's rite (*duṣṭ astrīvasīkaraṇakarmaṇi*, comm. and Keś.), with strewing of beans (comm. and Keś. read *māṣān*, not *māṣasmarān*), burning of arrow-tips, and [comm. and Keś.] piercing of an effigy.

[१३० -स्मर सूक्त]

[ऋषि– अथर्वा। देवता– स्मर। छन्द– अनुष्टुप्, १ विराट् पुरस्ताद् बृहती।]

१६९७. रथजितां राथजितेयीनामप्सरसामयं स्मरः।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥१॥

Of the Apsarases, chariot-conquering, belonging to the chariot-conquering, [is] this the love (*smara*) : you gods, send forth love; let yon [man] burn for (*anu-śuc*) me.

Our *pada*-mss. (and three of SPP's) make in a the absurd division *rātha jite : yīnām*, for which the comm. reads *rathajite dhīnām* (= *rathena jetavye māṣākhye oṣadhi*; and *dhyānajananīnām*). The two terms (of which one is an evident derivative of the other) have so little applicability to the Apsarases that Grill resorts to the violent and unacceptable measure of substituting *arthajitām ārthajitīnām*. Perhaps nothing more is meant than to mark strongly the all-conquering power postulated for the

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Apsarases in this spell. Ludwig renders *smara* by "love-charm." The comm., in spite of *priyas* in 2 b and *amuṣya* in 3 b, thinks it a woman whose love is sought.

१६९८. अ॒सौ मे॑ स्मरता॒दिति॑ प्रि॒यो मे॑ स्मरता॒दिति॑।
देवा॒: प्र हि॑णुत स्म॒रम॒सौ माम॑नु॒ शोच॑तु॥ २॥

Let yon [man] love (*smṛ*) me; being dear, let him love me : you gods, send etc. etc.

At the end of pādas a and b is added *iti*, not translated; it appears to indicate an expression of the purpose for which the gods are to despatch love. The comm. combines vss.2 and 3 into one verse, thus restoring the norm of the book; but the Anukr. calls the hymn one of four verses, and that is plainly its value in the present state of the text. [Here the comm., alternatively, allows that it may be a man whose love is sought.]

१६९९. यथा॒ मम॒ स्मरा॑दसौ॒ नामुष्या॒हं क॒दा च॒न।
देवा॒: प्र हि॑णुत स्म॒रम॒सौ माम॑नु॒ शोच॑तु॥ ३॥

That you [man] may love me, not I him at any time, you gods, send etc. etc.

SPP's *pada*-text, probably by an oversight, leaves *amuṣya* unaccented; the comm. undauntedly explains it by *amūṁ striyam*.

१७००. उन्मा॑दयत मरुत॒ उद॑न्तरिक्ष मादय।
अग्न॒ उन्मा॑दया त्वम॒सौ माम॑नु॒ शोच॑तु॥ ४॥

Craze (*un-māday-*) [him], O Maruts; O atmosphere, craze [him]; O Agni, do you craze [him]; let yon [man] burn for me.

131. To win a man's love

Not found in Paipp. (like the preceding and the following hymn). Used by Kauś. only with the preceding and the following hymn (see under the former).

[१३१ - स्मर सूक्त]

[ऋषि- अथर्वा। देवता- स्मर। छन्द- अनुष्टुप्।]

१७०१. नि शी॑र्ष॒तो नि प॑त्तत आ॒ध्यो॑३ नि ति॑रामि ते।
देवा॒: प्र हि॑णुत स्म॒रम॒सौ माम॑नु॒ शोच॑तु॥ १॥

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Down from the head, down from the feet, your longings (*ādhī*) I draw down. You gods, send forth love; let yon [man] burn for me.

Again the comm. stupidly (see vs. 3) understands a woman to be addressed.

१७०२. अनुमतेऽन्विदं मन्यस्वाकूते समिदं नमः।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ २॥

O Anumati, assent to (*anu-man*) this; O design (*ākūti*), may you constrain (*sam-nam*) this. You gods, send etc. etc.

'Design' (*ākūti*) is evidently here a personification (*saṁkalpābhimāninī devatā*, comm.), as is often *anumati* 'assent.' No ms. reads *namas*, without accent, and SPP. accordingly prints *namas* in his text; ours emends to *namas*; the comm. takes the word as a noun; *idam* in a he explains by *madabhilaṣitam*. The Anukr. heeds not that the first pāda is *triṣṭubh*.

१७०३. यद् धावसि त्रियोजनं पञ्चयोजनमाश्विनम्।
ततस्त्वं पुनरायसि पुत्राणां नो असः पिता॥ ३॥

If (*yat*) you run three leagues, five leagues, a horseman's day's journey, thence shall you come back; you shall be father of our sons.

The proper division of *āyasi* in c is doubtless *ā : ayasi*, which is, however, read only by one of SPP's *pada*-mss.; the others give *ā ayasi* (cf. *ā ayati* at vi.60.2) or *ā ayasi*, and this last is adopted by SPP. quite unaccountably, since such accent and such division do not properly go together in any *pada*-text.

132. To compel a man's love

Like the two preceding hymns, not found in Paipp. Used by Kauś. only with its two predecessors (see under 130). The metrical definitions of the Anukr. are artificial and worthless.

[१३२ - स्मर सूक्त]

[ऋषि- अथर्वा। देवता- स्मर। छन्द- १ त्रिपदा अनुष्टुप्, २,४ त्रिपदा विराट् महाबृहती, ३ भुरिक् अनुष्टुप्, ५ त्रिपदा महाबृहती।]

१७०४. यं देवाः स्मरमसिञ्चन्नप्स्वन्तः शोशुचानं सहाध्या।
तं ते तपामि वरुणस्य धर्मणा॥ १॥

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The love that the gods poured within the waters, greatly burning, together with longing - that I heat for you by Varuṇa's ordinance (*dharman*).

१७०५. यं विश्वे॑ दे॒वाः स्म॒रमसि॑ञ्चन्नप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा॥ २॥

The love that all the gods poured etc. etc.

१७०६. यमि॑न्द्रा॒णी स्म॒रमसि॑ञ्चदप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा॥ ३॥

The love that Indrāṇī poured etc. etc.

१७०७. यमि॑न्द्रा॒ग्नी स्म॒रमसि॑ञ्चताम॒प्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा॥ ४॥

The love that Indra-and-Agni poured etc. etc.

१७०८. यं मि॒त्रावरु॑णौ स्म॒रमसि॑ञ्चताम॒प्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा॥ ५॥

The love that Mitra-and-Varuṇa poured etc. etc.

133. To a girdle : for long life etc.

Found also in Paipp. v. Used by Kauś. (47.14-15) in a rite of sorcery, with the following hymn, for due preparation of girdle and staff; vs. 3 also alone in the same rite (47.13), with laying fuel of *bādhaka* on the fire; and vss. 4 and 5 twice in the *upanayana* ceremony (56.1; 57.1), with tying on a girdle.

[१३३ - मेखलाबन्धन सूक्त]

[ऋषि- अगस्त्य। देवता- मेखला। छन्द- १ भुरिक् त्रिष्टुप्, २,५ अनुष्टुप्, ३ त्रिष्टुप्, ४ जगती।]

१७०९. य इ॒मां दे॒वो मेख॑लामाब॒बन्ध॒ यः सं॑न॒नाह॒ य उ॑ नो युयोज॑।
यस्य॑ दे॒वस्य॑ प्र॒शिषा॒ चरा॑मः स पा॒रमि॑च्छा॒त् स उ॑ नो॒ वि मु॑ञ्चात्॥ १॥

The god that bound on this girdle, that fastened [it] together (*sam-nah*), and that joined (*yuj*) [it] for us, the god by whose instruction we move - may he seek the further shore, and may he release us.

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Ppp. has in c the singular *carāmi*. 'Further shore' is a familiar expression for the end of a difficult or dangerous act or process (*prāripsitasya karmaṇaḥ samāptim*, comm.). *Tasya* at beginning of c in our text is a misprint for *yasya*. [The Anukr. refuses to sanction the contraction *ye'mām*.]

१७१०. आहुतास्यभिहुत ऋषीणामस्यायुधम्।
पूर्वा व्रतस्य प्राश्नती वीरघ्नी भव मेखले॥२॥

Offered to are you, offered unto; you are the weapon of the seers (*ṛṣi*); partaking (*pra-aś*) first of the vow (*vrata*), be you a hero-slayer, O girdle.

For the first pāda Ppp. has only the single word *āhuta* (perhaps by accidental omission); in d it reads *avīraghnī*. The comm. explains *vrata* as either 'vow' or, by the usual secondary application, 'milk etc.' (*kṣīrādikam*); to *abhihutā* in a it prefixes an explanatory *sampāta-*.

१७११. मृत्योरहं ब्रह्मचारी यदस्मि निर्याचन् भूतात् पुरुषं यमाय।
तमहं ब्रह्मणा तपसा श्रमेणानयैनं मेखलया सिनामि॥३॥

Since I am death's student (*brahmacārin*), soliciting from existence (?*bhūta*) a man (*puruṣa*) for Yama, him do I, by incantation (*brahman*), by fervor, by toil, tie with this girdle.

It is the duty of a Vedic student to beg provision for his teacher. Ppp. begins b with *bhūtau niryācan*. The comm. reads *niryācam*, explaining it as first person sing. (= *yāce*)! The result he takes to be "by this binding on of a girdle I impede the progress of my enemy." Pāda c has a redundant syllable.

१७१२. श्रद्धाया दुहिता तपसोऽधि जाता स्वसा ऋषीणां भूतकृतां बभूव।
सा नो मेखले मतिमा धेहि मेधामथो नो धेहि तप इन्द्रियं च॥४॥

Daughter of faith, born out of fervor, sister of the being-making seers was she; do you, O girdle, assign to us thought (*mati*), wisdom; also assign to us fervour and Indra's power.

All the mss. (and both editions) accent *babhūva* at end of b, as if a relative were expressed or implied in the line somewhere. The verse is really mixed *triṣṭubh* and *jagatī*; [a is *jagatī* only by count; *no* in c looks like an intrusion]. [As to the combination *-sa ṛṣ-*, see note to Prāt.iii.46.]

१७१३. यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे।
सा त्वं परि ष्वजस्व मां दीर्घायुत्वाय मेखले॥५॥

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You whom the ancient being-making seers bound about, do you embrace me, in order to length of life, O girdle.

134. To crush an enemy with a thunderbolt

Found also in Paipp. v. Used by Kauś. (47.14) in a rite of sorcery with the preceding hymn (which see); and also later in the same rite (47.18), with smiting down the staff three times. *[The Anukr. text is here confused and defective. Its reading (with the probable omission supplied in brackets) is, *antyā bhurik* [*anuṣṭubh, dvitīyā bhurik*] *trpadā gāyatrī*.]

[१३४ - शत्रुनाशन सूक्त]

[ऋषि- शुक्र। देवता- वज्र। छन्द- परानुष्टुप् त्रिष्टुप्,
२ भुरिक् त्रिपदा गायत्री, ३ अनुष्टुप्।]

१७१४. अयं वज्रस्तर्पयतामृतस्यावास्य राष्ट्रमप हन्तु जीवितम्।
शृणातु ग्रीवाः प्र शृणातूष्णिहां वृत्रस्येव शचीपतिः॥ १॥

Let this thunderbolt gratify itself with right (*?ṛtasya*), let it smite down his kingdom, away his life; let it crush [his] neck, crush up his nape, as Śachīpati of Vṛtra.

Ppp. reads *vratena* instead of *ṛtasya* in a, meaning perhaps *mṛtena*, which would be a welcome improvement, suggesting emendation of our text to *-tām mṛtasya* 'on the dead man,' anticipating the result of the action imprecated in the next pāda. Ludwig translates as if it were *amṛtasya*, which is to be rejected. The comm. renders it simply 'truth, or sacrifice', and regards a staff (*dhāryamāṇo daṇḍaḥ*) as intended by *vajra*; in b he apparently overlooks and omits *ava*. The *pada*-reading at end of c is *uṣṇihā*, as if for *-hau*, dual; the comm. reads *-hāḥ*, which is doubtless the right form. Ppp. leaves off the last pāda, but whether it ends c with *uṣ ṇihāḥ* I am not informed. Ppp. also has *jīvam* for *jīvitam* in b, and *skandhā* for *grīvās* in c. [The Anukr. ignores the *jagatī* rhythm of a and c.]

१७१५. अधरोऽधर उत्तरेभ्यो गूढः पृथिव्या मोत्सृपत्।
वज्रेणावहतः शयाम्॥ २॥

Beneath, beneath them that are above, hidden, may he not creep out of the earth; let him lie smitten down by the thunderbolt.

[The mark which should divide a from b is not noted in W's collation-book.]

१७१६. यो जिनाति तमन्विच्छ यो जिनाति तमिज्जहि।
जिनतो वज्र त्वं सीमन्तमन्वज्वमनु पातय॥ ३॥

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Whoever scathes, him seek you after; whoever scathes, him smite; the crown of the scather, O thunderbolt, do you cause to fall following after.

The last pāda is very obscure; it is rendered as if it meant an involving of the offender's crown (*sīmanta :=śiraso madhyadeśa*, comm.) in the fall of the thunderbolt (but the comm. explains *anvañcam* by *anulomam!*). Ppp. reads *sāyakas* for *tvam* in c. The Prāt. gives an *obiter dictum* (iii.43) on the derivation of *sīmanta* (or *sīmant*). The metrical definition [*bhurig anuṣṭup*] seems to be omitted in the Anukr.

135. To crush an enemy

Found also in Paipp. v. Used by Kauś. (47.20) in the same rite of sorcery as the two preceding hymns, with the direction "do as stated in the text."

[१३५ - बलप्राप्ति सूक्त]

[ऋषि- शुक्र। देवता- वज्र। छन्द- अनुष्टुप्।]

१७१७. यदश्नामि बलं कुर्व इत्थं वज्रमा ददे।
स्कन्धानमुष्य शातयन् वृत्रस्येव शचीपतिः॥ १॥

When (*yat*) I eat, I make strength; thus do I take the thunderbolt, cutting to pieces (*śat*) the shoulders of him yonder, as Śachīpati of Vṛtra.

Skandha 'shoulder' is always plural [in AV.], and so is not precisely equivalent to the word used to render it. Ppp. has for b, *vajram anupātayati*. Pāda b is deficient unless we read *va-jr-am*.

१७१८. यत् पिबामि सं पिबामि समुद्र इव संपिबः।
प्राणानमुष्य सं पायु सं पिबामो अमुं वयम्॥ २॥

When I drink, I drink up, an up-drinker like the ocean; drinking up the breath of him yonder, we drink him up.

Ppp. combines *samudrai'va* in b, and reads, in c, d, *saṁpivāṁ saṁpivāmy ahaṁ pivā*.

१७१९. यद् गिरामि सं गिरामि समुद्र इव संगिरः।
प्राणानमुष्य संगीर्य सं गिरामो अमुं वयम्॥ ३॥

When I swallow, I swallow up, a swallower-up like the ocean; swallowing up the breath of him yonder, we swallow him up.

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Ppp. reads, for c, d, *prāṇam amuṣya saṁgiraṁ saṁgirāmy ahaṁ giraṁ*. The accent *girāmi* in out text is doubtless wrong (read *girāmi*), but it is read by all the authorities, and accordingly is adopted in both editions.

136. To fasten and increase the hair

Not found in Paipp. Used by Kauś. (31.28), with the following hymn, in a remedial rite for the growth of the hair.

[१३६ - केशदृंहण सूक्त]

[ऋषि- वीतहव्य। देवता-नितत्नी वनस्पति। छन्द-अनुष्टुप्,
२ एकावसाना द्विपदा साम्नी बृहती।]

१७२०. दे॒वी दे॒व्यामधि॑ जा॒ता पृ॑थि॒व्याम॑स्योषधे।
तां त्वा॑ नितत्नि॒ केशे॑भ्यो॒ दृंह॑णाय खनामसि॥ १॥

You are born divine on the divine one, [namely] the earth, O herb; you here, O down-stretcher, we dig in order to fix the hair.

The comm. explains the plant addressed to be the *kācamāci* etc.; *nitatanī* is apparently not the name, but an epithet, "sending its roots far down" (*nyakprasaraṇaśīlā*, comm.).

१७२१. दृंह॑ प्र॒लाञ्ज॒नयाजा॑ताञ्जा॒तानु॒ वर्षी॑यसस्कृधि॥ २॥

Fix you the old ones, generate those unborn, and make longer those born.

The comm. strangely divides vss. 2 and 3 differently, adding 3 a, b to 2, and leaving 3 c, d to form by themselves a verse. [The Anukr. scans as 9 + 9. The "verse" seems to be prose.]

१७२२. यस्ते॒ केशो॑ऽव॒पद्य॑ते॒ सम्लो॒ यश्छ॑ वृ॒श्चते॑।
इ॒दं तं वि॒श्वभे॑षज्या॒भि षि॑ञ्चामि वी॒रुधा॑॥ ३॥

What hair of yours falls down, and what one is hewn off with its root, upon it I now pour with the all-healing plant.

The comm., as well as all the mss. (and both editions), has the false form *vṛścate* (for *vṛścyate*).

137. To fasten and increase the hair

Of this hymn only the second verse is found in Paipp. (i.). It is used by Kauś. only with the preceding hymn, as there explained.

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[१३७ - केशवर्धन सूक्त]

[ऋषि- वीतहव्य। देवता-नितत्नी वनस्पति। छन्द-अनुष्टुप्।]

१७२३. यां जमदग्निरखनद् दुहित्रे केशवर्धनीम्।
तां वीतहव्य आभरदसितस्य गृहेभ्यः॥ १॥

[The herb] which Jamadagni[1] dug for his daughter, [as] hair-increaser, that one Vītahavya brought from Asita's houses.

Or *vītahavya* may be understood (with the Anukr.) as an epithet, 'after the gods had enjoyed his oblations.' The comm. takes it as a proper name, as also *asitasya* (= *kṛṣṇakeśasyai 'tatsaṁjñasya muneḥ*).

१७२४. अभीशुना मेया आसन् व्यामेनानुमेयाः।
केशा नडा इव वर्धन्तां शीर्ष्णस्ते असिताः परि॥ २॥

To be measured with a rein were they, to be after-measured with a fathom : let the black hairs grow out of your head like reeds.[2]

The Ppp. version, though corrupt, suggests no different reading. The comm., startled at the exaggeration implied in *abhīśu*, declares it to mean "finger." In d, *asitās* is read by all the mss., and consequently by both editions; it apparently calls for emendation to *asitās*, and is so translated (*kṛṣṇavarṇāḥ*, comm.). The Anukr. seems to admit the contraction *naḍe 'va* in 2 c, 3 c.

१७२५. दंह मूलमाग्रं यच्छ वि मध्यं यामयौषधे।
केशा नडा इव वर्धन्तां शीर्ष्णस्ते असिताः परि॥ ३॥

Fix you the root, stretch the end, make the middle stretch out, O herb; let the black hairs grow out of your head like reeds.

Yāmaya, in b, is *yamaya* in *pada*-text, by Prāt.iv.93.

138. To make a certain man impotent

Found (except vs. 5) also in Paipp. i. Used by Kauś. (48.32) in a rite of sorcery, with wrapping, crushing and burying urine and faeces.

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1. जमत् इति ज्वलतिकर्मसु पाठात् (निघ० १.१७)।
2. नडास्तृणविशेषाः। (सायण)

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[१३८ - क्लीबत्व सूक्त]

[ऋषि– अथर्वा। देवता- नितत्नी वनस्पति। छन्द-अनुष्टुप्, ३ पथ्यापंक्ति।]

१७२६. त्वं वी॒रुध्यां॑ श्रेष्ठ॑तमाभिश्रुतास्यौ॑षधे।
इ॒मं मे॑ अ॒द्य पूरु॑षं क्ली॒बमो॑प॒शिनं॑ कृधि॥ १॥

You are listened to, O herb, as the most best of plants; make you now this man for me impotent (*klība*), *opaśa*-wearing.

The *opaśa* is some head-ornament worn distinctively by women (comm. *strīvyañjanam*). Geldner holds that *opaśa, kurīra* (vs. 2), and *kumba* (vs. 3) all mean alike 'horn.' Ppp. reads *pauruṣam* in c. The comm. does not attempt to identify the plant addressed.

१७२७. क्ली॒बं कृ॑ध्योप॒शिन॒मथो॑ कुरी॒रिणं॑ कृधि।
अथा॒स्येन्द्रो॒ ग्राव॑भ्यामु॒भे भि॑नत्त्वा॒ण्ड्यौ॑॥ २॥

Do you make him impotent, *opaśa*-wearing, likewise make him *kurīra*-wearing; then let Indra with the (two) pressing-stones split both his testicles.

Ppp. gives *kṛtvā* for *kṛdhi* in a (combining *kṛtvo'p-*), and reads throughout *klīva* and *opaśu*; in c, d it has *ubhābhyām asya gr. indro bhinattv ā*. The comm. explains *kurīra* as = *keśa*, and quotes from TS.iv.1.5[3] the phrase *sinīvālī sukaparadā sukurīrā svaupaśā;* and also, from an unknown source, *stanakeśavatī strī syāl lomaśaḥ puruṣaḥ smṛtaḥ*.

१७२८. क्लीब॑ क्ली॒बं त्वा॑करं॒ वध्रे॒ वध्रिं॑ त्वाकर॒मर॒सार॒सं त्वा॑करम्।
कु॒रीर॑मस्य शी॒र्षणि॒ कुम्बं॑ चाधि॒निद॑ध्मसि॥ ३॥

Impotent one, I have made you impotent; eunuch (*vadhr*), I have made you eunuch; sapless one, I have made you sapless; the *kurīra* and the *kumba* we set down upon his head.

The comm. explains *kurīra* here as 'a net of hair' (*keṣajāla*) and *kumba* as 'its ornament' (*tadābharaṇam*), and he quotes from ĀpŚS.x.9.5 the sentence *atra patnīśirasi kumbakurīram adhy ūhate*. Both words plainly signify some distinctively womanish head-dress or ornament. Ppp. reads (as also our P.s.m.) *kumbham* in e; and, for c, *arasaṁ tvā'karam arasā'raso 'si*.

१७२९. ये ते॑ ना॒ड्यौ॒ दे॒वकृ॑ते॒ ययो॒स्तिष्ठ॑ति॒ वृष्ण्य॑म्।
ते ते॑ भिनद्मि॒ शम्य॑या॒मुष्या॒ अधि॑ मु॒ष्कयोः॥ ४॥

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The two god-made tubes that [are] yours, in which stands your virility, those I split for you with a peg, on yon women's loins (*muṣka*).

Ppp. combines *amuṣyā'dhi* in d (but perhaps the true *saṁhitā*-reading?). [Ppp. has a gap in the place where our *śamyayā* stands.]

१७३०. यथा॑ न॒डं कु॒शिपु॑ने॒ स्त्रियो॑ भि॒न्दन्त्यश्म॑ना।
ए॒वा भि॑नद्मि ते॒ शेपो॑ऽमुष्या॒ अधि॑ मु॒ष्कयोः॥५॥

As women split reeds with a stone for a cushion, so do I split your member, on yon woman's loins.

In this and the preceding verse, the comm. strangely connects *muṣkayos* with the preceding noun (*nāḍyau, śepas*) and supplies *śilāyās* with *amuṣyās*.

139. To compel a woman's love

The hymn is wanting in Paipp. Kauś. (36.12) uses it in a women's rite, with vi.129 and vii.38 : see under the former.

[१३९ - सौभाग्यवर्धन सूक्त]

[ऋषि- अथर्वा। देवता-वनस्पति। छन्द-त्र्यवसाना षट्पदा विराड् जगती, २-५ अनुष्टुप्।]

१७३१. न्य॒स्ति॒का रु॑रोहिथ सुभग॒ंकर॑णी॒ मम॑।
श॒तं तव॑ प्रता॒नास्त्रय॑स्त्रिंशन्नि॒ता॒नाः।
तया॑ सहस्रप॒र्ण्या हृद॑यं शोषयामि ते॥१॥

Nyastikā has you grown up, my good-fortune maker; a hundred [are] your forth-stretchers, three and thirty your down-stretchers. With this thousand-leafed [herb] I make dry your heart.

The great majority of mss. (including ours all but Bp.D.R.Kp.) read *sabhāgaṁk-* in b, and this appears to be probably the true *saṁhitā*-reading, with *-bhag-* for *pada*-reading, although neither the Prāt. nor its commentary notes the case; SPP's edition, like ours, reads *-bhag-*. The comm. explains *nyastikā* as *nitarām asyantī* 'casting downward' (namely, any omen of ill-fortune). OB. takes it as a fem. of *nyasta-ka* 'stuck in'; perhaps rather diminutive of *nyasta*, as if 'something thrown down, cast away, insignificant.' The comm. understands the plant intended to be the *śaṅkha-puṣpikā* (*Andropogon aciculatus* : "creeping; grows on barren pasture-ground. Of very coarse nature. I never found it touched by mois

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cattle.'' Roxburgh). The comm. ends vs.1 with the fourth pāda, adding the other two to vs. 2.

१७३२. शुष्यंतु मयि ते हृदयमथो शुष्यत्वास्यम्।
अथो नि शुष्य मां कामेनाथो शुष्कास्या चर॥२॥

Let your heart dry up on me, then let [your] mouth dry up; then dry you up by loving me; then go you about dry-mouthed.

Read perhaps rather *mām-kāmena*. To pādas count an extra syllable each.

१७३३. संवनंनी समुष्पला बभ्रु कल्याणि सं नुद।
अमूं च मां च सं नुद समानं हृदयं कृधि॥३॥

A conciliator, a love-awakener (?), do you, O brown, beauteous one, push together; push together both yon woman and me; make [our] heart the same.

The mss. hardly distinguish *ṣy* and *ṣp*, but ours, in general, seem, as distinctly as the case admits, to read *samuṣyalā* in a; yet SPP. has *-uṣpa-* (noting one ms. as reading *-uṣya-*), and as he has living scholars among his authorities, the probability is that he is right. Save here and at xiv.1.60 (*uṣyalāni* or *uṣpa-*), the word appears to be unknown. The comm. gives a worthless mechanical etymology, *samyak uptaphalā satī*. [Is *samubjalā* (root *ubj*) intended, as a marginal note of Mr. Whitney's suggests?] Our P.M:I. read *amuṁ* at beginning of c.

१७३४. यथोदुकमपपुषोऽपशुष्यत्यास्यम्।
एवा नि शुष्य मां कामेनाथो शुष्कास्या चर॥४॥

As the mouth of one who has not drunk water dries away, so dry you up by loving me, then go you about dry-mouthed.

The third pāda has a redundant syllable.

१७३५. यथा नकुलो विच्छिद्य संदधात्यहिं पुनः।
एवा कामस्य विच्छिन्नं सं धेहि वीर्यावति॥५॥

As a mongoose, having cut apart, puts together again a snake, so, O powerful [herb], put together the divided of love.

This capacity of the mongoose is unknown to naturalists, nor have any references to it been noted elsewhere.

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140. With the first two upper teeth of a child

Found also in Paipp. xix. Used by Kauś. (46.43-46) in an expiatory rite when the two upper teeth of a child appear first; it " is made to bite the things mentioned in the text; and both it and its parents are made to eat of the grain so mentioned after it has been boiled in consecrated water."

[१४०- सुमङ्गलदन्त सूक्त]

[ऋषि- अथर्वा। देवता-ब्रह्मणस्पति या दन्त समूह। छन्द-उरोबृहती, २ उपरिष्टात् ज्योतिष्मती त्रिष्टुप्, ३ आस्तारपंक्ति।]

१७३६. यौ व्याघ्रावव॑रूढौ॒ जिघ॑त्सतः पि॒तरं॑ मा॒तरं॑ च।
तौ दन्तौ॑ ब्रह्मणस्पते शि॒वौ कृ॑णु जातवेदः॥ १॥

The (two) tigers that, having grown down, desire to devour father and mother - those (two) teeth, O Brahmaṇaspati, make you propitious, O Jātavedas.

Our P.M.W. reads *kṛṇuhi* in d. Ppp., instead of d, gives the refrain of 2, 3 : *mā hiṁs-* etc.

१७३७. व्री॒हिम॑त्तं॒ यव॑मत्तमथो॒ माष॑मथो॒ तिल॑म्।
ए॒ष वां॑ भा॒गो निहि॑तो रत्न॒धेयां॑य दन्तौ॒ मा हिं॑सिष्टं पि॒तरं॑ मा॒तरं॑ च॥ २॥

Eat you (two) rice; eat you barley; then beans, then sesame; this is your deposited (*nihita*) portion for treasuring, you (two) teeth; do not injure father and mother.

Instead of *atho māṣam* in b, Ppp. has *māṣām attam*; it begins c with *sa* for *eṣa*, and reads *-dheyam* in d. The comm. paraphrases *ratnadheyāya* by *ramaṇīyaphalāya*. The verse (8 + 8 : 8 + 7 + 11 = 42) is but ill-defined by the Anukr. [It is really an *anuṣṭubh* with d catalectic, and with a *triṣṭ ubh* refrain.]

१७३८. उपहूतौ स॒युजौ॑ स्यो॒नौ दन्तौ॑ सुम॒ङ्गलौ॑।
अ॒न्यत्रं॑ वां घो॒रं त॒न्व१॒॑: परै॑तु दन्तौ॒ मा हिं॑सिष्टं पि॒तरं॑ मा॒तरं॑ च॥ ३॥

Invoked [are] the two conjoint, pleasant, very propitious teeth; let what is terrible of your selves (*tanū*) go away elsewhere, you teeth; do not injure father and mother.

Ppp. reads *aghorau sayujā saṁvidānau*, and add at the end *anyatra vāṁ tanvo ghoram astu*. The comm. reads *tanvās* in c. The definition of

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the Anukr. fits the verse (7 + 8 : 13 + 11) very ill. [Whitney's notes show that he had suspected *sayujau* to be a misreading for *suyujau*, and the latter is the form actually given by the *Index Verborum*; but further notes show that Bp. and the Anukr. read *sa-*. With them agree SPP. and the comm. and Ppp. Correct the *Index* accordingly.]

141. With marking of cattle's ears

Found also in Paipp. xix. (in the verse-order 1, 3, 2). Used by Kauś. (23-12-16) in a ceremony for welfare called *citrākarman* : after due preparation and ceremony, the ears are cut with vs. 2, and the blood is wiped off and eaten (by the creature, comm.) with vs. 3. The hymn is reckoned (note to 19.1) to the *puṣṭika mantras*. The schol. also uses vs. 2 in the ceremony of letting loose a bull (note to 24.19).

[१४१ - गोकर्णलक्ष्यकरण सूक्त]

[ऋषि- विश्वामित्र। देवता-अश्विनीकुमार। छन्द-अनुष्टुप्।]

१७३९. वायुरेनाः समाकरत् त्वष्टा पोषाय ध्रियताम्।
इन्द्र आभ्यो अधिं ब्रवद् रुद्रो भूम्ने चिकित्सतु॥ १॥

May Vāyu collect them; let Tvaṣṭā[1] stay fast in order to [their] prosperity; may Indra bless them; let Rudra take care for [their] numbers.

Samākarat (p. *sam ākarat*) might, of course, also be indicative (*sam-ā-akarat*). Ppp., in c, combines *indrā''bhyo*, and reads *bruvat*; in d, it has *'va gachatu* for *cikitsatu*. The comm. renders *dhriyatām* by *dhārayatu*, and d by *pādāsyādirogaparihāreṇa bahvīḥ karotu*.

१७४०. लोहितेन स्वधितिना मिथुनं कर्णयोः कृधि।
अकर्तामश्विना लक्ष्म तदस्तु प्रजया बहु॥ २॥

With the red knife (*svadhiti*), make you a pair (*mithuna*) on [their] two ears; the Aśvins have made the mark; be that numerous by progeny.

The comm. explains *mithunam* as *strīpuṁsātmakaṁ cihnam*, and regards it as applied to the calf's ears. [If the comm. is correct on this point, as is altogether likely, this marking the cattle's ears with marks resembling the genitals is a bit of symbolism most interesting to the student of folk-lore.] The 'red' knife is doubtless of copper [so also the

1. 'त्वष्टा वै पशूनां मिथुनानां रूपकृत्' (तै०सं० १.७.४.५)।

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comm.]. Ppp. reads *lakṣmi* in c (but *lakṣma* in vs. 3). MB. (i.8.7) has the first half-verse, with *kṛtam* for *kṛdhi*.

१७४१. यथा॑ चक्रुर्देवासु॒रा यथा॑ मनु॒ष्या॒ उ॒त।
ए॒वा स॑हस्रपो॒षाय॑ कृणु॒तं ल॒क्ष्मा॑श्विना॥ ३॥

As the gods and Asuras made [it], as human beings also, so, O Aśvins, make you the mark, in order to thousand-fold prosperity.

142. For increase of barley

Not found in Paipp. Used by Kauś. (24.1) in a rite of preparation for sowing seed, and reckoned (19.1, note) among the *puṣṭika mantras*; vs. 3 also appears (19.27) in a rite for prosperity, with binding on an amulet of barley.

[१४२ - अन्नसमृद्धि सूक्त]

[ऋषि- वश्वामित्र। देवता-वायु। छन्द-अनुष्टुप्।]

१७४२. उच्छ्र॑यस्व ब॒हुर्भ॑व॒ स्वेन॒ महसा यव।
मृ॒णी॒हि विश्वा॒ पात्रा॑णि॒ मा त्वा॑ दि॒व्याशनि॑र्वधीत्॥ १॥

Rise up (*ut-śri*), become abundant (*bahu*) with your own greatness, O barley; ruin (*mṛ*) all receptacles; let not the bolt from heaven smite you.

Instead of *mṛṇīhi* in c, the comm. reads *vṛṇīhi*, which he says is, 'by letter-substitution,' for *pṛṇīhi* 'fill'! *Pṛṇīhi* would be an easier reading, and was conjectured by Ludwig, and before him by Aufrecht (KZ. xxvii.218). [Griffith and Bl., 'fill them till they burst.']

१७४३. आ॒शृ॒ण्वन्तं॑ यवं॑ दे॒वं यत्र॑ त्वाच्छा॒वदा॑मसि।
तदुच्छ्र॑यस्व॒ द्यौरि॑व समु॒द्र इ॑वै॒ध्यक्षि॑तः॥ २॥

Where we appeal unto you, the divine barley that listens, there (*tat*) rise up, like the sky; be unexhausted, like the ocean.

The comm., in b, reads *tatra* and *achavad*.

१७४४. अक्षि॑तास्त उ॒पसदोऽक्षि॑ताः सन्तु रा॒शय॑ः।
पृ॒ण॒न्तो॒ अक्षि॑ताः सन्त्व॒त्तार॑ः सु॒न्त्वक्षि॑ताः॥ ३॥

Unexhausted be your attendants (?*upasad*), unexhausted your heaps; your bestowers be unexhausted; your eaters be unexhausted.

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The comm. explains *upasadas* as here rendered (= *upagantāraḥ karmakarāḥ*); the translators conjecture 'piles,' a meaning which cannot properly be found in the word.

By a strangely unequal division, the thirteenth and last *anuvāka* is made to consist of 18 hymns and 64 verses; the quoted Anukr. says *yaḥ paraḥ sa catuḥṣaṣṭiḥ*.

The fifteenth *prapāṭhaka* ends with the book.

Some of the mss. sum up the book correctly as containing 142 hymns and 454 verses.

॥इति षष्ठं काण्डं समाप्तम्॥

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